

THE
LITERARY AND STATISTICAL
Magazine.

THE
LITERARY AND STATISTICAL
Magazine

FOR
SCOTLAND.

VOL. I.

Simul et jucunda et idonea dicere vita.

Hon.

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THE

LITERARY AND STATISTICAL Magazine.

No. I.

FEBRUARY 1817.

Vol. I.

ORIGINAL COMMUNICATIONS.

ON PAROCHIAL SCHOOLS IN SCOTLAND.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

I APPROVE of the plan of your Magazine, and I have no doubt, if it be well conducted, that the information to the public will be interesting and useful. The talents of men, well qualified for the task, will, I trust, by your Publication, be exercised in giving faithful details respecting the internal and domestic state of the country, the regulations of what may be called the smaller circles of society, the state of the poor, and the modes of education. — If you think any attempt of mine can promote so good a work, my weak assistance shall be very much at your service. On this occasion I shall limit my observations to a few hints on the Scots Parochial Schools.

The Reformation, which began in Germany, and extended to sev-

VOL. I.

ral nations of Europe, had for its single-hearted purpose the improvement and instruction of mankind. The learning of the age in which it commenced, was chiefly confined to the clergy of the Roman Catholic religion, while the great masses of the people were avowedly held in ignorance, and subjected to a system of oppression which interfered equally with their temporal and spiritual interests. A passive and implicit faith took the place of active duties, and obedience to the Church was of greater importance than the pure morality of the gospel. It would be difficult to shew, from the primitive institutions of Christianity, that the Founder of our holy religion intended to establish a kingdom of this kind on earth, or that he gave authority to the apostles, and their successors, to tyrannize in this manner over the opinions of the world. A reformation from this state of corruption became necessary, and the most enlightened Catholics of this day regret that it was

not made in the Church, and effected without any separation.

The first Reformers had to appeal to the understanding of mankind against the superstition and errors of the Church of Rome, and this appeal was made under the sanction of the sacred records, which both parties professed to respect. The authority of the Church which needed to be reformed, would have supported every dogma and practice which the Reformers held to be erroneous, but the latter thought they could derive as pure information from the apostolical institutions, as from any ordinance of man, or from any given interpretations of scripture, even though the authors of them should pretend to be the successors of the apostles. The Reformers believed that interest, ambition, and long habits of power, might introduce error into a system originally perfect, and that the reason which God had given them, directed by the scriptures, was sufficient to guide them in the search of truth.

Hence a marked difference between the Church of Rome and her opponents, was a desire on the one part to diffuse knowledge, and on the other to discourage investigation: The success of the Reformation depended on freedom of inquiry; and the difficulty to be surmounted was to persuade men that their religion was their own concern; that in matters of faith, as well as in matters of common life, they were to think for themselves; and that it was their duty to derive knowledge from the word of God, which is infallible, rather than from the authority of men, who might have an interest in deceiving them.

The peculiar features of the Reformation consisted in its being connected with the religious interests of mankind, and in its boldly maintaining truths in which all ranks

of men, from the king to the peasant, were equally concerned; and the fruits of it have been, that, by the diffusion of general knowledge, it has silently assisted in producing those free governments, under which the liberty of the subject, and the rights of men, have been fully ascertained and appreciated. Were I to pursue this subject, it would not be difficult to trace the dreadful revolution in France to the folly and superstition of a corrupted worship, persisted in till every religious sentiment was annihilated, and till the great body of the nation, including a considerable number of the priests, were driven to infidelity.

The Reformation in this country was promoted chiefly by disseminating the principles of true religion and liberal knowledge among all ranks of the people. There might be excessive zeal, and many instances of bigotry, that astonish us in this age which we call enlightened; but the foundation was then laid on which the superstructure is built; and every unprejudiced person who compares the manly and enlightened spirit of this country, with what has been proved to be the state of the public mind, both in those nations that have submitted to the tyranny of superstition, and in those which have violently thrown it off, will have more pleasure than regret in contemplating the bold and ardent struggle of his ancestors.

One mode of disseminating knowledge, and continuing a regular system of education to the families of the poor, as well as of those in more affluent circumstances, in Scotland, is our parochial schools. This, I believe, is almost peculiar to this country; and when we consider it in all its bearings, it will appear surprising that it could have originated in an age in which the grand

object was to convert men from a superstitious system of religion, and to introduce them to one more perfect. The leading cause of this arrangement seems to have been the disinterested desire of our reformers, both statesmen and clergy, to promote the religious and general instruction of the country. They conceived, that the cause in which they were embarked would be aided by the knowledge which was diffused; and they did not believe that the improvement of the common people was calculated, as some men have thought, to make them unmanageable and turbulent.

The Christian church, in every country where Christianity has been established, has been at laudable pains to instruct the young in the leading and important doctrines of our religion. This observation applies equally to the Church of Rome, to that of England, and to our Presbyterian Church. It is liable to this objection, that the peculiar tenets of the established religion, whether they are agreeable to scripture or not, will be introduced into the Catechism, and the whole, as in fact it has been, may be polluted with pernicious political maxims; but in other respects, nothing can be more useful than to instil sound principles of religion into the minds of children; and nothing can be more worthy of the exertions of the clergy, than to prepare the infant mind for that worship, and those duties, which their labours afterwards are calculated to promote. Thus the *Confirmation* of the English and other churches, after a necessary course of instruction, and previous to a solemn service, is highly creditable and useful. We have something similar to it, though not conducted with so much attention to regularity and form, in the examination of young persons before they are admitted to the com-

munion. This, under the direction of a conscientious parish pastor, or an indefatigable bishop, may go far to instil religious principles into the minds of the young; but it is limited to one object,—a very important one indeed!—and its views extend no farther than to religious instruction. Combined with the observance of the Sabbath, and the public exercises of that day, it cannot be doubted, that great and general benefit must result from a plan of religious education thus conducted. There is still much wanting to make it perfect. Those who understand it best can inform us, if any thing more can be expected from it, than the power of exhibiting, whether from memory or understanding, a certain limited kind of circular knowledge, which is uniformly the same in every mind under its influence. Along with this there is, in our parochial schools, where the catechisms of the church are regularly taught, an opportunity given to the children of every family, of having their minds habituated, from earliest infancy, to receive instruction; the power is given them of enlarging their ideas as they advance in years and understanding; and all those branches are taught which can embrace the capacity and genius of the most extended population.

In every country, it is true, there must be the means of instruction nearly equal to the demand for men of business, and of the learned professions. Where there are no regular and established schools, the interest and views of persons of limited fortune, will point out the necessity of supplying the defect to a certain extent. But all such voluntary establishments, even when we add charitable institutions, hospitals, and the greatest exertions of the humane, must be limited in their operation, and inaccessible to a large

portion of the community. The division of a country into parishes and districts, for religious instruction, common to the Christian world, has in Scotland all the advantages of a school added to every separate district, and supported partly at the public expense, while the vacancies are as regularly supplied as in the case of clergymen and religious instructors.

In America, I am informed, advantages of a similar kind may be extended to every part of the United States, with this difference, that the religious and ordinary instruction is not regulated by any act of Government, and therefore left, in all instances, to the voluntary operation of the people. In other words, when any number of families agree respecting the propriety of forming themselves into a church, or possessing themselves of a teacher, they have it in their power to obtain the security of law to the establishment, or, I presume, they may go on without it. This is equal to a bond to the persons employed, for the regular payment of the sum stipulated, but can never be compared to a salary fixed by law, to be paid to a regular succession of schoolmasters in every district.

The salary to our schoolmasters is paid by the landed proprietors and their tenants, agreeably to an old scheme, or generally, I believe, since the passing of the late act, by the valued rent; the whole tenants of the estate paying a share equal to that of the proprietor. The amount of the salary, by last act of Parliament, cannot be less than L. 16 : 13 : 4; and the heritors are not required to fix it at more than L. 22 : 4 : 5¹. It is evident from the importance of the institution, and the present value of money, that the maximum salary is inadequate. Instead of being below the

wages of an industrious labourer, it ought to be considerably above it, and would require, were it not for the fees of office, to be at least treble that sum. The principle is *visc*, though the pittance be scanty. A man is supposed to be more industrious when his living depends as much on his own labour as on a public regulation; while the great masses of the people, who are benefited by the institution, are much more interested by paying for the education of their children. This is as it should be. The legal salary is a sum which the schoolmaster can always command; and his own exertions in discharging the duties of his office, make his situation comfortable. The one ought not to be sufficient without the other; and by means of the salary, the price of education may be brought within the reach of all ranks of the community.

There may be something wrong, however, in proportioning the salary to the price of education. The words *stimulus to industry*, and *independence of exertion*, are ambiguous in their application to the different feelings of men, in different circumstances. Regard to character,—the importance of the station,—the rank held in society, and among one's brethren,—in one word, the *esprit de corps*, are motives much more powerful than either the one or the other.

In the late act of Parliament, which gave an augmentation to the salaries of schoolmasters, we have, therefore, still to consider, whether due attention was paid to the respectability of the order. The minimum salary was raised three times, and the maximum less than three times by a considerable sum. This was inverting that order of things, which makes a prize in the lottery of life a stimulus to exertion and to character. From the

depression of the value of money, this augmentation did not place the schoolmasters in such comfortable circumstances as when the old salary was first assigned to them. In this arrangement, there is no provision made for the progressive respectability of the order. We boasted for more than 150 years of the advantages which the country had derived from the institution; of the good morals which it had produced; of the industry, sober habits, and general progress in knowledge, which were to be traced, in part, to the parish-schools: we considered these things as giving security to the government, and promoting the peace, comfort, and wealth of the landlord, as well as the tenant; and yet, from a scrupulous economy, at the very time that we were professing to reward liberally the men who were employed in giving effect to the institution, we gave them less than our forefathers did, when the scheme was not tried, and when the advantages to be derived from it were a subject of speculation. The idea of making the schoolmasters independent of their exertions, was here entirely out of the question: The first object was, to restore them to the rank in society which they originally held; and the next, to consider what additional reward was necessary to make their arduous duties an object to men of greater talents, and better education;—in other words, what would increase the respectability, without diminishing the industry, of the order.

To remedy this obvious defect in the late act of Parliament, the qualifications of schoolmasters were permitted to be considerably abridged. "The Presbytery," says the act, "shall take trial of the sufficiency of schoolmasters, in respect of morality and religion, and of such branches of literature as by the majority of heritors and ministers shall

be deemed most necessary and important for the parish," Art. xvi. p. 17. By the former acts of Parliament, a competent knowledge of the Latin language was necessary; and it was enacted, that the Presbytery was to examine the schoolmaster elect, not only on all the ordinary branches, but also on this language; and that they had the power of refusing their sanction, without which the election was invalid, if he had not a sufficient knowledge of it. Much may be urged on both sides of this question. The respectable heritors of a parish may be supposed to be the best judges of what should be taught, or of what is required in the districts in which they reside. I do not say, in opposition to this, that any idea of precluding the poor from the advantages of a liberal education, would influence their choice of the necessary branches. I have heard indeed a few persons, even in the higher ranks of life, in the mere sportiveness of a deluded imagination, maintaining, that men are more perfect in their peculiar trade, when they are confined to it; that they are more contented; and that when they think little, and reason less, they are more easily subjected to the reins of a good government. The reverse of all this is truth; and the moderation and subject-like qualities of the Scots, at home and abroad, their patience in times of distress, and their yielding to conviction and to necessity, are the clearest proofs. But it is wrong to leave the application of a general rule to the decision of any part of the community. Neither the heritors nor the Presbytery should have it in their power to limit the branches of education in any parish. In an extreme case, the persons concerned will find the means of dispensing with a law which does not apply to it; but here the law itself

provides for unlimited exceptions, and what ought to be determined by the united wisdom of the country, may be subjected to the influence of local prejudices, to ignorance or to caprice. By such a limitation, there may be found occasionally a person of peculiar excellence in one particular branch, while he may not have had opportunity or inclination, by prosecuting his studies farther, to secure the advantages of a liberal education. This places the office of schoolmaster within the reach of a greater number of candidates, but it sinks, in the same proportion, the respectability and character of the whole body. In framing this regulation, it has been forgotten, that the reward held out, and the difficulties to be encountered, together with the time necessary for preparation, are the only securities which the public have for procuring candidates qualified for a station of trust and importance.

Our free country enjoys the peculiar felicity of employing as many schoolmasters in every parish as the inhabitants may choose to elect, with such qualifications as the electors may think sufficient. The feeble restraints of the Presbytery over these temporary and itinerant teachers, are not enough to check the ignorance, insubordination, and immorality which often issues, in a polluted stream, from such imperfect seminaries. To put them down by a law enacted for that purpose, would be contrary to the spirit of our excellent constitution; and, therefore, the only means left is to encourage the established schoolmasters, by giving them such rewards as will induce learned and virtuous men to engage in the profession.

The respectable bodies of dissenters in Scotland are doing every thing in their power to promote the education of the country. Their

students of divinity, previous to their becoming preachers of the gospel, are now in the use of receiving an education as liberal as those who are intended for the church. Their views, in part, preclude them from forming connections with men of influence in the country, and they have no future advantages to expect from becoming tutors in their families. Here, then, is a considerable number of intelligent young men, who are capable, to a certain extent, of supplying the defect of the act of Parliament, who are qualified by a liberal education to teach the branches which the heritors have it in their power to think unnecessary, and who are induced, from the circumstances in which they are placed, to teach in free and subscription schools, in every part of the country. The inconveniency of this arrangement is, that such schools are subjected, in every period of two or three years, to a change of teachers; and this can be remedied in no other way, than by providing the parish schools with teachers of equal qualifications.

No great change will perhaps be made for many years in the qualifications of schoolmasters, in consequence of the power granted to heritors by the new act. The good sense of the country will revolt against it, and men preparing themselves for the profession will find it necessary to have a liberal education. Something similar to this would have happened, though the act had required more attention to the education of schoolmasters, instead of less, and enforced a certain number of years' attendance at a university. The old habits, in many instances, would have defeated the new regulation: But, when the power of electing schoolmasters of inferior learning is admitted, it is evident that the present feeling will

be gradually extinguished, that candidates will chuse a course of study less expensive, and that many will be elected into parish schools who are qualified in an inferior degree to what they were formerly. No part of the community will be greater sufferers by this alteration than the schoolmasters themselves. If they allow their order to sink in the general estimation, they will diminish their claims on the public, and on the government of the country, for a reward adequate to their important services.

I consider, therefore, the persons who suggested this alteration, apparently for the sake of a trifling accommodation to the landed interest, to have acted against the interests and prosperity of the country. The maximum does not now bear the same proportion to the minimum that it did by the old act; while the one or the other, or any sum between them, is left in the power of the heritors or minister. I do not pretend to say what the sum bestowed ought to be, but undoubtedly, if our modes of education be essential to the public, the salary to the schoolmaster should be proportioned to the importance of the institution, and to the increasing wealth of the country; and it should be fixed with regard to the maximum or minimum, not by the heritors themselves, but by the quarter-sessions, or some competent court.

At the end of every twenty-five years, the act of Parliament 1802 provides for an augmentation to the schoolmaster's salary, or it gives for the succeeding twenty-five years a sum equal to the average amount of the fiars of Scotland, for the twenty-five years preceding, of 24 bolls of oatmeal for the minimum, and 32 bolls for the maximum. This may probably raise the salary when the average is struck by the Barons of Exchequer between the years

1827 and 1830, to a sum equal to one-fourth part more than what is paid at present, or to twenty pounds for the one, and twenty-seven for the other. At this period, the schoolmaster has it in his power to appeal to the quarter-sessions, if, in fixing the salary at any sum less than the maximum by the meeting of heritors and minister, he conceives himself to be aggrieved.— There is a minute attention to small expenditure, and an appearance of wisdom and fairness, in this part of the act 1802. A stranger to the habits of this country might think, in perusing it, that the landed interest in Scotland had been labouring under oppressive public burdens, and that their land-tax, poor rates, and ministers' stipend, were intolerable. The reasonable objections to this part of the act of Parliament are, that the minimum and maximum salaries are both fixed at too low a rate; that they have not been raised in the just proportion, the one not being twice the sum of the other, as they were in King William's act 1696; and that, without the least danger or inconveniency to any of the parties, the salary might have been paid by the fiars of every year, instead of going back to the last twenty-five years for the salary of the same portion of time succeeding.

The remedy for these defects in the act 1802 is obvious. Let every schoolmaster in Scotland be attentive to the sober and diligent discharge of the important duties of his station: Let him have in view the respectability of his own order, as well as the public good; and there can be no doubt that a respectful and firm representation to Parliament, at the end of the first twenty-five years, will procure sufficient redress, and give an addition of salary, either from the landed interest or the Exchequer, equal to

the importance of the office. The occasional discussion of this subject in the mean time, will bring it before the public, and engage the attention of liberal and disinterested minds to its investigation.—I am,

Sir, your most obedient servant,
SCOTUS.

HISTORY OF THE PLURALITY CASE.

To the Editor of the Literary and Statistical Magazine.

SIR,

HAVING observed from a circular, that one great object of your Magazine is to direct the attention of the public to the importance of education, to the improvements which are taking place in its systems, and to the defects which yet remain to be remedied,—I think no apology necessary for my troubling you with the following communication. Whatever view is taken of the question as to the plurality of offices, which has of late made so much noise, its importance in respect to education will be readily admitted. The opposers of pluralities in any case, found on their prejudice to the Universities as well as to the Church and people; and those who would have professorships, where they do not demand a positive non-residence, open to clergymen, conceive that this does not only advance the respectability of the clergy, but cherishes also a scion of ability for the academic chairs.

Independently of this, too, the question is one of very general interest as connected with religion, and the ancient constitution of the Scottish church; and it has become more generally interesting since the decision of last Assembly, which has given to it the importance of a

new law, and brought it under the consideration of each individual Presbytery.

It will be recollected by many of your readers, that the enactments of the three last Assemblies had their origin in the case of Mr Ferrie, which came before the Assembly of 1813. This gentleman was Professor of Civil History in the University of St Andrews, and was by the Earl of Balcarras presented to the church of Kilconquhar. Into this living, however, the Presbytery of St Andrews declined to induct him, on the ground of the incompatibility of the office of Professor with the duties of a parish so distant from the University seat.—Mr Ferrie petitioned the General Assembly against the decision of the inferior Court; and, after a long and interesting discussion, the following motions were submitted to the Assembly: 1st, "That the Assembly should sustain the appeal, and reverse the sentence of the Presbytery, and appoint them to proceed in the settlement of Professor Ferrie as minister of Kilconquhar with all convenient speed, according to the rules of the Church:" And, 2d, "That the Assembly should dismiss the appeal, and affirm the sentence of the Presbytery; and instruct them, that if Professor Ferrie shall fail, at their next ordinary meeting on the 9th day of June next, to give them the satisfaction which they have required, viz. That before or at the time of his admission to be minister of Kilconquhar, he is to resign his professorship,—they shall then direct their Moderator to write a respectful letter to the Right Hon. the Earl of Balcarras, Patron of the parish of Kilconquhar, notifying to him that the parish is still vacant, and cannot be supplied by his presentee, as the said presentee refused to resign his office of Professor

of Civil History in the University of St Andrew's, which office the General Assembly deems to be incompatible with the ministerial duties of the parish of Kilconquhar, and that the said Earl may present a qualified person to be minister of said parish, in terms of law." And the vote having been called on these motions, there appeared—

In favour of the 1st, 85 votes.
 ————— of the 2d, 80

Majority in favour of
 the 1st, - - - 5

In the course of the debate on this question, many of the members who supported the sentiments of Mr Ferrie, declared that they did so on the ground of the hardship of subjecting him to a strict interpretation of the law of non-residence, when it had not been acted on in similar cases; and that they were willing to support a regular enactment which would prevent the recurrence of the abuse, without striking at a particular existing case. In pursuance of these sentiments, several overtures were made to the Assembly of 1814, anent the union of offices; and after a long debate upon these, the sentiments of the parties were respectively moulded into the following motions: *First*, "That although the residence of ministers in their parishes, which is essential for giving full efficacy to religious instruction, has been enjoined by numberless and fundamental laws of the Church of Scotland; yet from residence not being clearly defined, practices have of late been introduced, subversive of this admirable part of our Ecclesiastical Constitution: The Synod of Angus and Mearns, therefore, humbly overture to the General Assembly, That it be declared, that henceforth no presentee to a parish is capable of residing in it, as fe-

quired by the above-mentioned laws of the Church, who holds an office or living, imposing, or which may impose on him, duties, the discharge of which necessarily requires his absence from his parish, and subjecting him to an authority which the Presbytery, of which he is a member, cannot controul: And for carrying this principle into effect, it is farther overtured, that the General Assembly shall enjoin all Presbyteries, upon receiving a presentation, to demand from the person presented a solemn declaration, that he has no such office or living as above specified; or if he has, that he shall resign the same previous to his admission as a parochial minister; and shall prohibit every Presbytery from completing a settlement till such declaration be laid on its table. And it is further humbly overtured, that it be declared, That it shall not be lawful for any settled minister to accept of any such office or living as above specified, without demitting his office as a minister; and in case he shall accept of any such office or living as above specified, without demission, that the General Assembly enjoin Presbyteries to serve the said minister so accepting with a libel for non-residence, and to proceed therein according to the laws of the Church in such case: it being always understood, that in respect of this act, the towns in which universities are situated shall be considered as forming only one parish:" And, *Second*, "That the General Assembly shall dismiss all the overtures, inasmuch as the Church-courts have already sufficient power to prevent any union of an ecclesiastical benefice with a professorship in a university, when the two duties are incompatible; finding it unnecessary, *hoc statu*, to transmit to Presbyteries any overture on the subject," And the

votes being called, the first motion carried, and the Assembly declared and enjoined in terms thereof.

From these motions, it is evident, that there existed a radical difference between the sentiments of the parties who respectively supported them, as to the powers of the Assembly to come to such a decision; in other words, the one party thought that the above enactment was merely declaratory, while the other party imagined that it enjoined some things which were not consistent with the existing laws of the Church. It is well known, that by an act passed in the year 1697, the Assembly decreed, that before that Court could pass any act which should be a binding rule on the Church, it should first be transmitted to the Presbyteries, and should be enacted, or otherwise, as the majority of them should decide respecting it. Now, the first of the above motions went on the ground that there existed in the Church laws sufficiently explicit against a union of offices; as therein explained; and the last, while it held that the Church had sufficient power to correct the abuse where it existed, found also, that at all events the act must have been transmitted to the Presbyteries, for their approbation. It was upon this point, therefore, that the Assembly of 1815 were called upon to alter the decision of the preceding Assembly, by an overture from Dr David Ritchie, and two other members. After a long and animated discussion, the following motions were put to the vote: 1st, It was moved by Dr Ritchie, "That the General Assembly find, that the new enactments contained in the declaration of the Assembly 1814, to which the overture refers, not having been transmitted to Presbyteries, are not to be regarded as standing laws, and are not binding on the Church;

but that the General Assembly do now transmit these enactments for the consideration of Presbyteries; and in the mean time, the Assembly, in the exercise of their accustomed power, do convert these enactments into an interim act:" And, 2d, Dr Cook moved, "That the Assembly dismiss the overture;" and the votes being marked, it carried in favour of the last motion by a majority of 10, there being 80 for it, and 70 for the first motion.

This decision of a second Assembly, instead of setting the question at rest, had, as most of your readers know, an exactly contrary effect, and seemed to rouse the whole party which opposed it to make a vigorous effort for its reversal. Upwards of thirty overtures on the subject were accordingly brought before last Assembly, and occasioned one of the most interesting debates which have taken place in that Court for many years. The following were the motions submitted for its decision; 1st, "That the new enactment contained in the declaration of the Assembly 1814, not having been transmitted to Presbyteries, in the manner prescribed by Act 9. 1697, are not to be regarded as standing laws, and are not binding upon this Church: And the General Assembly remit to the Committee of overtures, who are appointed to meet to-morrow, to prepare an overture for preventing the improper union of offices, to be reported to this Assembly on Friday next, and, if approved, to be transmitted to Presbyteries: the said overture to be passed as an interim act." 2d, "The General Assembly having deliberated on the overtures, praying that the enactment of the Assembly 1814, respecting the residence of the clergy and the union of offices in clergymen, should be rescinded as violating the barrier act, did and hereby

do declare, that the act of Assembly, commonly called the Barrier Act, is a law of essential importance to the general interest of the Church, and ought at all times to be acknowledged as of indispensable and permanent authority. But the General Assembly, considering that the act of Assembly 1814, complained of in the said overtures, does merely declare and enjoin that which has been the established law of the Church ever since the Reformation;—that the said act, as declaratory of the existing law, is strictly constitutional, and in precise conformity to the principle and letter of the barrier act;—and further considering, that the said act of 1814 was not merely sanctioned by the Assembly of that year, but was thereafter, on a discussion of the precise question of power alone, solemnly adjudged by the Assembly of 1815, to be within the powers and constitutional jurisdiction of the Assembly,—therefore dismiss the whole overtures:” And the votes being called, the first motion was carried by 118 against 94; and, in pursuance thereof, an overture was prepared and reported to the Assembly; and being adopted with some trifling alterations, was transmitted to the Presbyteries, and in the mean time was made an interim act. It is as follows: “Whereas, apprehensions have been generally entertained, that the permission given, in a few recent instances, to clergymen holding a professorship in a university, to hold, at the same time, a parochial charge in the country, may introduce abuses hurtful to the interests of religion and literature: The General Assembly, conceiving that it is their duty to watch over both those interests, and feeling a becoming solicitude to maintain inviolate the residence of ministers in their respective parishes, which the fundamental laws

of the Church require, and by which the people of Scotland enjoy, in full measure, the comfort and edification of a gospel-ministry,—direct all the Presbyteries of this Church to employ the means competent for them, in order to prevent the same person from holding, at the same time, a professorship in a university and a parochial charge, which is not situated in the city which is the seat of that university, or in the suburbs thereof. And that this direction may be uniformly carried into effect, the General Assembly do, with the consent of a majority of the Presbyteries of this Church, enact and ordain, that if a professor in a university be hereafter presented to a parochial charge which is not situated in the city that is the seat of that university, or in the suburbs thereof, he shall, within nine months after his being admitted to the said charge, resign his professorship; and at the next ordinary meeting of Presbytery thereafter, shall produce to the Presbytery a certificate that his resignation has been accepted: And that, if the minister of a parish which is not situated in the city that is the seat of a university, or the suburbs thereof, be hereafter presented or elected to a professorship in any university, he shall, at the first ordinary meeting of Presbytery which shall take place after the lapse of six months from the date of his induction into the professorship, resign into the hands of the Presbytery his parochial charge: And in the event of this injunction not being complied with by the person holding such offices, the General Assembly, with the like consent of the Presbyteries of this Church, ordain the Presbytery of the bounds to serve him, in the character of parish-minister, with a libel for the breach of this statute; and to proceed therein according to the rules

of the Church. And it is provided, that ministers of chapels of ease shall in all respects be subject to the provisions of this act, in the same manner as parochial ministers: And it is further provided, that the Old and New Towns of Aberdeen shall be held as forming one city, so far as respects the provisions of this overture."

This, then, is the present stage of this important case. An overture has been transmitted to the Presbyteries of the Church, and it remains with them to give their decision. I have somewhere heard it asserted, by individuals who were zealous in their support of the original decision of the Assembly, that the object of the other party was, not so much to have the opinion of the Church at large, as to get rid of the business altogether. This is certainly not the suggestion of charity, and has not been supported by the decisions of those Presbyteries which have already taken up the business. The Presbytery of Edinburgh, which must be considered as a leading one in the Church, and in which the party alluded to have an undoubted majority, has almost unanimously approved of the overture *simpliciter*. The Aberdeen Presbytery has done the same thing, and I know of several others which will follow their example when the business comes before them. The probability certainly is, that an overture which was so generally approved of in the Assembly, will be approved of also by a great majority of the Presbyteries; and that, however the parties have differed, about the *mode* of preventing an improper union of offices, they will have to congratulate themselves, along with the country at large, on the happy attainment of so important an object.

For, even allowing that the present overture excludes an union of offices in cases equally favourable with some included in it, this surely is of no consequence when weighed against the importance of having a specified line of demarcation, and a law, about the application of which there can be no difficulty.

My paper has greatly exceeded the length I proposed to myself, but I trust the importance of the subject will be my apology.

I have the honour to be, Sir,

Your most obedient servant,

E—L M. *

Edinburgh, 23d August 1816.

ON THE SYSTEM OF EDUCATION
PURSUED IN THE UNIVERSITY OF
CAMBRIDGE.

To the Editor of the Literary and
Statistical Magazine.

SIR,

MUCH has been written respecting the Oxford and Cambridge systems, by men who evidently have never resided at either University; while English scholars revenge the insult, by ridiculing the false quantities and barbarous Latinity of their Northern antagonists. I cannot perceive that any good has arisen, or is likely to arise, from these railing accusations. The only way of bringing the question fairly before the public, is, for a member of each University to give a fair account of its discipline and course of study. I shall therefore endeavour, as briefly as possible, to give you a clear idea of the system pursued in the University of Cambridge; and I venture to express a hope, that some Northern Academic will communicate to you a similar account of his own University.

I shall now, without further pre-

* We are happy to observe, that since the date of the above communication, the overture has been taken up by a considerable number of Presbyteries, and that it has been approved of by the most of those which have decided on it.—ED.

face, trace the progress of a Cambridge Student, from his first entrance to the time when he may attain a fellowship, a period of about five or six years. My description will refer more particularly to the practice of Trinity College; but the difference between it and the smaller colleges is too minute to require a detailed explanation.

Students in general begin to reside about the age of eighteen; according to their rank and fortune they are classed as Noblemen, Fellow-Commoners, Pensioners, and Sizars. The two latter classes are alone admitted as candidates for scholarships and fellowships; the Pensioners live entirely at their own expense, the Sizars have an allowance from the college. The average expense may be, for a Sizar L. 100 per annum, for a Pensioner L. 200, for a Fellow-Commoner between L. 300 and L. 400, for a Nobleman L. 500. These classes are distinguished by differences in their academical dress; but they are all equally subjected to College and University discipline; the nature of which I shall in the next place consider.

The supreme authority within the College is vested in the Master and Senior Fellows, whose power extends to expulsion. The instruction of the students is committed to two tutors, independent of each other, each of whom employs two sub-tutors or lecturers. The University appoints annually two officers called Proctors, who have authority to apprehend the students in any act of vice or indecorum, and to punish by fine, or imposition of exercises. The college gates are closed at ten, after which hour the students are not allowed to pass out; and the names of those who enter are marked by the porter, who transmits the list to the tutor.

The proctors also patrol the streets between the hours of ten and twelve, and are authorised to enter all houses '*aut malæ aut suspectæ famæ.*' These regulations, together with the academical dress, which prevents the proctors from mistaking the proper objects of their authority, constitute a discipline whose place cannot be supplied by any city-police, however excellent. To this discipline all under-graduates and bachelors of arts are subject; and it is not till they become masters of arts, usually about the age of 25, that they are released from the necessity of obedience.

I now proceed to detail the course of our studies. The year is divided into three terms. The first begins in October, and ends at Christmas; the second begins in January, and ends at Easter; the third lasts from Easter till the beginning of June. The period between the beginning of June and October is called the long vacation. In the first year the students attend the lectures of the sub-tutors two hours a day, one for classics, the other for mathematics. The mathematical sub-tutor lectures, during the first term, on the first six books of Euclid; in the second on Algebra, as far as quadratic equations; in the third, on Plane Trigonometry. The classical sub-tutor lectures, first, on a Greek Play; next, on some Prose Greek author; and lastly, on some Latin author. The subjects in my year were, the Prometheus of Æschylus, the Apology of Plato, and the De Amicitia of Cicero. All these lectures partake of the nature of an examination. The students are required to demonstrate the propositions, and to translate the classical subjects; the difficulties that occur are explained to them; books of reference are recommended, and the useful passages pointed out.

In the beginning of June a general examination is held, and the students are examined both *viva voce* and by writing. Printed papers, containing the enunciation of propositions in Euclid, and deductions from them, are delivered to each, and answers fully worked are required. On another day equations, series, and other algebraic questions are given. The paper on the Greek play contains passages from the chorus, to be translated into Latin or English verse; questions respecting the metre or construction of difficult passages; the origin and laws of the Greek drama; and the historical or mythological subjects connected with the author or the subject. The examinations in the Latin and Greek prose subjects are conducted on a similar plan. The papers sent in by each student are carefully perused by the examiners; and in about a week the names of all the students are hung up for public inspection, arranged in classes according to their merits. Those who ranked in the first class receive prize-books, which are delivered to them in public by the head lecturer. You may suppose, that the first-class-men are anxious to retain their post; while those of the second class, always fancying they have failed by very little, are as anxious to supplant them; and thus begins the contest for the ensuing year.

The second year is devoted principally to mathematics. The subjects lectured on are, Mechanics, Astronomy, Conic Sections, the 11th book of Euclid, and Spherical Trigonometry. In the Easter term the classical sub-tutor lectures on the Gospel of St Luke, and introduces his pupils to the best commentators and biblical critics. The students are also expected to read Paley's Evidences. At the close

an examination takes place as in the preceding year, with similar classification and rewards.

In this year, about Easter, there is an additional examination for filling up the vacant scholarships. The scholars are members of the college as a corporate body, which the pensioners are not; they have a right to rooms and commons as the Fellows, and are exclusively eligible to fellowships. The duties attached to the office are, the reading of the lessons in chapel, and the grace in the dinner-hall. In some colleges the scholarships are almost as numerous as the admissions; but at Trinity, where the admissions are about eighty annually, and the vacant scholarships only twelve or fourteen, the competition is often severe. The examination is similar to that at the end of the first year, which has already been described; only in *this* the candidates do not know beforehand, from what authors the passages to be translated will be taken. Those who are rejected this year may make another attempt in their third year; but it then confers little credit, and is seldom attempted except by the sizars, who do not appear as candidates till then, the emoluments of a sizarship being superior to those of a scholarship.

In the third year, the students are lectured by the tutor, in Hydrostatics, Optics, the Principia of Newton, Fluxions, and the higher parts of Algebra. I must here repeat what I have remarked before, that these lectures are not dissertations delivered by the tutor, to which the student is merely a listener; but are all conducted in the style of an examination, the students being supposed to have read the subject carefully before they come into the lecture-room. In the two latter terms of this year another species of examination takes place, which

is called, 'keeping in the schools,' a prelude to the general examination for Bachelor of Arts degree. Each of the proctors chuses a junior master of arts, whom he appoints moderator or president of the public disputations; these moderators act in rotation a week each. The first who comes into office, sends round papers a week beforehand, to six under-graduates, containing the word *Respondet*, with the name of the person to whom it is addressed, and the day on which he is required to appear. In answer to this the student sends in three copies of a paper, containing three subjects, which he is prepared to defend, in this form:

Recte statuit Newtonus in septima sectione lib. primi.

Recte statuit Woodius de Causticis.

Recte statuit Butlerus de Necessitate.

Respondet A. B. — Coll.

To these papers the moderator affixes the names of other students, either in the same or different colleges, whose attainments are supposed to be nearly on a par with those of the respondents: these are called Opponents. On the day appointed, the respondent appears in the schools, and reads a thesis in Latin on the moral subject. When this is concluded, the first opponent proposes, in syllogistic form, a limited number of arguments against each of the questions, which the respondent answers as well as he can. After him come the second and third in succession; and at last the respondent is dismissed by the moderator, who has a set of graduated phrases for this purpose, from *summo ingenio et acumine disputasti*, down to plain *satis disputasti*. The more distinguished men appear eight times in the schools, twice as respondents, and twice in each rank

of opponency. According to their performance in the schools, the students are classified for the ensuing general examination. But this and other high matters, I must postpone till your kindness affords me room for another letter.

NUPER SOCIUS.

ON THE CURE OF IMPEDIMENTS OF SPEECH.

To the Editor of the Literary and Statistical Magazine.

SIR,

ON perusing the Prospectus of your Magazine, I observed, that it was more particularly intended as a vehicle of intelligence for whatever might be connected with the education of youth: and considering the cure of impediments of speech as of the deepest interest to parents, guardians, and teachers, I submit the following plain statement of facts to your judgment for insertion.

A great number of our fellow-creatures are debarred from their share in rational conversation, are thus deprived of the joys of social intercourse, and altogether prevented from following any of the learned professions, by some distressing difficulty of utterance acquired in their earliest years; for there are scarcely any instances of impediments arising from defects in the organs of speech; but from inattention, bad habits, or imitating others inadvertently, or by design. The first rude attempts at infant speech, are often checked by allowing children to make themselves understood by motions instead of words; whenever this is encouraged, it is a long time before they obtain a fluency of utterance, and there have been instances where it has produced impediments for life.

There are various defects which cannot be ranked amongst inveterate impediments, but are nevertheless very disgusting and disagreeable; such as *liping*, or deadening the sharp sounds by the protrusion of the tongue beyond the teeth; *mumbling*, or speaking thick, occasioned by shortening the tongue when it should be flattened or elongated; *snuffling*, or speaking through the nose, which is often induced by keeping the mouth open, with the under-lip dropped down; *throttling*, or a guttural sound of words, accompanied with that huskiness in the voice which is common to a sore throat, and is occasioned by turning back the tip of the tongue against the roof of the mouth. All these may, with care, be easily eradicated; but sometimes the cure is tedious, because the persons affected are able to speak without pain or difficulty to themselves, and are not altogether aware how unpleasant their utterance is to those with whom they converse. The most distressing and painful of all the obstructions to utterance, both to the speaker and hearer, are those which come under the denomination of *stammering* and *stuttering*; these are generally confounded together, but are not the same, though they often meet in the same person. The one arises from the difficulty of bringing the lips to utter the labial consonants, and the other from the indocility of the tongue, the tip of which is often forcibly driven against the inside of the lower teeth, and sometimes against the roof of the mouth, and seems as if it were fastened there, with a sensation to the person affected of its being too big for use. These two last are frequently very inveterate, and very difficult to cure, particularly when brought on by fright, sickness, or other violent impression upon the

nerves, which frequently produces much irritation in the system; and it then takes a considerable time to bring back the nerves to that tone and elasticity which a firm and fluent utterance requires.

Having thus described the nature and causes of the most material impediments of speech, I would briefly, but positively state, that they may be entirely and completely removed, upon this obvious and simple principle, viz. First shewing to the pupil the cause of his defect, and then pointing out the means of his cure, by methods which it is the province of the teacher to induce him to pursue. Every sound, arising from the elements, as well as from the various combinations of the letters, is formed, either by the lips, or the action of the tongue upon the roof of the mouth, or against the teeth and gums, with the single exception of the nasal sound of *ng*, which is produced by the nostrils alone. This being the case, the pupil's attention should be directed to the peculiar use of these different organs of speech, in forming those sounds at which he is accustomed to hesitate; and it should be clearly demonstrated to him, whether the tongue, the teeth, or the lips are to be used, and in what manner they should be placed or combined to produce the particular sound required, which he should be compelled to pronounce distinctly, slowly, and repeatedly, till it become as familiar as any, other. This will prove that his organs are in no ways deficient; and that he is capable of uttering all the sounds requisite for propriety of speech. Different pupils will require different methods of proceeding, and the teacher must exercise his judgment in various extracts, both in prose and verse, for the purpose of introducing, with the best effect,

those words which the pupil finds most difficult to pronounce. It is necessary to pay particular attention to the various dispositions and constitutions of the pupils, and the teacher should blend the affectionate gentleness of a parent with the sincerity of a friend. Some of them will require to be treated with great tenderness and delicacy; for, from their extreme reserve and irritative sensibility, it is often a long time before their confidence can be gained; and, till this is done, and till the teacher has been able to give them some confidence in themselves, by proving, from their progress in improvement, that there are hopes of final success, little good can be expected from his instructions. The length of time that may be necessary to accomplish a cure, must depend upon the temper, talents, and attention of the pupil, as much as upon the teacher's care; but patience, perseverance, and constant practice, will always insure success. The detail of two or three interesting cases, which, amongst many others, have come under my own observation, will serve as a further illustration of the truth of these principles, when properly applied.

The first is: A young man from the neighbourhood of Dunolane, aged twenty-four, who wrote to me in the most expressive and energetic terms, to know if there were any hopes of relief for a person of his age, who had been labouring under a most distressing difficulty of utterance, ever since he could recollect having the use of speech. I replied, that, from his statement, I thought it probable it would take a long time (perhaps twelve months) before an impediment of so long standing could be removed. He came to Edinburgh, where he took lodgings, and attended me an hour every day for three months. When

he first arrived, he could not deliver two words together, without much stuttering and frightful hesitation. During the time he was with me, he was most punctual in his attendance, and indefatigable in the pains he took with himself; and at the expiration of the quarter, for it was impossible for him to remain longer from home, he departed so much relieved, that he could converse for half an hour together without discovering any hesitation at all; and he left me perfectly satisfied, that, by persevering in the instructions I had given him, his cure could be eventually completed.

The next case is of a very different nature, and is, of all the species of impediments, most difficult to remove; being a dreadfully distressing impression upon the nerves, arising from the effects of terror. A young man, twenty years of age, when he was a boy about eight years old, was playing with his school-fellows near a brewery in Leith, and happening to offend the man who was at work in the building, he was seized by him, and suspended over an immense copper of boiling water, till he lost all power of speech. Some days elapsed before he recovered his utterance sufficiently to explain the cause to his parents; and he was never able to speak afterwards, without painful convulsions and contortions of his features; and scarcely dared to open his lips in the presence of a stranger. He attended me an hour every day for seven or eight months, when he was so far improved, as to be able to converse with any body, for a considerable time together, with fluency and ease; but he occasionally relapsed into stammering, accompanied with convulsions of his features: indisposition, agitation of mind, or any other cause of irritation, still power-

fully affecting his organs of speech. At the end of about ten months, he began to grow careless and disheartened; but I have now, at the expiration of twelve months, the satisfaction to witness, that he is regaining that self-confidence which he seemed to have lost, and speaks remarkably well; and I have no doubt that perseverance will complete his cure.

The last is a young gentleman about seventeen, who had been afflicted ever since he was a child, with such an inveterate stammering, that it was painful to see and hear him speak, for he seemed to be writhing with torture at every word he attempted to utter. When he commenced his studies with me, he had so keen a sense of his own situation, that whenever a stranger entered the room, he would take up a book and retire into a corner, to avoid the hazard of an appeal being made to him in the course of conversation; he was shy and reserved, and so frequently overwhelmed with low spirits and *ennui*, that a settled melancholy was much to be apprehended. When he had once, however, received a glimpse of hope, and began to acquire that confidence which, in all cases, is so much to be desired, his progress was truly astonishing. After residing in my house for four months, he could speak without the smallest hesitation; he recovered his spirits, and delighted to take part in any conversation that was passing. He went home to his friends in the country for six weeks, much against my wishes; and from neglecting my instructions, he relapsed in some degree into his former habits. He came back to me for three months more, and was particularly attentive during that time; at the expiration of which he was completely and perfectly cured; every trace of hesitation was obliterated,

and he is now following the profession of the law in Edinburgh, with satisfaction to his friends, and with ease and comfort to himself;—which he never could have attempted, had not this otherwise insuperable bar to his progress been removed.

I have said thus much, upon a subject interesting to a considerable portion of society, from an anxious desire to obliterate the too prevalent opinion, that those who are labouring under this afflicting calamity, need cherish no hopes of relief. On the contrary, there is scarcely an instance in which they have occasion to despair; for I once more repeat, without fear of contradiction, that every impediment (except those which originate from deafness and imbecillity) may be greatly mitigated, and in almost every instance entirely removed. Believing that the dissemination of this important truth may be useful to those who have young persons under their care, and trusting that it may tend to relieve the minds and brighten the prospects of many an individual, who would otherwise sink into hopeless despondency,

I remain, Sir,

With much respect,

Your obedient humble servant,

G. R. CLARKE.

Edinburgh, Nov. 1. 1816.

REMARKS ON RIVERS.

To the Editor of the Literary and Statistical Magazine.

SIR,

IT must have been observed by every one, that rivers are crooked, and scarcely in any case found to preserve a straight course, even for an inconsiderable space. We see also that they are variable in depth, width, and rapidity; and their diversity is so universal, that from

our earliest years we are led to suppose, that uniformity of appearance would in them be a violation of the order of nature.

If we consider the curvature of a river attentively, we perceive, that although its edges are nearly parallel, the land and also the water on the opposing shores are placed in very different circumstances. On one side, the land presents a cape, or has a convex outline, and on the other a bay, or concave outline. Farther observation will shew us, that in the bay the water is deep, and that on the cape it is shallow. We may also remark, that the velocity of the river is greatest near the concave land; the beach in the bay is worn away by the current, while the water on the cape has less velocity, and deposits a bed of gravel or sand, by which that cape is gradually extended. Of consequence, it is in the bay that mineral strata are exposed to view; and on the cape, rolled pieces only are to be found. These facts ought to be kept in view by those who would embank or deepen rivers; by those who navigate them; and by the student of mineralogy.

If we inquire into the causes of these phenomena, we shall discover that they are derived from the operation of this well-known principle in hydraulics: "Water running in open canals, or in rivers, is accelerated in consequence of its depth, and of the declivity on which it runs." In applying this to the curvature of a river, let it be supposed, that at the point of contrary flexure between two curves, the water moves with some degree of velocity. Now, as a small part at the point of contrary flexure of a curve may be considered a straight line, the water will tend to move onward in a

straight direction; but in this situation its motion will be opposed by the concave beach, its recoil will press against the bottom, and deepen it. Water, as stated above, "is accelerated in consequence of its depth*;" and the stream will, of course, be near the concave land: it follows, therefore, that the dilapidation will take place on that side, and the deposition will be on the convexity or cape.

Undulations on the surface have also a share in promoting alluvion. They proceed at right angles with the stream that produces them, and break against both shores; those beating against the bay move in divergent directions, whereas those that beat on the cape pass in convergent lines. By this means, the water is accelerated in the bay, and retarded on the cape; the rapidity in the bay carries away the beach, and the retardation on the cape favours deposition.

It cannot be doubted, that the soil is removed in greatest quantities when rivers are flooded, and in parts where the pressure and velocity are greatest; and it must also be admitted, that deposition is most copious where depth and velocity are least: but observation shews, (as before stated), that water is deep in bays, and shallow on capes; therefore it is certain, that the soil is carried from the former, and precipitated on the latter.

A river, whose course is not impeded by mineral strata, runs through a flat vale called Holm or Haugh, bounded on both sides by banks. When at a bending it runs against a bank, its margin is concave, and (as already shewn, it is deep on that side,) it causes the bank to fall down, and gives it a precipitous form; the great quan-

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* For the relation of depth and declivity to velocity in rivers, see Playfair's *Outlines of Natural Philosophy*, Vol. I. page 191.

tity of *debris* that falls down re-tards, and sometimes arrests the alluvion in that particular part; the river is thus deflected, and runs, as it were, across the vale, still pressing on the concave beach, which it breaks down, and deposits a bed of channel on the opposite side. Alluvion thus proceeds over the whole vale; and the channel-bed formed being lower than the opposite beach, the vale is lowered by each time alluvion traverses it.

By the alluvial process above described, the curvature of rivers will become greater than at present; by this process they have been prevented from moving in more direct courses; and by this process, the immense valleys between the banks of rivers have been scooped out.

The extent of vallies by the sides of rivers, do not lead us to ascribe very great antiquity to the establishment of the present order. If, for example, we observe a valley 200 yards wide, and 30 feet deep, and suppose that its cross section has been enlarged by half a square yard annually, we will perceive, that a space of 4000 years only would be necessary to accomplish that work;—and if we consider, that the soil at an early period must have been less compact than at present, we will not be disposed to think a great stream or many floods requisite to account for the production of the chasm. The increase of the section may indeed be objected to, because in some parts of rivers the progress of alluvion is imperceptible; but although this may be true, we need only look to other parts, (as steep banks), where vast masses are removed by floods in a few hours, and we will hardly refuse to admit a small annual increment to the section.

Bodies of great specific gravity, as metals and some of their ores, are found in the deepest part of

rivers. Where these substances occur, they may be sought for, not only in the river, but also in the lower part of its alluvial formation, immediately above the old soil. The alluvial may be distinguished from the older soil by its less compact form, and by its deficiency in argillaceous and vegetable matters.

Of the stones moved by a river, we might expect to find the larger in the stream, and the smaller in shallow water: accordingly, we see the larger pieces undermost in gravel beds, and they are found diminishing in size toward the upper side; on the top we see lighter matters, as sand, slate clay, bituminous shale, and vegetable mould. The clay schist is reduced by the weather, and yields clay; sand constitutes siliceous and calcareous matter, and the mould gives vegetable remains. By the mixture of these, a fertile soil is formed. Vegetation proceeding, the plantain much valuable matter in every subsequent inundation. By this arrangement, scenes of the most dreadful havoc and devastation are, in a short time, converted into a habitable and a fertile soil; and here the mind cannot omit discovering one of those beneficent provisions so often to be observed in the operations of nature.

Besides the alterations which rivers make on their vallies they carry away much soil from higher lands. All hills, that are covered by earth, have been modified in their shape by rains, which wash the surface, and carry off the lighter and more easily detached particles; and we would suppose, that the greatest declivities would be most forcibly acted upon: accordingly, we may consider hills as consisting of three parts—the summit, the acclivity, and the foot. On the centre of the summit water does not accumulate, but runs to-

wards the sides; as it recedes from the sides, the quantity is increased, and operating with greater force on the soil, it augments the declivity; and so the tops of mountains are rounded. Proceeding still farther, the quantity and velocity are farther increased; it now acts with greater power, and forms the acclivity or face of the hill. Arriving at the foot, the velocity of the water is diminished; it is unable to carry along the vast quantity of matter which it has hurled from the higher ground, and the deposition forms the foot or lower slope of the hill. The foot, as might have been expected *a priori*, is long where the valley is wide. It may here be noticed, that in searching for rocks, we ought to commence our operations in the steepest part of the hill; and if we wish to see the substances contained in its subsoil, we ought to examine the foot-slope, which is composed of *debris* from the higher parts.

When we contemplate the vast operations of water on the surface of the earth, we must be convinced that the bed of the ocean is gradually filled up, and the dry land subjected to the dominion of the tides. Nor can we refuse our assent to the truth of Dr Robison's very striking remark, "The surface of high ground is undergoing a continual change, and the ground on which we now walk is by no means the same which was trodden by our remote ancestors."

Rivers which move on small declivities, produce the least alterations in their currents; in floods the waters inundate the adjoining plains, and by depositing their mud, fertilize and enlarge them. Rivers of this sort have the greatest quantity of flat ground by their sides, and this land of all others approximates the most nearly to a horizontal plain. From a variety of evidence it would appear,

that many of these flats have been lakes formerly, at an early period, when the soil must have been less solid than at present; and subsequently, their outlets have been worn down by the waters discharged. While this draining process was going on, the change must have been accelerated by the precipitation of mud from waters which entered the lakes, and partially filled them up; thus, by the joint action of draining and deposition, extensive lakes have been converted into dry land, and the spaces which they occupied continue to be elevated and fertilized by the latest inundations.

Rivers with wide banks seldom exhibit mineral strata; it is in the strait and most prominent banks that we have most reason to expect to find rocks.

The formation of a pool is from the water in floods impinging on the concave beach; the water recoils and scoops out the bottom; the recoil is rendered more forcible by a part of the water rising above the level of other parts of the section; the column is lengthened, and of course the pressure and velocity at the bottom is increased. Pools are also formed by water pressing against large obstacles placed in the stream, and by the fall of water at the foot of cata-racts.

If we attend to the action of rivers, we may be furnished with many useful hints; we may see spontaneous operations performed on a tremendous scale, and conducted on the most immutable principles. Rivers are to be seen changing their channels progressively, or, when opposed by adequate obstructions, breaking over the dry land, and forming new and capacious beds, where herbage grew a few hours before; laying open springs which drain the neighbouring ground, and disclosing strata

that anticipate the researches of the miner; they may be seen deepening their courses, as if preparing an improved navigation,—and to discriminate between deep water, and shoals and vortexes, the colour of the water and the aspect of the surface give accurate marks. They may also be seen forming barriers which they themselves cannot surmount, for the protection of the soil and the permanence of their own courses. It is only the last of these particulars that shall be attended to in the sequel.

It has already been remarked, that when the bending of a river runs against a bank, its margin is concave, and that it is deep on that side; that it causes the bank to fall down, and gives it a precipitous form; and that the great quantity of *debris* retards and sometimes arrests the alluvion in that particular part. When great quantities of stones are thus brought down, they fill up the deep part near the edge of the river; the depth, pressure, and velocity are greatly diminished, and by this change the stream is transferred to the middle, or to the opposite shore, and with regard to the side filled up, the river is rendered comparatively inert. This is the process of embankment adopted by nature; and when a similar effect is meditated, our steps may be considered philosophical when we imitate her economy.

In works of this kind executed by human industry, it follows, that the bottom should be filled up, commencing the operation near the point of contrary flexure, sloping it from the water's edge down towards the opposite side, and rendering the work strong in the bay where the incident angle of the current is greatest. In addition to filling up the bottom, the beach should be sloped from the water's edge backward, and covered with turf; if the beach

is allowed to remain precipitous, the water in floods will recoil from it, and may remove the materials wherewith the bottom has been fortified; and even though in the first instance the artificial bottom should remain, the beach itself will fall in; the river may thus be extended beyond the artificial bottom, and the stream may occupy this new and more soft part of its bed, scoop it out to a great depth, and overturn the materials which have been laid in the bottom. Sloping the beach offers other advantages, it allows the water to run at greater breadth, lessens the depth of the section, and also lessens pressure and velocity; it likewise follows, that it will lessen the inundation of the adjoining low grounds.

Where the bottom is soft, piles may be usefully applied to detain stones, &c. that may be put into the bottom; they ought to be cut over lower than the surface of the water, otherwise the action of the stream and floating substances may carry them away, to the great injury of the bottom.

It is not necessary that stones put into the bottom should present a smooth surface; on the contrary, their asperities increase the resistance of the bottom, and consequently diminish the velocity of the water. These asperities also retain mud, which may give greater solidity to the work.

Where lands are frequently inundated, they are liable to much injury after ploughing; if such lands be allowed to remain in pasturage, they may be much improved by deposition from floods; this amelioration may be facilitated by raising very low walls of a concave figure, and making the concave side of the curve oppose the motion of the river. Curvilinear walls may also accelerate deposition from the waters of the sea; they ought to

stand under high-water mark, and present a convex line to the flowing tide, for, in this position, presenting a concave inclosure to the falling tide, the precipitation from the full tide will be retained.

The greatest difficulty that attends this method of embankment, seems to be the construction of a wall capable of resisting the action of the waves, and retaining the mud deposited at high-water. A wall uniting these properties is doubtless a *desideratum* that has attracted the attention of many. Its great utility marks it out as an object worthy of the most enlightened research.

I am, Sir,
Your humble servant,
Nov. 20. 1816. J. F.

MODERN CRITICISM.

DEAN SWIFT.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

THE various works of criticism which are crowded on the public mind, under the appellation of reviews, critical journals, abridgements, registers, and repositories, are of high importance in themselves, and of the greatest use, both to the authors who write books, and to the persons who circulate them. It is a peculiar and distinguished privilege of the present age, thus to have the labours of one man instantaneously submitted to the taste of another: it compresses learning into a narrow compass; it forms a sort of literary encyclopædia, and carries the indolent part of the learned world, which I should suppose comprehends more than the half, into the heart and bosom of

every new work of merit, without the trouble of reading it. This is a luxury of which our ancestors did not even conceive the idea. Their criticism consisted of two parts, expressive of their learning and humility; *first*, to restore the genuine words of their author, which might have been changed by the ignorance and carelessness of transcribers; and, *secondly*, to discover the meaning. How contemptible is this, compared with the sunshine of criticism which has broke in upon us! Their descendants in office, whom we glory in as the critics of our enlightened age, are of a different character. They enter into the spirit of an author,—shew whatever is worthy of praise or censure in his book,—treat it as a publication to be submitted to the principles of true taste; which they possess in an eminent degree,—inform us whether the genius of the author is such as may be called so in this Augustan age of poetry and mathematics, — or finally, in this series of critical progression, whether the party which he has espoused has in any degree debased or exalted his character. •

We have critics in taste, critics in politics, critics in religion, critics in cookery, and critics in philosophy. Whatever an author may choose to write, we are able, in this enlightened age, to find a person of superior knowledge, by whom it can be appreciated; and, what is of the greatest importance to the learned world, we have all the varieties in one volume.

These excellent works are also divided into classes, and sometimes discover a shade of difference in opinion, according to the particular party in church or state to which they happen to be devoted. Thus we have Opposition and Ministerial, Orthodox and Unitarian reviews; and, to shew the impartiality with

which the whole is conducted, we find the same set of authors sometimes on one side, and sometimes on another. The benefit arising from this requires not to be stated; for in learning, as in common life, when men of a certain description quarrel, the fair and respectable part of mankind are the better for it.

But to come immediately to the subject I have in view, I have to state to the learned world, that, together with all the common advantages which we derive from the reviews of the month or quarter, we may naturally expect, where so many men of learning are employed, and on subjects too which give peculiar sharpness even to men of ordinary talents, that some discoveries will be made, not only out of the common path, but far beyond the original intention of the authors. When we are in search after one thing, we sometimes find another. I allude to a very comfortable and new discovery made in a late review of Walter Scott's edition of Dean Swift, and particularly to that part of it which shews so clearly, that national taste must advance and improve from generation to generation. This, like many other important discoveries, is made by accident. The author having asserted, that the wits in the beginning of the last century, Pope, Addison, and Swift, were no longer esteemed by the world as they had been, was obliged to account for this fact, which, by the bye, is also a new one, either by supposing that our taste has degenerated, or that its old models have been fairly surpassed; and that we have ceased to admire the writers of the last century, only because they are too good for us,—or because they are not good enough. This is very ingeniously stated, for if these authors are too good for us, then is

our taste degenerated; but if not, our taste is refined and improved. And as national taste is, of all faculties, in the opinion of the reviewer, that which is most seen to advance with time and experience, the conclusion is evident to the meanest capacity. This progress, however, to the final perfection of taste, like all other things in our imperfect world, may be entirely checked by those great physical or political disasters which have given a check to civilization itself, or occasionally by little capricious fluctuations, and fits of foolish admiration or fastidiousness, which cannot be so easily accounted for. These necessary exceptions are given in the reviewer's words; and he adds with respect to the first of them, that where there has been no such disaster, there has been a sensible progress in this particular, and that the general taste of every successive generation is better than that of its predecessors.

The credit of this discovery is certainly due to the author of this article. I can say for myself, I never met with it before; and I am so much pleased with it, that I think it deserves to be illustrated and supported. The taste of a nation, let me observe, is distinct from its genius. It is the power of judging and discriminating, which is given to all men, from the savage to the philosopher; and it must be regulated by the situation in which he who possesses it is placed, and by the objects, or works of merit presented to his mind. This brings the discussion to a very narrow point; for if Milton and Addison are not now relished as they were twenty-five years ago, to what other cause can this be ascribed, than to the one stated in the article, where the author says, "We are of opinion, that the writers who adorned the beginning of

the last century have been eclipsed by those of our own time, and that they have no chance of ever regaining the superiority in which they have been thus supplanted." The reasoning here is not only ingenious, and of two-fold operation, but it carries with it conviction to every kind of capacity. It rings about the ear in such a manner as to flatter us with the eminence to which we have ascended, and to shew us that this must necessarily have happened. Our works of genius are more numerous, and greatly superior to those plain home-spun productions of the last century; and since we have not only appreciated our own, but allowed the others to go into disuse, our taste must be improved. The taste of a nation is the recipient of its genius; and I am only afraid that, in this progress to excellency and improvement, we may, in a few years more, have such productions presented to the public, as will throw those which we now so much admire completely into the shade, and lay them on the same neglected shelves with Pope and Addison. We may, indeed, be favoured with one of those great physical or political disasters, to give a check to civilization itself, otherwise I do not believe it to be possible for us to escape this consummation of genius and improvement of taste, which no man who sufficiently admires our present productions, can think of with patience, or desire.

To one who thinks superficially on this subject, it will appear extraordinary, that this progress of taste was not distinguished by any visible improvement for the space of seventy or eighty years of the last century; but on the contrary, that the whole nation continued to admire those works which are now happily exploded. Before I attempt

to account for this, I shall venture, with great humility, to differ in one instance from the respectable author of this article in the Review. He speaks of twenty-five years ago, when it may be supposed this important change became visible. Now I should not incline to fix the date at more than twelve or thirteen years, or rather at that period which his modesty would not allow him to fix, viz. when this and other respectable reviews began to improve the national taste. The French Revolution, as he states, may have its share. Its agitations and discussions, its hopes and its terrors, not only reached this country, but the precious fragments which issued from the French press, consisting of essays on the rights of man, of a variety of new constitutions, of speeches of their very best orators on all subjects, all these, singly or together, must have given a turn to our national taste. I agree with the reviewer also, that "the rise or revival of a general spirit of methodism in the lower orders," and, as he states elsewhere, in the higher ranks also, pervading the India House, the House of Commons, and in some instances affecting the minds of Peers of the realm, must have given that unrivalled tone to the genius of the nation, particularly in poetry, which it now exhibits. After these admissions, which are supplied to me by my author, I still assert, what he could not so well do, that we owe more to criticism than to methodism for this revival of learning, and the coincidence of the dates is a sufficient proof.

From the time of Addison's best works, to the second year of this century, a period of eighty years at least, the taste of the nation made no visible progress, although it was in a progressive state. During that period, the works of what

we called our Augustan age, enjoyed their supremacy over the world of letters; from which they are now brought down. The difficulty here is, to shew that our taste was progressive while these eighty years were passing, when the discovery of this progress was made only in the month of September 1816, and the date of its first appearance admitted to have been only twelve years before. This may be accounted for on principles which abound in the world. Can we say, for example, of an animal or vegetable, that it is not in a progressive state, though we are unable to observe its growth? When we see a full-grown oak-tree rising above the trees of the surrounding forest, is it any absurdity to say, that it has been progressive for a hundred years? Besides, we cannot suppose that the sun of Addison and Pope did set on any particular day of the year of our Lord 1802, or that it did set at all without a long twilight. These writers might have a few admirers in the nation, I myself was one, till a brighter light arose; but the general taste, we may charitably suppose, was desiring something better long before they were so completely surpassed. For the same reason, therefore, that the improvement of the national taste is now seen, by its seizing on the superior excellence of our time, was it progressive, even when it was making no progress. When we happen to loathe what we formerly liked, our taste is changed. A retrograde movement, and sometimes standing still, are progressive. It is not only our withholding toleration from gross faults, as the Reviewer states, but our withholding admiration for what our predecessors respected, which marks the progress of taste, particularly where there is nothing new to admire. This

was remarkably the case "during about sixty years in the middle of last century. There were two little provincial rebellions indeed, and a fair proportion of foreign war, but there was nothing to stir the minds of the people at large, to rouse their passions, or to excite their imaginations, nothing like the agitations of the Reformation in the sixteenth century, or of the civil wars in the seventeenth. They went on accordingly minding their old business, and reading their old books," p. 7. The genius of the nation was extinct, and therefore the taste, though gradually and invisibly improving, was lying dormant, not for want of vigour, but for want of food.

Another reason for this change, and a proof of the integrity and progress of our national taste, is, that the authors whom we formerly admired were not inspired with any kind of original genius. "They had not a great deal more," as the reviewer well remarks, "than their judgment and industry to stand on, and were always much more remarkable for the fewness of their faults than the greatness of their beauties." I exceedingly admire the force and truth of this concise observation; and it will be illustrated to every man's mind, who thinks for a moment, how few in number, and how poor in comparison, would have been the works of some of our best modern authors, if they had depended on their judgment and industry alone. These two words are sufficient to freeze up the soul of genius, and to drive it out of the world. They are incompatible with that elevation of thought which leads to the sublime, and with that species of madness which is so nearly allied to wit, and for which, if I had not had the sanction of Dryden's authority, I should have found a softer appellation.

We seem, for these last ten years, so happily arrived at this height of intuitive inspiration, that I question whether reviewers and critics themselves have occasion for that calculating discrimination, and steady perseverance, which were formerly thought to be necessary to the profession. I think we have rather gone beyond the cold-heartedness and sound judgment of sober criticism, and are verging to that period in the history of the art, when critics are permitted to wear the livery of genius, and to be themselves the great sublime which they draw.

Sir Richard Blackmore is a proof of what the Reviewer has said on this occasion. He was a man of industry only, in as far as he snatched every moment from the avocations of a fatiguing profession to court the muses; and I do not apprehend that his greatest admirers have ever considered him as possessing more than ordinary understanding; yet, if we can credit the testimony of the greatest philosophers and divines of that age, I mean Newton, Locke, and Matthew Henry in his commentaries, if I quote correctly, Sir Richard was no contemptible poet. The authors, indeed, whom the growing taste of this age has consigned to oblivion, did raise a cloud between him and the eye of the public, and deprived him of the reward which he deserved; but since we see one of his most zealous persecutors in a new and larger edition than ever we had before, I trust, provided the national taste continues to advance, that we will soon have an edition of this poet, with large notes, in twelve volumes folio.

The only remaining objection to this new opinion is, the apparent decline of genius and taste in the Roman empire, from the Augustan age, to the period of that political

disaster which gave a check to civilization itself. This fact is stated by the Roman writers of that long period; it is seen in their productions; and it has been generally admitted by the learned men of every succeeding age down to the present times; and it would be fatal to the opinion of the Reviewer, that the great movements are all progressive, were it not that this dulness of 400 years respected the genius and not the taste of that frigid period. The progress of taste, though unperceived, was going onward as certainly during the decline of the Roman Empire, as it was the last eighty years of last century. As a proof,—the best critics flourished long after the Augustan age. The complaints which learned men made of the decline of literature, are of themselves a demonstration of the improvement of taste. If genius and taste had fallen together, the critics of that period would have extolled the authors of their day, and preferred them as much to Horace and Virgil, as our critics prefer our authors of yesterday to Addison and Pope.

We labour under a misfortune in this particular, which is worthy of attention. The genius of the Augustan age expired with itself. The long darkness which succeeded was followed by no revival, which alone could have made the progress of taste visible; for at that moment, when we may suppose that its roots had struck deep, after an invisible growth of 400 years; at that moment, I speak it with infinite regret, when all its progressive movements had made the taste of every successive generation better than that of its predecessors, the foundations were destroyed by a great political disaster, which gave a check to civilization itself. At this awful period, what remained of genius, and what

had grown of taste, were mingled together into one undistinguishable mass of confusion and barbarity. No author since, not even Gibbon himself, could ever discover when the one ended and the other began. I infer from this, that it was impossible at any other time to have made the discovery which the Reviewer has now made. If our period of invisible progress, which, comparatively speaking, was a short one, had not been followed by that revival of methodism and literature which we have witnessed within these few years; or if any political disaster had interrupted our progress, we might have gone on for two or three hundred years more, not only without the benefit of this important discovery, but without knowing it. This is not likely to happen again. In the greatest fall of genius, mankind will in future know, that they are improving in a more useful talent.

The Reviewer has contented himself with stating, that we have surpassed the writers of the beginning of the last century; and perhaps it was prudent, in the first avowal of a strong truth, not to go farther. But, in my opinion, we have in an equal degree surpassed the writers of the genuine Augustan age. These are by no means so excellent and superior as they have been generally esteemed to be. Accidental circumstances alone have given them their great reputation. It is a fact well known to the learned, that they began to lose reputation as soon as we had writers of similar spirit and genius to compare with them. They administered food to an inferior taste; but is it not true, that since the times of Addison, Swift, and Pope, they have been much less studied, quoted, and admired, than they were before? I speak not of *Homer*, because he was the Shake-

spere of Greece, and an author, whom, it must be confessed, the taste of no succeeding age has been sufficiently improved to despise; but Virgil is his servile copier; and Horace is so admirably characterised by the Reviewer in some sentences which he applies to our exploded authors, that I cannot do better than adopt them. "He never meddles with the great scenes of nature, or the great passions of men; but contents himself with just and sarcastic representations of city life, and of the paltry passions and meaner vices that are bred in that lower element. His chief care is, to avoid being ridiculous in the eyes of the witty; and above all," (except in one or two of his ranting odes), "to eschew the ridicule of excessive sensibility or enthusiasm, to be witty and rational himself with a good grace, and to give his countenance to no wisdom, and no morality, which passes the standards that are current in good company." With regard to Livy, he is an historian of no credit, and almost entirely destitute of political or moral reflections. He puts a good speech now and then into the mouths of his remarkable personages, one word of which perhaps they never uttered. His only excellencies consist in affecting and natural description, and in his style, which charms us as much as if it had been written by Addison himself. *Salust* is natural enough in his tales; but when he becomes deep and sagacious, he is abominable.

I have no hesitation, therefore, in saying, that those writers, although they were much admired as long as the taste of mankind was below their standard, had not a great deal more than their judgment and industry to stand on; and farther, that they have been declining in the public estimation

for nearly a century, that they are now but ill understood in the schools, and scarcely ever opened afterwards by our young men of spirit and learning. This shews the revolution and improvement of the national taste, more than any thing I have yet mentioned.

This opinion of the Reviewer is altogether so consolatory, and opens so delightful a prospect, that I have discussed it at greater length than I at first intended, and shall therefore trouble you with a few general remarks only on the review of Scott's edition of Swift. It is easy to see, that the Reviewer has formed no very high opinion of the talents and genius of his author; although it must be confessed, he speaks more openly and with more decision when he treats of his character. There is a little deficiency in this, for if we have excelled the wits of Queen Anne's reign in any thing, it is certainly in that species of satirical writing for which this author was remarkable. I will venture to affirm, that I can shew as much satire, and more genuine humour, in one number of a *London Monthly Review*, than will be found in Swift's *Tale of a Tub*, and *Gulliver's Travels*. From this comparison we have no reason to shrink, and hence too much praise is given to this author. His style indeed we cannot imitate, but even this is admitted to be dry and harsh, and distinguished for nothing except for its being truly English. * His writings, too, are so peculiarly local and temporary, that it is rather surprising they should have existed so long, or that any person should have thought of a new and splendid edition.

The most vulnerable part of Swift is his character, and of this the Reviewer has sufficiently availed himself. Educated in Whig principles, he became a rank Tory;

he was faithless in love, overbearing in friendship, proud, inconstant and selfish. The ingenuity with which the Reviewer has supported these charges is beyond praise, and the effect is worthy of the spirit of genuine criticism, for it is an established maxim in this refined age, that if a man's character is worthless, his writings can never be admirable. The Reviewer, too, has the merit of making very important discoveries, from facts which were well known before. It is a truth, that Swift connected himself with a Tory administration during the four last years of Queen Anne's reign. His writings, particularly his *Conduct of the Allies*, and every action, discovered his attachment to that ministry. This was as well known at the time as it is now. But whether the principles of Whigs and Tories were then different, or whether the body of the Whigs were against the war, while the leading men of the party supported it, is not so well ascertained. We only know, that Swift's departure from the party was not at that time much blamed by the friends whom he left. (On the contrary, the ministry said good-humouredly to him, that they never saw him without having a Whig in his sleeve. The wrath of the party, however, though smothered for a time, was not to be kept always under the ashes; and what season can be more proper for its bursting into a flame, than the one which the Reviewer has chosen, when a new edition of his works, full of malignant principles, is imposed on the world, and when his genius and taste as an author are little regarded? * In the confidence and freedom of private correspondence, he informs Stella of his views and hopes of promotion in the church. He was in that situation in which she might expect to hear some in-

telligence of that kind, and therefore in his own haughty but sportive manner he introduced it. From this it is naturally concluded, that his change of principles, his attachment to the ministry, his affected wit, his bold independence of spirit, are all assumed from motives of interest. This is made more probable, since, though he railed against instances of local oppression, he never once hinted at Roman Catholic emancipation, a subject indeed which was not then agitated, but which his genius might have seen to be necessary.

In speaking of the open and abusive manner in which Swift rails at a Whig administration in 1736, the Reviewer has this judicious remark, which the great modesty and mildness of the friends of liberty, since I have known the world, abundantly justify. "In all situations the Tories have been the great libellers, and as is fitting, the great prosecutors of libels." Take for one example, the manner in which this author in 1710 speaks of that excellent and worthy character, Thomas Earl of Wharton, Lord-Lieutenant of Ireland, and a person of the purest Whig principles.

"This noble person," says Swift, "by the force of a wonderful constitution, has some years passed his grand climacteric, without any visible effects of old age, either in his body or his mind, and in spite of a continual prostitution to those vices which generally wear out both. His behaviour is in all the forms of a young man at five and twenty. Whether he walks or whistles, or calls names, he acquits himself in each beyond a templar of three years standing. He seems to be but an ill dissembler, and an ill liar, although they are the two talents he most practises, and most values himself upon. The ends he gained by lying appear to be

more owing to the frequency than the art of them; his lies being sometimes detected in an hour, often in a day, and always in a week. He tells them freely in mixed companies, although he knows half of those that hear him to be his enemies, and is sure they will discover him the moment they leave him. He swears solemnly he loves and will serve you; and your back is no sooner turned, but he tells those about him, you are a dog and a rascal. He goes constantly to prayers in the forms of his place, and will talk blasphemy at the chapel-door. He is a Presbyterian in politics, and an Atheist in religion. He has sunk his fortune by endeavouring to ruin one kingdom, and has raised it by going far in the ruin of another." I have given this long quotation, not only because I think it a fair specimen of Swift's best manner, but because I am persuaded, that in point of terseness of expression, keenness of satire, and excellency of conceit, it may be easily surpassed, by not one, but many of our modern productions. I shall not go farther at present than a quotation from this Review, giving the character of this satirist.

"In this history, we confess, we see but little apology for discontent and lamentation:—and in his conduct, there is assuredly still less for misanthropy. In his public life, we do not know where we could have found any body half so profligate and unprincipled as himself, and the friends to whom he finally attached himself; nor can we conceive, that complaints of venality, and want of patriotism, could ever come with so ill a grace from any quarter as from him who had openly deserted and libelled his party, without the pretext of any other cause than the insufficiency of the rewards they bestowed.

ed on him, and joined himself with men who were treacherous not only to their first professions, but to their country, and to each other, to all of whom he adhered, after their mutual hatred and villanies were detected. In private life again, with what face could he erect himself into a rigid censor of morals, or pretend to complain of men in general, as unworthy of his notice, after breaking the hearts of two, if not three, amiable women, whose affections he had engaged by the most constant assiduities; after brutally libelling almost all his early friends and benefactors, and exhibiting in his daily life and conversation, a picture of domineering insolence and dogmatism, to which no parallel could be found, we believe, in the history of any other individual, and which rendered his society intolerable to all who were not subdued by their awe of him, or inured to it by long use? He had some right, perhaps, to look with disdain upon men of ordinary understandings; but, for all that is the proper object of reproach, he should have looked only within; and whatever may be his merits as a writer, we do not hesitate to say, that he was despicable as a politician, and hateful as a man."

Dr Arbuthnot, in one of his essays, shews, I think with considerable success, that the satire of the ancients, which, for the sake of the humour, he calls scolding, was greatly superior to the satire of his times. It certainly was so; but on reading the above two extracts, I have no hesitation in saying, that the last specimen has far surpassed the first. Were I as certain that our late authors, who have now flourished for ten years, have in all other instances arrived at the level of the Augustan age, I would go near to affirm, that it is equal

to the expressive language of Cicero himself.

There is a difference indeed; Swift wrote and published a libel against a noble person, who might have prosecuted either the author or the printer, and who, in point of dignity and character, was certainly equal to Mark Antony or Catiline; whereas, in point of legal construction, the Reviewer, agreeably to the most approved Whig principles, has not written a libel at all, but a character of an author who died 70 years ago; and even this, from what he says himself, he would not have done, if it had not been for the moral tendency and good effects to be expected from such an exhibition. This is bringing satire to its best uses, and at the same time indulging in it with the greatest safety.

The candour and good sense of the Reviewer appears immediately after, when he adds, p. 44. "With these impressions of his personal character, perhaps it is not easy for us to judge quite fairly of his works." The difficulty is indeed apparent in every part of the criticism which follows, but, like Partridge's player in Hamlet, he is a good actor, and strives to conceal it.

No man will venture to apologise for Swift's rude and independent manner, so inconsistent with the forms which good company have imposed on themselves, and this may be fairly ascribed to pride and selfishness. The instances produced are shocking: To take possession of a man's fire-side, and order his wife to take charge of his shirts and stockings; to offer to a young clergyman the dregs of a bottle of wine when he was first introduced to him; and to add, that he always kept a poor parson to drink up his dregs! The simplicity

ty of those times have given such anecdotes of Swift, as characteristic strokes of his peculiar humour; and we are farther told, that though one young clergyman resented this treatment as an indignity, another swallowed the wine, and said he was glad to 'get any thing. How the poor curate acted, when his house was possessed by this demon of pride and selfishness, I have not been informed. The Reviewer has omitted another fact of the same kind, which was once told as a very good story of Swift, but which equally marks the brutality of his character. On his first visit to one of his friends, a nobleman of high rank, and newly married, he commanded his lady to sing, in so peremptory a manner, that she burst into tears and left the room,—while the husband, as great a brute as the Dean, laughed at them both. It is added, that the lady acted with more complaisance when she was next in company with this strange person, and sung when she was bid.

We have in the Review, pages 24. and 25. a long string of such indecencies of conduct, which, as the author well remarks, are proofs of arrogance and disdain of mankind, leading to profligate ambition and scurrility in public life, and to domineering in private. These, an ill-natured person would say, shew that Swift never lost the spirit of a Whig, even when he became a Tory. Many of them, however, are of a kind that neither Whig nor Tory of our refinement could possibly endure. What, for example, can be more atrocious than the following instances of rudeness! "If he was to be introduced to a person of rank, he insisted, that the first advances, and the first visit, should be made to him. When he went to see a friend in the country, he would order an old tree to be cut

down & it obstructed the view from his window, and was never at ease unless he was allowed to give nicknames to the lady of the house." This treatment of a person of rank requires no comment; but in giving nicknames to the lady of the house, such as *skinny* and *lean*, his malignity is aggravated, in as much as this ugly trick was a kind of soporific to his temper, and a mischievous expedient, without which he could not be easy in his mind.

The Reviewer has omitted another instance of the same kind in his poem of *Death and Daphne*, a satire on an amiable young lady, and one of his particular friends. The humour of this little piece is exquisite: *Death* is trigged out with all the attributes of a beau for the purpose of finding out a suitable wife. *Daphne* was laid out for him by the friends of both parties, and the marriage would have been concluded, if *Death*, from her skeleton-like appearance, and cold hand, as cold as lead, had not shrunk back with terror from the connection. The lady, indeed, is said to have expressed to Lord Orrery her high satisfaction with the poem; but any person who enters into the spirit of the Review, may judge of her real feelings.

The rudeness and barbarity of Swift, as here commented on, and the power of ascribing them to the worst of all motives, are farther proofs of the refinement of our taste. His first editors treasured up such anecdotes of him as good jokes, and as characteristic of a man of humour; and I have no doubt that the readers at that period, while "they were minding their old business, and reading their old books, with great patience and stupidity," would be greatly tickled with them. But the superior politeness and discernment of our times, together with the power of looking into mo-

tives, have carried us through the clear water which is near the surface, and enabled us to stir up the sediment which lies at the bottom.

After reading such accounts of the barbarity of this extraordinary person, we need not wonder, that in such times he was likely to have great influence over the female heart, and thus, without any criminal intention, he gained the hearts of two, if not three, of the most accomplished women of that age, by the charms of his conversation, lived with them on terms of honourable intimacy, and in the end murdered them all.

This is the only part of the Review, in which I think the author of it has not done justice to his subject, which indeed he confesses himself when he says, "*if this be true*, Swift must have had the heart of a monster." It may be observed, however, that there has been always something mysterious, and never yet cleared up, hanging over these supposed transgressions of the Dean. There is even some little inaccuracy in the evidence on which the Reviewer has rested his opinion. Sheridan says, that Swift never saw Mrs Johnson after the conversation which he reports; and yet Mrs Whiteway's statement must have happened when her death was nearer. If it had happened before, indeed, we could neither have accounted for her earnestness, nor for his turning on his heel. This is not worth regarding, if it did not shew, that we have hitherto received no account which can be depended on, of the reasons which prevented these extraordinary persons from living together like the rest of mankind. Swift is represented by the Editors of his works, as torn with conflicting passions, and in a situation of delicacy and distress, which might be a subject for tragedy. His letters at one

time are filled with passages of puerile affection, and so unlike his after production, that we can only believe them to be his, by supposing that his mind was not arrived at its full growth. His affections were afterwards placed on a woman every way worthy of them, who was honoured and respected by all his friends, to whom he is said to have been privately married, and with whom he lived in friendship and mutual confidence to the end of her life. Another amiable person, but of high spirit and violent temper, is said to have obtruded herself on his affections, and from some peculiarities of his journal, to have succeeded in estranging him from the object whom long acquaintance and mutual endearments had knit to his soul. It is hinted also, that, from the peculiar frame of his mind, he would not have married either of them, although the other had fairly relinquished her claims. But to give full satisfaction to the first, he proposed a private marriage, which was never to be avowed to the public, nor to make any alteration of their modes of living together; and that to this she agreed. Meanwhile an under-game of Platonic love was played between the Dean and the other lady: The place where the parties used to meet, then a bower, but now a simple seat, is still shewn at Mauly Abbey near Celbridge.

An old gardener, upwards of ninety, by his own account, gives to the correspondent of the Editor his recollections of this lady. She was melancholy, save when Dean Swift was there, and then she was happy. The garden was to an uncommon degree crowded with laurels. The old man said, that when Vanessa expected the Dean, she always planted with her own hand a laurel or two against his arrival. There were two seats and a rude

table within the bower, the opening of which commanded a view of the Tiffey, which had a romantic effect; and there was a small cascade that murmured at some distance. In this sequestered spot, according to the old gardener's account, the Dean and Vanessa used often to meet, with books and writing materials on the table before them. All this is beautifully affecting and Plutonic, and might be well wrought up into the scenes of a play, but unless we have more direct testimony than any hitherto produced, we cannot, I apprehend, blame Swift farther than for his ignorance of the precise period when the playfulness of a pupil and companion was converted into an ardent passion. His conduct afterwards, though not what his Editor considers as the most manly, was evidently suggested to himself as the best to cure the lady of that passion, and to prevent that tragical result which her violence of temper made probable.

After the death of this lady, it is certain that he did not acknowledge his marriage with Miss Johnson. But whatever respect I have for the opinion of the Reviewer, I am not prepared to use the elegant language which he employs on this occasion, and to say, that he was acting like a beast. There is a mystery hanging over this part of Swift's history, which many of his editors, both charitably and uncharitably, have endeavoured to account for, and for want of material, have failed to clear up to the satisfaction of the world. I shall endeavour to collect the whole evidence, and then, if I am able, I shall give the same unqualified approbation to this part of the Review, that I have done to those parts which are apparently more fair and candid.

I am, Sir,

Your most obedient Servant,

J. B.

EXTRACTS FROM RECENT PUBLICATIONS.

SKETCHES OF INDIA IN 1811, 12, 13, 14 — *Printed for BLACK, PARBURY, & ALLEN, Booksellers to the Honourable East India Company, Leadenhall Street, London, 1816, price 7s. 6d. bds.*

GREAT FAIR AT HURDWAR, &c.

On the 28th of March, 1814, I left Sahranpore, on a second visit to Hurdwar, desirous of being a spectator of one of the largest and most considerable fairs held in this quarter of the globe. We reached

this celebrated place of resort on the 31st at day-break, and a few days presented a scene novel and striking beyond description. Sixty thousand people are supposed to have been collected at the fair. The spot on which it is held, not exceeding a mile in length, or a third of that in breadth, presented a medley of Persians, Tartars, Seiks, and natives from every part of India, Jats, Rohillas, Greekers, &c. of the reality of which, not a bare idea can be entertained by even the most lively imagination.

The astonishing variety of features, dresses, languages, and customs; the savage appearance of the Tartar, contrasted with the prepossessing countenance of the Seik; the noble stature of the Persian, with the effeminate form of the Hindoo, presented, to the curious and discriminating, so many delicate shades, and such richness of colouring throughout, that, as a living picture of Asiatic men and manners, and as affording an inexhaustible fund of amusement and information—a large fair at Hurdwar may almost be considered unrivalled.

It is scarcely necessary to mention, that bathing was the grand attraction. Wretches loaded with enormities, and oppressed by the weight of their sins, bend annually their steps to this spot of unparalleled superstition and priestcraft. Here, lavishing on the Brahmins a portion of their wealth, they are absolved of their offences, and return to their several houses with consciences pure and unsullied as the stream in which they have immersed.

The Brahmins, possessing among the Hindoos both the highest spiritual and temporal authority, fatten on the credulity of their worshippers. Religion, here, as in the darker ages of Europe, assumes a shape which is the curse and bane of the people. It paralyzes the energies, and corrupts the very vitals of those whom it should support. Its ministers enjoy all the pleasures and luxuries of this life; and to the deluded wretch, who, with tears in his eyes, offers the few *pice*, industriously acquired by the sweat of his brow, they point to the heavens, and in promising future happiness, fail not to menace everlasting punishment for the smallness of the offering.

The sum accumulated by the Brahmins at the fair of 1814, is said to have exceeded two lacs of rupees*; for though it is pretended, that the demand on each Hindoo bathing is proportioned to his circumstances, one may readily suppose this appearance of justice is but little adhered to; and indeed, from the great wretchedness which ever prevails after this fair, from which multitudes return half famished, and literally naked, it is easy to perceive, that the avarice of the priesthood is only surpassed by the atrocity of the means which they employ to gratify it.

During the greater part of this fair, which lasted nearly three weeks, an Anabaptist missionary, (Mr Chamberlain), in the service of her Highness the Begum Sumroo, attended, and from a Hindostanee translation of the scriptures, read daily a considerable portion. His knowledge of the language was as that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days he was not surrounded by more than as many hundred Hindoos; in ten days, (for I regularly attended), his

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* L. 25 000 Sterling.

congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied; but never, on a rough guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary's retiring, they every evening cheered him home with, "May the Padre (or priest) live for ever!"

Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacs of people were computed to have been assembled, and whither Brahmins from far and near had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him, and when in doubt, requested an explanation. Their attendance was regular, and many, whose countenances were marked, were ever the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr Chamberlain, by his prudence and moderation, commanded attention; and I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation.

Let it not, however, be inferred from this solitary instance, (which, aiming at impartiality, I have considered my duty to represent precisely as it occurred), that I assume the Hindoo conversion, generally speaking, to be easy or practicable. With them appearance is every thing. Dazzling their senses is the surest and most effectual means to command their attention; and, without it, all the merits and sufferings of our blessed

Redeemer are vainly exhausted on those who have shut their ears. The truth is, the Protestant form of worship is little adapted to the narrow and contracted ideas of the Hindoo. The unadorned simplicity we so admire in it, is the most powerful obstacle to his embracing it; and it is for this very reason, that although the missionaries, sent annually from Europe, diligently labour in the vineyard, few converts, and even those of the lowest and most despicable caste, such as it would be a disgrace for any respectable Hindoo to associate with, are gained; while the Roman-Catholic church, with all the splendour of its ceremonies, its images, relics, &c. assimilating in a great degree to their own mode of worship, has been certainly more successful in calling these deluded children to its bosom.

ON THE AGRICULTURE OF BENGAL.

From the same Author, p. 89.

THE Zemindars, or land-holders, with the Ryots, or tillers of the soil, may, in respect to numerical computation, the influence which the one party exercises over the other, and the state of villeinage in which the latter are retained, be deemed, at once, one of the most considerable and the most firmly connected bodies in India. It has long been debated, whether the Zemindaree system, as established by the British government, has, in any way, proved beneficial to the Ryot; and whether, by the seeming liberality of its principles, he has been at all relieved from the grinding oppression under which he lay as subject to native power.

The liberality which ever characterizes the British government, is, I grant, invaluable to those capable of appreciating it. It will compensate for the invasion of an

empire under slaves and tyrants, for engrossing the revenues of that country, and for apportioning to ourselves the richest of its possessions. All this, we readily allow, the mildness of the British sway will amply remunerate: but it is not so with the Hindoo. Born in slavery, its fetters are congenial to his disposition; and, provided you leave him undisturbed in them, he envies not all your boasted independence. Forbidden by the prejudices of his caste to rise superior to the situation in which his birth has placed him, he realizes the story of the ass in the fable, perfectly regardless of who governs, as conscious that under all he must suffer.

To free such men, and render them totally independent of their immediate lords, the Zemindars, would have been a harsh and cruel measure. Government, therefore, has wisely tempered British lenity with Asiatic power; and, by this means, adapted its sway to the prejudices and pursuits of so considerable a class. If, as I have previously remarked, a lease now granted to the Zemindar for the term of seven years, secures to him the advantage of a fixed unvariable rent during the whole of that period, it by no means necessarily follows, that the Ryot participates in this benefit. The former, who rents the lands from government, shares them out to this last on his own terms; and, provided the rents are regularly forthcoming, it may be easily conjectured, little inquiry is made as to the mode in which they are collected. Thus, whatever may be urged, correctly speaking, the Ryot is as much subservient to native controul, as if the British government did not exist; and the only question to be now considered is, whether the Zemindars are at present invested with equal powers

of oppression, in the collection of their rents, as under the native governments.

The principle adopted by the British government, in the collection of its revenues, is, if any Zemindar fails in prompt payment, his land is immediately exposed to sale by public auction, and the Ryots are ejected to make room for more regular tenants. The mild, equable way, so much insisted on, though certainly desirable, possesses few recommendations to the Hindoo; who, if uninterrupted, would pursue his daily avocations, — would, as usual, cultivate his field, though the very adjoining one was a scene of battle. We must not, therefore, allow ourselves to be deceived by expressions which have no meaning. Those prejudiced in favour of the system, are constantly dinning freedom and security in one's ears, without ever considering whether he who is born in slavery, cares either for one or the other.

Ploughing, in India, is almost always performed by oxen. Commonly two, but sometimes four of these animals, which are very small, are yoked together by a piece of wood passing above and below their necks. Between them is the hull, or plough, of a most simple construction, being nothing but one single piece of wood, with a high prong, in shape like an anchor, attached: the upper part, and which the Ryot retains in his hand, is of wood, as the other of iron turns up the soil. Both the plough and oxen may commonly be purchased for ten rupees, about £.1, 5s. English money. In many parts of Bengal, three crops a-year are not unfrequent. Vegetation is surprisingly rapid, and more particularly so in the season of the rains. Rice, the chief article of subsistence with the natives, thrives amazingly at this

season, when, the inundations of the Ganges covering whole plantations of it, they are seen in their boats gathering their harvests. After the manner of scripture, the unmuzzled ox treads out the grain: all thrashing is performed by these animals, who, describing a small circle, yoked four or five together, go round and round until their labour is accomplished. The usual mode of preserving it, save in the lower parts of Bengal, where the humidity of the climate renders a house necessary, is under ground.

Wheat, barley, and a coarse kind of grain used by the poorer natives, is most common. No oats are cultivated, though I once saw a few growing wild near Hurdwar. Chunna, a kind of pea, is given to horses in India, and denominated grain. The sugar-cane is very general; extensive plantations of it are to be seen in all parts; as likewise mustard, the oil of which is much esteemed by the natives. The harrow in use is merely a grooved beam, for which a couple of oxen are specially kept. It may not be amiss to remark, that the majority of Ryots are Hindoot, and that Mahometans in India rarely participate in husbandry.

SOCIETY IN CALCUTTA.

From the same.—p. 204.

“ALL that has been said, or written, concerning the hospitality and kindness of the residents of Calcutta, falls far, indeed very far, short of the reality. A stranger no sooner arrives, properly introduced, than the house, servants, and even funds of the resident, are at his service. Every thing that may conduce to his health or amusement, is in requisition; and time, which renders novelty familiar, serves but to unfold the liberal ideas and expanded mind of his entertainer.

Throughout India, selfishness is unknown; or if it individually exists, it does so with the scorn and ridicule of surrounding countrymen. Disinterestedness is pre-eminent: it is a plant which has taken root, and seems peculiarly adapted to an eastern clime; and if, as is said, the extremes of every virtue border on vice, we must associate profusion as its only counterpart in Bengal.

In Calcutta, no ungracious reserve, the offspring of ignorance and pride, nor boisterous familiarity, indicative of want of breeding or education, are to be met with; a fascinating polish of exterior, and elegance of manner, united with the most refined and liberal notions, are characteristics of the major part of its society.

THE BAVIAN'S KLOOF IN AFRICA.

From the same.—p. 237.

THIS is one of the most remarkable spots in the colony, and to see which I rode on horseback one hundred miles. The assemblage of thirteen hundred Hottentots, civilized and educated in the principles of religion, taught each to read and write, and follow some handicraft trade, is surely, to an expanded mind, one of the most gratifying sights in the world. I rejoiced at being enabled to contemplate it as such. It is now two and twenty years since three Moravian clergymen, sent by their brethren in Germany, settled at Bavian's Kloof for the purposes of civilization.

The Hottentots, many of whom come far beyond the frontiers of the British territories in Africa, and who reside, as savages, in the hills of Zwelldam, come annually, to the number of twenty and thirty, bringing with them their wives and children, to settle at the Kloof. Their numbers rapidly increasing,

and the peace and contentment they seem to enjoy, may be contrasted with their external appearance. The dress of both sexes is a sheep-skin, worn with the wool outside, and either hanging from the shoulders, or tied round the body, agreeably to the temperature of the atmosphere. The women wear a kind of petticoat of the same, and the men breeches, with the wool rudely scraped off with sharp stones.

On arriving from the interior, they have each a plot of ground allotted to cultivate, and every one enjoys the fruit of his industry. Many of the houses are very neat, and superior to the generality of huts I have visited in India. I entered several, and was struck with the air of comfort which pervades them. They are built mostly after the fashion of the Dutch cottages, though several of those erected by the earlier comers are circular, in the manner of their own kraals.

The village of Gnadenthal, as it is called by the Missionaries, runs north and south; it comprises, besides the church and houses of the Missionaries, about three hundred huts. The church is a plain neat building. In its centre are placed a number of long forms; seven of which are appropriated to the females, and the others to the males. It is supported by two pillars, and suspended from the roof are two glass lamps; around it runs a gallery.

Having reached the Kloof on Saturday, we next day enjoyed the pleasing sight of the Hottentots at church. At half-past eight in the morning, those who have been baptized were summoned to prayer. Nine hundred were thus brought together, and the church was almost full. Never was I more gratified than in viewing this assemblage! So many human beings, who, but a short time since, were

in the rudest state of savage nature, joining earnestly in devotion, giving with due solemnity the several responses, and chanting in chorus the hymns of the day, was a sight peculiarly interesting.

Music, as of all savages, is the delight of the Hottentots; and the voices of their women are extremely soft and melodious. They carry their wild notes to a pitch which is astonishing; and such is their simplicity, that they are delighted with the effects, without understanding the cause of musical harmony.

At ten we were again assembled to prayer, when the meeting was considerably enlarged, every Hottentot, whether baptized or not, being indiscriminately admitted.

The singing was again fine, and an extemporaneous discourse, delivered with energy by one of the Missionaries, concluded the service. Of its merits, I regret that my ignorance of the Dutch precluded me from judging; though, from what I could learn from a gentleman, Mr Birchell, who acted as my interpreter, it was simple, and well adapted to the congregation. This gentleman, whom we accidentally encountered at the Kloof, was on his return from a journey of three years and eight months into the interior of Africa. In this time, he had visited the countries of the Bushmen and Namu-Quees, and passed through the whole of Caffraria, or land of the Caffrees. His waggons were filled with specimens of the natural history and botany of these little-explored parts; their instruments of war; the skins of curious beasts, (amongst many others of which, I was shown that of the *cameleopard*); seven hundred and forty sketches of different parts of the country, and some hundred plants unnoticed by *Linnaeus*. I have every reason, therefore, to suppose, that his travels, when

published, will hold a distinguished rank among those into Southern Africa.

I entered the huts of several Hottentots, who spoke their original language, for, generally speaking, it is lost among them, and has given place to the Dutch. By striking the tongue alternately against the palate and hollow of the throat, a kind of chirp is produced, which affects the sound, and produces in the same word various significations. The extraordinary noise a large assembly must produce in conversation may be easier conceived than described.

At this institution, which originated in 1774, but from some cause or other did not then succeed, the Hottentots are all instructed in some trade; many I saw excelled as carpenters and cutlers, and, on wishing to be shaved, a Hottentot VENUS performed adroitly the required operation. The women, however, are taught to read, write, and spin; and I may remark, that their general proficiency reflects the highest credit on their tutors.

In the school-room, two hundred and fifty scholars were seated; they were severally brought up, and they showed us their writing on slates, and read passages in the Old and New Testaments.

An Account of a Visit paid to the UNITED BRETHREN, or MORAVIANS, at Nazareth in Pennsylvania, by some Indian Chiefs and Warriors in their way to Philadelphia.

* IN 1792 above fifty Indian chiefs and warriors, from the six nations, arrived at Nazareth, with their minister, the Rev. Mr Kirkland, their conductor, interpreter, and a few white people. They were on their

way to Philadelphia, being invited thither by the President and Congress of the United States. The Brethren bid them welcome, and desired them to consider themselves as being at home with their best friends.

As no Indians have been here for many years, their persons, dress, singular ornaments, language, and behaviour, attracted the attention of all the inhabitants. Some of them were fancifully equipped. It being cold and snowy weather, they wore, in addition to their usual clothing, loose blankets thrown over their shoulders. A few of the chiefs had fine cloth coats, with red hoods to draw over their heads; but most of them wore caps of skins. They seem proud of wearing ornaments of silver in their ears and nostrils, and lay a powder of a deep vermilion colour very plentifully over their crowns, ears, and temples, having well rubbed those parts with bear's or deer's grease to prevent its falling off. Their heads were adorned with feathers, and their faces painted with a variety of colours, by which they acquired a very singular and almost hideous appearance. Several children were at first afraid to come near them; but they were all so good natured, and their behaviour throughout was so friendly, that this shyness soon wore off. If the Indians meet with civil treatment, and can smoke their pipes at ease, they are perfectly happy and contented. Their wants are few, and easily supplied. When they came to our inn, their first care was to warm their apartments, to dry their blankets, and after supper they lay down quietly on the floor to sleep.

They had with them the usual accoutrements of Indian warriors, viz. bows and arrows, tomahawks and scalping-knives, but few guns. Their tomahawks or hatchets serve

also occasionally for tobacco-pipes, being ingeniously bored and fitted for that purpose; and for every day they travel, they make a cut round the handle. They spoke different dialects or languages, being the leading men of several distinct tribes or nations. After taking a hearty breakfast of boiled beef and potatoes, during which, (as well as at other times), they conducted themselves with the greatest regularity and decency, their minister, the Rev. Mr Kirkland, gave out an hymn of praise to God in the English language, which they sung in a melodious manner, and with great devotion. Brother Reichel, minister of the congregation at Nazareth, having invited them to see the church, they marched thither in Indian file, one after the other. First they were conducted into a spacious room adjoining the chapel, and each of them presented with a pipe, an handful of tobacco, some apples, and a piece of gingerbread, all which pleased them much. Their attention was particularly drawn to some paintings of our Lord's sufferings hanging round the room, which their interpreter explained to them. After they had taken some refreshment, they entered the chapel. Being seated, the chorus played and sung, "Glory to God in the highest, peace on earth, good will towards men," and other pieces of sacred music, to which the Indians listened with apparent satisfaction. Then the congregation present sung some verses of praise and thanksgiving in English, which some of the Indians understood. After a short pause, a select company of them rose, and joined their minister in singing hymns in the same strain in the Indian language.

The singing being concluded, an elderly chief, named *Peter*, who is much respected among his coun-

trymen, rose up, and addressed himself in a solemn manner to the leading men of this town, and to all the inhabitants thereof. He first thanked that great Spirit who made and preserved all things, for having thus far brought them on their journey in peace. He then returned thanks in the name of his people, for the kind reception they had met with here, saying, "That they had not only been treated well, but as friends and brothers, and that they should not forget it." He declared, that it was a great pleasure to them to see our manners and religious worship, adding, that he believed we possessed the pure oracles of divine truth concerning the revelation of Jesus Christ in the world. He then desired us to pray for them to the great Spirit, who, as he believed, delighted to dwell in our town, that he would be pleased to grant them a safe journey. In the course of his long oration, (which was interpreted to us by Mr Kirkland), he often uttered the name of Jesus, laying at the same time his hand with emotion on his breast. Brother Reichel then addressed him in return, and told him, that we were all very glad to see them, and to have an opportunity of shewing them all the friendship in our power; that it was a particular pleasure to us to find, that so many of them had embraced the gospel of our Lord Jesus Christ, and that we hoped they would abide in it. He then wished them peace and a good journey, adding, that our prayers would certainly attend them, &c. Mr Kirkland repeated these words in the Indian language, and *Peter* made a short reply, to which all the Indians signified their hearty assent by several guttural sounds in their language.

This chief, *Peter*, is of the Omei-

da tribe, and in high esteem among all the six nations. He is renowned for his wisdom, moderation, and retentive memory, and is a constant advocate for peace. He is said to be 76 years of age, though he appears to be very strong and healthy. On account of his piety, he is called *Good Peter*. There is a certain dignity in his manner of delivery, which is very striking. He addressed us by the usual friendly appellation of *brothers*. The Rev. Mr Kirkland afterwards assured Brother Reichel, he was persuaded that *Peter*, and many others of his Christian followers, truly believed in Jesus, and would rather suffer death than deny the gospel. After the speeches, several other anthems were performed, which evidently pleased the Indians much. They then got up to view the different musical instruments, and after satisfying their curiosity, returned quietly and gravely to their seats. During this time the venerable *Peter* rose, and, with the utmost affability and good humour, shook hands with all the children, both boys and girls. The other Indians followed his example, and good humour was visible in every countenance; they were particularly pleased to see boys from so many different states in the academy. This mark of true civility in the Indians was peculiarly gratifying to all of us; and, upon the whole, the reciprocal friendship shown on this occasion, without any preconceived formality, left a pleasing impression on old and young, that will not be easily erased.

The Indians were then led to see the whole town. As they passed the single Brethren's house, an hymn-tune was played upon the trumpets, and the single Sisters received them in their meeting-hall, singing hymns, and playing upon the harpsichord to their great

satisfaction. After their return to the inn, they prepared to set off for Bethlehem, which they intended to reach that night. About one o'clock they left us in sledges, seemingly much pleased with every thing they had seen and heard. They came from a great distance, some having travelled forty-one days before they reached this place. The oldest Brethren here say, that they never remember to have seen so splendid and respectable an embassy of Indians. We cannot but add, that in their religious deportment, in the respect they pay to the aged, and in the general temperance and good order prevailing among them, they are an example to the white people who call themselves Christians.— This company consisted of 50 Indians, viz 29 Seneca, 6 Onondago, 3 Tuscarora, 2 Cajuga, 8 Oneida, and 2 Mahikander.

MANNERS OF THE HIGHER CLASS OF MODERN GREEKS.

Clarke's Travels, Vol. IV.

WE were conducted to the house of a rich Greek merchant, of the name of *Logotheti*, the *Archon* or chief of Lebadea, a subject of the Grand Signior, since well known to other English travellers for his hospitality and kind offices. His brother had been beheaded for his wealth two years before at Constantinople. In the house of this gentleman, we had an opportunity of observing the genuine manners of the higher class of modern Greeks, unaltered by the introduction of any foreign customs, or by an intercourse with the actions of other countries. They seemed to us to be as ancient as the time of Plato, and in many respects barbarous and disgusting. The dinners, and in-

deed all other meals, are wretched. Fowls boiled to rags, but still tough and stringy, and killed only an hour before they are dressed, constitute a principal dish, all heaped together upon a large copper or pewter salver, placed upon a low stool, round which the guests sit upon cushions, the place of honour being on that side where the long couch of the Divan extends along the white-washed wall. A long and coarse towel, very ill washed, about twelve inches wide, is spread round the table, in one entire piece, over the knees of the party seated. Wine is only placed before strangers, the rest of the company receiving only a glass each of very bad wine with the desert. Brandy is handed about before sitting down to table. All persons who partake of the meal wash their hands in the room, both before and after eating. A girl with naked and dirty feet, enters the apartment, throwing to every one a napkin. She is followed by a second damsel, who goes to every guest, and kneeling before him upon one knee, presents a pewter water-pot and a pewter basin, covered by a grill, upon the top of which there is a piece of soap. An exhibition rather of a disgusting nature, however cleanly, then takes place; for having made a lather with the soap, they fill their mouth with this, and squirt it, mixed with saliva, into the basin. The ladies of the family do the same, lathering their lips and teeth, and displaying their arms during the operation of the washing, with studied attitudes, and a great deal of affectation, as if taught to consider the moments of ablution as a time when they may appear to great advantage. Then the master of the house takes his seat, his wife sitting by his side, at the circular tray; and stripping his arms quite bare, by turning

back the sleeves of his tunic towards his shoulders, he serves out the soup and meat. Only one dish is placed upon the table at the same time; if it contain butcher-meat or poultry, he tears it into pieces with his fingers. During meals the meat is always torn with the fingers; knives and spoons are little used, and they are never changed. When meat or fish is brought in, the host squeezes a lemon over the dish. The room all this while is filled with girls belonging to the house, and other menial attendants, all appearing with naked feet; also with a mixed company of priests, physicians, and strangers, visiting the family. All these are admitted upon the raised part of the floor, or *Divan*: below are collected nearer attendants, peasants, old women, and slaves, who are allowed to sit there upon the floor, and to converse together. A certain nameless article of household furniture is also seen making a conspicuous and most revolting appearance in the room where the dinner is served; but in the houses of rich Greeks, it is possible that such an exhibition may be owing to the vanity of possessing goods of foreign manufacture: the poorer class certainly, whether from a regard to decorum, or wanting the means of thus violating it, are more cleanly. The dinner being over, presently enters the *ῥαψωδός*, or Homer of this day, an itinerant songster, with his lyre, which he rests upon one knee, and plays like a fiddle. He does not ask to come in, but boldly forces his way through the crowd collected at the door, and assuming an air of consequence, steps upon the *Divan*, taking a conspicuous seat among the higher class of visitors. There, striking his instrument, and elevating his countenance towards the ceiling, he be-

gins a most dismal recitative, accompanying his voice, which is only heard at intervals, with tones not less dismal, produced by the scraping of his three-stringed lyre. The recitation is sometimes extempore, and consists of sayings suited to the occasion; but, in general, it is a doleful love-ditty, composed of a string of short sentences, expressing amorous lamentation, rising to a sort of climax, and then beginning over again, being equally destitute of melodious cadence, or of animated expression. The *Paraphasia* that we heard, when literally translated, consists of the following verses or sayings, thus *tagged together* :

“ For black eyes I faint !
 For light eyes I die !
 For blue eyes I go to my grave, and am
 buried ! ”

But the tone of the vocal part resembled rather that of the howling of dogs in the night than any sound which might be called musical ; and this was the impression made upon us every where by the national music of the modern Greeks. That if a scale were formed for comparing it with the state of music in other European nations, it would fall below every other, excepting only that of the Laplanders, to which, nevertheless, it bears some resemblance. The ballads of the Greeks appeared to us to be generally love-ditties, and those of the Albanians to be war-songs, celebrating fierce and bloody encounters, deeds of plunder, and desperate achievements. But such general remarks are liable to exception, and to error. Other travellers may collect examples on the *Romaic*, or *Arndout* poetry, seeming rather to prove

that a martial spirit exists among the Greeks, and a disposition towards gallantry among the Albanians. One of these *Paraphasias* entertained us during dinner every day that we remained in Lebadea. When the meal is over, the girl scrapes the carpet, and the guests are then marshalled, with the utmost attention to the laws of precedence, in regular order upon the *Divân* ; the master and mistress of the house being seated at the upper end of the couch, and the rest of the party forming two lines, one on either side ; each person being stationed according to his rank, the *couches* upon the *Divâns* of all apartments in the Levant being universally placed in the form of a Greek Π. The manner in which a company is seated is invariably the same in every house *. It does not vary, from the interior of the apartments in the Sultan's seraglio, to those of the meanest subjects in his dominions ; the difference consisting only in the covering for the couches, and the decorations of the floors, walls, and windows. After this arrangement has taken place, and every one is seated cross-legged, the pewter basin and cover are brought in again, and again begins the same ceremony of ablution, with the same lathering and squirting from all the mouths that have been fed. After this, tobacco-pipes are brought in, but even this part of the ceremony is not without its etiquette : for having declined to use the pipes offered to us, they were not handed to the persons who sat next to us in the order observed, although the tobacco in them was already kindled, but taken out of the apartment, and others of an inferior quality substituted in

* Hence may be understood what is meant by holding a *Divan*, as well as the origin of that expression, the members of a Council or of any State assembly being thus seated.

their stead, to be presented to the persons seated below us. There are no people more inflated with a contemptible and vulgar praise than the Turks; and the Greeks, who are the most servile imitators of their superiors, have borrowed many of these customs from their lords. Costly furs are much esteemed by both, as ornaments of male and female attire, that is to say, if they be literally *costly*; as the finest fur that ever was seen would lose all its beauties in their eyes, if it ever should become cheap. Their habits are only esteemed in proportion to the sum of money they cost, changes depending upon what is called *fashion* being unknown among them. The cap of the Infant of Logotheti consisted of a mass of pearls, so strung as to cover the head; and it was fringed with sequins, and other gold coin, among which we noticed some of the latest Christian emperors, and of the Church. The dress worn by his wife was either of green velvet or of green satin, laden with a coarse and very heavy gold lace, the shoulders and back being further set off with grey squirrel's fur.—There is yet another curious instance of their scrupulous attention

to every possible distinction of precedence: The slippers of the superior guests are placed upon the step of the *Divân*: those of the lower rank, of the unfortunate or dependant, are not allowed this honour; they are left below the *Divân*, upon the lower part of the floor of the apartment, nearer to the door. About the time that the pipes are brought in, female visitants arrive to pay their respects to the mistress of the house, who, upon their coming, rises and retires with the women present, to receive their guests in another apartment. On one of the days that we dined here, it being the day of a Greek festival, two Albanians, with their wives and children, came to visit the Archon. These peasants, upon entering the room, placed each of them a sack of provisions in one corner of the apartment, and then came forward, to salute their landlord. When the women advanced, they touched his hand only, and placed their own hands to their foreheads, making the sign of the cross, as in Russia; but the children took his hand and kissed it, applying afterwards the back part of it to their foreheads.

R E V I E W.

HISTORY OF SOUTH CAROLINA, from its first Settlement in 1670, to the Year 1808. By DAVID RAMSAY, M. D. 2 vols. 8vo. Charleston.

WE present our readers with an analysis of what we deem the most important parts of this work, because it has furnished us with much instruction and amusement,

and, so far as we know, it has not been reprinted in this country; or if it has, it is not much known. It is considered as a standard book by the inhabitants of South Carolina, is written with much simplicity, and, from every part of it, it appears that the author deserves to be considered as an impartial historian.

It contains, in distinct chapters.

the Civil, Military, Ecclesiastical, Medical, Legal and Constitutional, Fiscal, Agricultural, Commercial, Natural, Literary and Miscellaneous History of South Carolina; and it concludes with biographical sketches of literary men, and other distinguished characters.

The division of the work seems to have been borrowed from Dr Henry's History of England,—a manner of writing history which has its advantages, and which, for obvious reasons, is better fitted for detailing, in an instructive manner, the history and present state of Carolina, than it can be for writing a history of England. The division which Dr Ramsay has adopted is too minute to be judicious; yet the circumstance of its particularity will enable us to give a more clear analysis of the book.

CIVIL HISTORY OF SOUTH CAROLINA.

1. *Population.* Though that part of the American coast which stretches from the 36th degree of north latitude to St Augustine, was claimed by Spain, England, and France, yet they all for a long time neglected it. Nearly two centuries passed away subsequent to its discovery, before any permanent settlement was established in the tract of country which is now called Carolina and Georgia. That germ of civilized population which took root, flourished, and spread in South Carolina, was first planted at or near Port Royal in 1670, by a few emigrants from England, under the direction of William Sayle, the first governor of the province. After some time they removed to Oyster Point, formed by the confluence of the rivers Ashley and Cooper. There, in the year 1680, the foundation of the present city of Charleston was laid, and in one year

thirty houses were built. As the number of colonists was so small, as to be conveyed in two vessels from England, the increase of population became a primary object. The emigrants were a medley of different nations, and of different religions and political principles. Farther than by giving a decided preference to Protestants, the first settlers adopted no plan to procure uniformity among themselves. The inducements to emigration were so many and various, that every year brought new adventurers to the province. "Liberty of conscience," says Dr Ramsay, "which was allowed to every one by the charter, proved a great encouragement to emigration. The settlement commenced at a period when conformity to the Church of England was urged with so high a hand, as to bear hard on many good men. In the reign of Charles II. and James II. and till the Revolution, which was eighteen years subsequent to the settlement of the province, dissenters laboured under many grievances. They felt much, and feared more; for, in common with many others, they entertained serious apprehensions of a Popish successor to the crown of England. Men of this description, from a laudable jealousy of the rights of conscience, rejoiced in the prospect of securing religious liberty, though at the expence of exchanging the endearments of home, and cultivated society, for the wilds of America." The friends of proprietors were allured to it by the prospect of obtaining landed estates at an easy rate. Persons reduced in worldly circumstances, and young adventurers, found in the new country a refuge from their miseries, and abundant scope for adventure.

Besides individual emigrants, the colony frequently received groups of settlers, from their attachment

to particular leaders,—some common calamity,—or general impulse. —The first of these was a small colony from Barbadoes, which arrived in 1671. With these were introduced the first, and, for a considerable time, the only slaves that were in Carolina. Shortly after the colony received a valuable addition to its strength, from the Dutch settlement of Nova Belgia. This, in 1674, was conquered by England, and thereupon acquired the name of New York. Many of the Dutch colonists, dissatisfied with their new masters, determined to emigrate; and the proprietors offered them lands. After their arrival they formed a town, which was called Jamestown; but afterwards finding their situation too confined, they spread themselves over the country, and the town was deserted. —In 1679 Charles II. provided, at his own expence, two small vessels, to transport to Carolina several foreign Protestants who proposed to raise wine, oil, silk, and other productions of the south. Though they did not succeed in their object, their descendants form a part of the present inhabitants. —The revocation of the edict of Nantz, fifteen years previous to the

settlement of Carolina, contributed much to its population, by introducing emigrants from France. Many of their descendants have been, and still are, respectable and distinguished citizens. They generally at first established themselves on the Santee river, and from them that part of the country in old maps was called French Santee. —There was also a considerable number of French refugees, who, after a short residence in the northern countries of Europe and America, repaired to Carolina, as more similar to the one from which they had been at first driven. Thus Carolina became a rendezvous of French Protestants, as had been originally contemplated by one of their distinguished leaders, shortly after the discovery of America *. —In 1696 Carolina received a small accession of inhabitants by the arrival of a congregation, with their pastor, from Dorchester in Massachusetts, which settled near the head of the Ashley river, about 22 miles from Charlestown.

In the year 1712 the Assembly passed a law, directing the public receiver to pay, out of the treasury, £. 14 currency, to the owners or importers of each healthy male Bri-

* “ In 1562, Admiral Coligny, a zealous Hugonot, formed a project for founding an asylum for French Protestants in America. He effected a settlement, under the direction of John Ribault, somewhere on the coast of Carolina, most probably on or near the island of St Helena. These French settlers, not being well supported, became discontented, put to sea, and after enduring great hardships, some of the survivors were taken up by an English vessel, and carried to England. In 1564, M. Rene Laudonniere arrived at the river May on the same coast with a considerable reinforcement. This second groupe of French Protestants was killed by Pedro Melendez, a Spanish officer who had received orders from the king to drive the Hugonots out of the country, and to settle it with good Catholics. The officer accordingly hung several of the French settlers, and suspended over them a label, signifying, “ I do not this as to Frenchmen, but as to Lutherans.” But this cruelty was retaliated by Dominique de Gourges, who soon after sailed from France with a considerable force. After successfully attacking the Spanish settlement, and killing many in the action, he hung the survivors on the same trees on which his countrymen had been previously hung, and impressed on a tablet of wood this inscription, “ I do not this as to Spaniards, but as to robbers and murderers.” The victors returned to France, and the country thus abandoned remained in the undisturbed possession of the Indians for more than a century. Afterwards it was taken possession of by the English, under whose auspices it became an asylum for French Protestants, as it had been originally intended by Admiral Coligny.” —P. 2, 10.

tish servant, not a criminal, betwixt the age of 12 and 30 years.

From 1696 to 1730, no considerable groups, but many individuals at different times, arrived. The door was thrown open to all Protestants of all nations. Besides the distressed subjects of the British dominions, multitudes of the poor and unfortunate emigrated from Switzerland, Holland, and Germany. Soon after the suppression of the rebellions of 1715 and 1745 in Scotland, many of the vanquished Highlanders were transported to, or voluntarily sought an asylum in South Carolina. The population increased so rapidly, that the cession of territory to the King of Great Britain was indispensably necessary to the safety of the settlers. Accordingly, in 1755 they received from the Cherokee nation a prodigious extent of territory. On the cession of these lands Governor Glen built a fort 300 miles from Charlestown, called Prince George; and afterwards, at proper distances, he erected other two for the greater security of the colony.

While additional territory was thus procured for South Carolina, the events of war were furnishing inhabitants for its cultivation. The province of Nova Scotia was originally settled by the French under the name of Acadie. On the surrender of this province to the English, it was stipulated, that the inhabitants should be permitted to hold their lands on condition of taking the oath of allegiance. With this condition they refused to comply; and though it was afterwards disallowed by the crown, yet the French inhabitants of Nova Scotia considered themselves as neutrals. In all the contests between England and France respecting the boundaries of Nova Scotia, its French inhabitants were influenced rather by their wishes than their duty; and

in 1755 three hundred of them were captured fighting against the English. The continued residence of these Acadian neutrals was thought dangerous. To expel them from the country, leaving them at liberty to choose their place of residence, would be to reinforce the French in Canada. The severe policy was adopted of removing them from their homes, and dispersing them among the other British colonies. This harsh measure was immediately executed, and about 1500 of them were sent to Charlestown.

About nine years afterwards South Carolina received a considerable acquisition from a remarkable event in Germany. One Stumpel, who had been an officer in the King of Prussia's service, being reduced at the peace, applied to the British ministry for a tract of land in America; and having got some encouragement, returned to Germany, where, by deceitful promises, he seduced between five and six hundred ignorant people from their native country. When these poor Palatines arrived in England, Stumpel, finding himself unable to perform his promises, fled, leaving them without money or friends, exposed in the open fields, and ready to perish through want. A humane clergyman took compassion on them, and successfully pleaded for the mercy and protection of government till they should be transported to America. A bounty of £ 300 was allowed them. Tents were provided for their accommodation. The citizens of London chose a committee to raise money for their relief. Being suitably provided with two ships, money, arms, and other necessities, they set sail for Carolina, and arrived in April 1764.

In the same year Carolina received 212 settlers from France. Soon after the peace of Paris, the Rev. Mr Gibert, a popular preacher,

prevailed on a number of persecuted Protestant families to seek an asylum in South Carolina. The government of England encouraged the project, and furnished the means of transportation. They found it necessary to leave France privately, at different times, and in small numbers. After leaving their native country, they rendezvoused at Plymouth, and arrived in Carolina in 1764. On their arrival at the place assigned them, they gave it the name of New Bourdeaux, after the capital of the province from which the most of them had emigrated.

Besides foreign Protestants, several persons from England and Scotland resorted to Carolina after the peace of 1763. But of all other countries none has furnished the province with so many inhabitants as Ireland. Scarce a ship sailed from any of its ports for Charlestown, that was not crowded with men, women, and children. Many causes may be assigned for this spirit of emigration from Ireland; but, in the opinion of Dr R. domestic oppression was the most powerful and prevailing.

Such multitudes from Europe, and the more northern parts of America, poured into the state after the peace of 1783, that the western districts (obtained by treaty founded on conquest from the Cherokee Indians in 1777, and now called Pendleton and Greenville) filled so rapidly with inhabitants, that in the year 1800 they alone contained 30,000 inhabitants, which exceeded the population of the whole province in the 64th year from its first settlement, or in the year 1734.

The following useful remarks, which conclude this part of the work, we give in the words of the author.

“Hitherto Carolina had been an asylum to those who fled from ty-

ranny and persecution—to the exile—the weary and heavy-laden—the wretched and unfortunate—and to those who were bowed down with poverty and oppression. A new variety of human misery was lately presented for the exercise of its hospitality. The insecurity of life, liberty, and property, in revolutionary France, and the indiscriminate massacre of Frenchmen in St Domingo, drove several hundreds, in the last years of the eighteenth century, to the shores of Carolina. They were kindly received, and such of them as were in need received a temporary accommodation at the expence of the public. Most of them fixed their residence in or near Charlestown.

“These were the last group of settlers the state received from foreign countries. The new states and territories, to the southward and westward, drew to them so many of the inhabitants of South Carolina, that emigration from it at present nearly balances migration to it. Its future population must in a great measure depend on the natural increase of its own inhabitants. So much of the soil is unimproved, or so imperfectly cultivated, that the introduction and extension of a proper system of husbandry will afford support to ten times the number of its present inhabitants.

“So many and so various have been the sources from which Carolina has derived her population, that a considerable period must elapse, before the people amalgamate into a mass, possessing a uniform national character. This event daily draws nearer; for each successive generation drops a part of the peculiarities of its immediate predecessors. The influence of climate and government will have a similar effect. The different languages and dialects introduced by the settlers from different countries, are gra-

by giving place to the English. So much similarity prevails among the descendants of the early emigrants from the old world, that strangers cannot ascertain the original country of the ancestors of the present race.

"If comparisons among the different nations which have contributed to the population of Carolina were proper, it might be added, that the Scotch and Dutch were the most useful emigrants. They both brought with them, and generally retained in an eminent degree, the virtues of industry and economy so peculiarly necessary in a new country. To the former, South Carolina is indebted for much of its early literature. A great proportion of its clergymen, physicians, lawyers, and schoolmasters, were from North Britain. The Scotch had also the address frequently to advance themselves by marriage. The instances of their increasing the property thus acquired, are many—of their dissipating it, very few.

"Emigrants from all countries, on application, readily obtained grants of land, either by agreement from the proprietors, or from officers appointed by them, and acting under their instructions. The fees of office were not unreasonable. The price fixed by the proprietors, was at the rate of £. 20 Sterling for 1000 acres, and an annual quit-rent of one shilling for every hundred acres. When a warrant for taking up land was obtained, the person in whose favour it was granted, had to choose where it should be located. It was then surveyed and marked. Plats and grants were also signed, recorded, and delivered to the purchasers. This was the common mode of obtaining landed estates in Carolina, and the tenure was a freehold. They who could not advance the pur-

chase-money, obtained their lands on condition of their paying one penny annual-rent for every acre. The first settlers, having the first choice of the lands, had great advantages; and many of their descendants now enjoy large and valuable estates, purchased by their ancestors for inconsiderable sums. This mode of settlement, by indiscriminate location, dispersed the inhabitants over the country without union or system. The settlers generally preferred the sea-coast, the margins of rivers, and other fertile grounds, and gradually located themselves westwardly on the good land, leaving the bad untouched. For the first eighty years they had advanced very little beyond an equal number of miles; but in the following fifty they stretched to the Allegany mountains, nearly 300 miles from the ocean. While the people of New England extended their settlements exclusively by Townships, presenting a compact front to the Indians, and co-extending the means of instruction in religion and learning with their population, South Carolina, in common with the other southern provinces, proceeding on the former plan, deprived her inhabitants of many advantages connected with compact-settlements. These evils are now done away, for since the Revolution, nearly all the vacant land in the state has been taken up. They who have been obliged to content themselves with the long-neglected poor lands, have the consolation, that what they lost one way is made up in another, for it is found, that the high and dry pine land is by far the most healthy." pp. 24, 25.

II. *Proprietary Government, from its commencement in 1670, till its abolition in 1719.*—"In the course of the 130 years," says Dr R. "in

which South Carolina increased from a handful of adventurers to 345,591 inhabitants, the government was changed, first, from proprietary to regal; and secondly, from regal to representative. The first continued 49 years, the second 57; and the third, after a lapse of 32 years, is now in the bloom and vigour of youth, promising a long duration."

Near the end of the fifteenth century, the King of England obtained a property on the soil of North America, from the circumstance, that Cabot, one of his subjects, was the first Christian that sailed along the coast. Property, thus easily acquired, was as easily given away. Charles II. soon after his restoration, granted to a few of his nobles and gentlemen, all the lands lying between the 31st and 32d degrees of north latitude. In two years after, he enlarged the grant from the 29th deg. of north latitude, to the 36th deg. 30 min. and from these points to the sea-coast westward, in parallel lines, to the Pacific Ocean. Of this immense region the king constituted them absolute lords and proprietors, reserving the dominion of the country to himself and his successors. These limits, however, from a variety of causes, afterwards underwent many changes.

The present situation and limits of South Carolina are, according to our author, as follows :

"South Carolina is situated in North America, between 32 and 35 deg. 8 min. and 6 deg. 10 min. west longitude from Washington, the seat of government of the United States of America. North Carolina stretches along its northern and north-eastern frontier; Tennessee along its north-western, and Georgia along its southern frontier;

and the Atlantic ocean bounds its eastern limits.

South Carolina is bounded northwardly, by a line commencing at a cedar stake marked with nine notches, on the shore of the Atlantic Ocean, near the mouth of Little River; then pursuing, by many traverses, a course west-north-west, until it arrives at the fork of Calanba River;—thence due west, until it arrives at a point of intersection in the Apalachean mountains;—from thence due south, until it strikes Chatuga, the most northern branch or stream of Tugoloo River;—thence along the said river Tugoloo to its confluence with the river Keowee; thence along the river Savannah, until it intersects the Atlantic Ocean by its most northern mouth;—thence north-eastwardly, along the Atlantic Ocean, including the islands, until it intersects the northern boundary near the entrance of Little River. These boundaries include an area, somewhat triangular, of about 24,080 square miles, whereof 9570 lie above the falls of the rivers, and 14,510 are between the falls and the Atlantic Ocean.—King Charles II. also gave to the Lords Proprietors of Carolina authority to enact, with the assent of the freemen of the colony, any laws they should judge necessary. He also granted them authority to allow indulgences and dispensations in religious affairs, and that no person to whom such liberty should be granted, was to be molested for any difference of speculative opinions with respect to religion, provided he did not disturb the peace of the community. This grant has the following preamble:—

"That the grantees, being excited with a laudable and pious zeal for the propagation of the gospel, begged a certain country in the

parts of America not yet cultivated and planted, or only inhabited by some barbarous people, who had no knowledge of God."

The proprietors, anxious to improve their property, with the aid of the celebrated John Locke, framed a constitution and laws for the government of their colony. That our readers may see what laws resulted from the wisdom of this distinguished philosopher, we shall give the substance of them in the words of Dr R.

"The eldest of the eight proprietors was always to be Palatine, and at his decease was to be succeeded by the eldest of the seven survivors. This Palatine was to sit as President of the Palatine's Court, of which he and three more of the proprietors made a quorum, and had the management and execution of the powers of their charter. This Court was to stand in room of the King, and give their assent or dissent to all laws made by the Legislature of the colony. The Palatine was to have power to nominate and appoint the Governor, who, after obtaining the royal approbation, became his representative in Carolina. Each of the seven proprietors was to have the privilege of appointing a deputy to sit as his representative in Parliament, and to act agreeably to his instructions. Besides a Governor, two other branches, somewhat similar to the Old Saxon constitution, were to be established,—an Upper and Lower House of Assembly; which three branches were to be called a Parliament, and to constitute the Legislature of the country. The Parliament was to be chosen every two years. No act of the Legislature was to have any force, unless ratified in open Parliament during the same session,

and even then to continue no longer in force than the next triennial Parliament, unless in the mean time it be ratified by the hands and seals of the Palatine and three proprietors. The Upper House was to consist of the seven deputies, seven of the oldest landgraves and cassiques, and seven chosen by the Assembly. As in the other provinces, the Lower House was to be composed of the representatives from the different counties and towns. Several officers were also to be appointed, such as, an admiral, a secretary, a chief justice, a surveyor, a treasurer, a marshal, and register; and, besides these, each county was to have a sheriff, and four justices of the peace.—Three classes of nobility were to be established, called barons, cassiques, and landgraves; the first to possess twelve, the second twenty-four, and the third forty-eight thousand acres of land, and their possessions were to be unalienable. Military officers were also to be nominated; and all inhabitants, from sixteen to sixty years of age, as in the times of feudal government, when regularly summoned, were to appear under arms, and in time of war to take the field.

"With respect to religion, three terms of communion were fixed: *First*, To believe that there is a God; *secondly*, That he is to be worshipped; and, *thirdly*, That it is lawful, and the duty of every man, when called upon by those in authority, to bear witness to truth. Without acknowledging which, no man was permitted to be a free man, or to have any estate or habitation in Carolina. But persecution for observing different modes and ways of worship, was expressly forbidden; and every man was to be left at full liberty of conscience, and might worship God in that manner which he thought most

conformable to the divine will and revealed word."—Pp. 31, 32.

Notwithstanding these preparations, it was not till the year 1669 that they appointed William Sayle. The expences of the first embarkation amounted to £.12,000; and the settlers were few in number, and not adequate to the undertaking. They had to contend with the savage tribes in their immediate neighbourhood. They had to raise their provisions at the risk of their lives. The differences between the Puritans and the Church of England were revived in this infant colony, and the different manners of the colonists formed a source of difficulty to Government. Many of those who belonged to the Church of England were pampered citizens, unaccustomed to rural labours and frugal simplicity. By them the sober lives and rigid morals of the Puritans were made the objects of ridicule; while the Puritans, on the other hand, exasperated against their scornors, violently opposed their influence among the people.

After this period, two parties arose; one in support of the prerogative and authority of the proprietors, the other in defence of the rights and liberties of the people. In consequence of these commotions, in the short space of four years, from 1682 to 1686, there were no less than five Governors. A period of temporary quiet, however, at last arrived. The proprietors sent from England John Archdale, a Quaker and a proprietor, a man of considerable knowledge and discretion, who, if he did not extinguish, smothered for a time, the public commotions. This peaceful period continued during the year 1696. In a short time afterwards, the Carolinians received new constitutions, which the Governors compiled from the information of

Archdale, and sent out with his successor. These, with various other circumstances, revived and increased the former disturbances, so that, 1710, a civil war was on the point of breaking out; and the last Governor, whose name was Robert Johnston, son of Sir Nathaniel Johnston, was appointed in 1716, who continued in office nearly three years.

III. *The Revolution in 1719, from Proprietary to Royal Government.*

—In 1715, a war had been carried on between South Carolina and the Yamassee Indians. The Legislature made application to the Governors for help: but in case these proprietors should refuse to involve their English estates in debt to support their property in America, they instructed their agent to apply to the King for relief. Not being satisfied with the reply of the proprietors, the agent petitioned the House of Commons in behalf of the distressed Carolinians; and the same year a bill was brought into the House for the better regulation of the charter and proprietary governments in America, the chief design of which was to reduce all charter and proprietary governments into regal ones. One of the ostensible grounds on which the proprietors had obtained their charter, was the prospect of their propagating the gospel among the Indians. This duty was totally neglected, and the neglect of it was considered by the inhabitants as the procuring cause of all their sufferings from the Yamassee war. The merchants in London complained at the same time to the proprietors, of the increase of paper-money as injurious to trade; in consequence of which they directed the Governor to reduce it. On application for royal aid, in these circumstances,

ces, they were told that it was unreasonable to expect it while they were the tenants of the proprietors. A dissatisfaction with the proprietors, and an eagerness to be under the immediate protection of the Crown, became universal. The struggle between the proprietors and possessors of the soil became daily more serious. On the 28th of November 1719, the latter entered into a general association to throw off the proprietary government, and to request Johnston's acceptance of the government from them in behalf of the King. They addressed the Governor accordingly in the most flattering terms, but he considered their address as an insult. Various addresses passed between him and the possessors, but their representatives, finding it impossible to win over the Governor to a compliance with their measures, began to treat him with indifference and neglect. He, on the other hand, perceiving that he could not recal them to their allegiance, issued a proclamation for dissolving the House of Representatives. They ordered his proclamation to be torn from the marshal's hands. They met, and chose Col. James Moore, a man excellently qualified to be a popular leader in perilous adventures, to be their Governor; and in a few days after, the members of the Convention, escorted by the militia, publicly marched to the fort, and there proclaimed him Governor. They took the administration into their own hands, and they compelled every person, Governor Johnston excepted, to submit to their jurisdiction, and obey their laws. At this juncture, Johnston, with the assistance of the captains and crews of the British ships of war, which had arrived from a cruise, made his last and boldest effort for subjecting the colonists to his authority. He brought up the

ships in front of Charlestown, and threatened its immediate destruction if the inhabitants any longer refused obedience to legal authority. But they, having arms in their hands and forts in their possession, set his power at defiance.

"In the mean time, the agent for Carolina had procured a hearing from the Lords of the Regency and Council in England, (the King, being at that time in Hanover), who gave it as their opinion, that the proprietors had forfeited their charter, and ordered the Attorney-General to take out a *scire facias* against it.

"An act of Parliament was passed in Britain for establishing an agreement with seven of the eight provinces, for a surrender to the King of their right and interest, not only in the government, but in the soil of the province. The purchase was made for £.17,500 Sterling.—About the same time the province was subdivided by the name of North and South Carolina."—P. 86.

"Upon a review of these transactions," says our author, "we may observe, That although the conduct of the Carolinians, during this struggle, cannot be deemed conformable to the strict letter of the written law, yet necessity and self-preservation justify their conduct, while all the world must applaud their moderation, union, firmness, and wisdom."

(To be continued.)

SERMONS, BY ARCHIBALD ALISON,
L. L. D. &c. &c. &c. Vol. II.—
Constable & Co. Edinburgh, and
Longman & Co. London. 1815.

IT is a fact worthy of being recorded, that although it is not yet fifty years since we began to furnish, in the department of theology,

any productions of more than local and temporary interest, our divines have already raised themselves to a very respectable place among the biblical critics and pulpit orators of Great Britain. In knowledge of scriptural Greek, and Christian antiquities, Campbell and Macnight were certainly not inferior to the most learned of their contemporaries in our sister church; and, as writers of sermons, we know not among the modern clergy of the South, any who can be compared to Dr Blair, and to several members of that school of which he may be regarded as the founder. The sermons of Bishop Porteus, indeed, and the posthumous discourses of the celebrated Horsley, have merits of no vulgar stamp: but the former, generally speaking, is neither eloquent nor profound, whilst the latter, in a multitude of instances, has failed to recommend his paradoxical notions by a language of sufficient dignity and polish. We are aware that many works of great learning issue every year from the theological press of England; still, we are convinced, that, owing to the controversial nature of the subjects which the writers have chosen to discuss, and the ephemeral divinity, if we may say so, which thus pervades the greater number of their sermons, there is no recent publication of this kind, that we have happened to peruse, which is at all likely to survive its author. In truth, with regard to this species of composition, more strictly, perhaps, than to any other, may the common observation be applied, That as we were later in starting than our southern neighbours, so has our progress been more rapid, and our advancement greater.

Since the first publication of Blair's discourses, there has not, we think, been any sermon-writer in Scotland nearly so popular as Mr

Alison; and it deserves to be mentioned as rather a singular fact, that the reputation which he has so long enjoyed as a preacher, has not been at all diminished, by his having submitted his sermons to the severe ordeal of private reading. To illustrate the value of the distinction here alluded to, it will be enough to mention, the fate of Kirwan, the most celebrated of Irish preachers. The discourses of this man, whose eloquence robbed so many ladies of their tears and trinkets, have been published, since his death, only to fall into a speedier oblivion, and, at the same time, to shew to the world, with how paltry materials, a good voice and a little stage-effect will secure their suffrages for the claims of oratory. In speaking thus of the author now before us, we are not insensible to the great merits of the several Scottish writers who have preceded him in the same department. For example, we have always thought, that the volumes of Walker, the colleague of Blair, contain more of the excellencies of the old English school of divinity than the works of any other of our countrymen; and it will be readily admitted, that Logan, to a style naturally elegant and flowing, has added, in many fine passages, all the fire of poetry. Charteris, whom we mention for his peculiarities rather than because he is generally read, has evidently attempted to combine, in the composition of a sermon, the sentiment of Plato with the conciseness of Tacitus; and no man who has perused his discourses with suitable care, will ascribe his want of success to a deficiency either of genius or of theological knowledge. He would unquestionably have ranked high among the authors of his day, had he not erred so egregiously in the choice of his model. Finlayson, again, seems to have

trusted for effect almost entirely to his good sense, and intimate acquaintance with human nature; and, in collecting his matter, he appears never to have been betrayed into the wish of sacrificing usefulness to originality of view. The merit of original thinking, indeed, even in the very restricted sense in which this term must be applied to pulpit discourses, cannot be claimed for either Logan or Finlayson. The latter, however, borrowed more systematically, and was more indebted to his skill as a compiler; the former, whilst he used many thoughts not his own, would have found it more difficult to refer them to their proper owners. In proof of this assertion, it perhaps behoves us to specify, that the rough materials of one of Logan's best discourses may be found in the volume of our townsman, Frederick Carmichael; and that in Farmer's Essay on the Temptation, we have repeatedly read both the arguments and the illustration which make up Dr. Finlayson's two Sermons on that most important subject. Alison is decidedly more original than either of these authors; and, in fact, never borrows, except it be from himself. His opinions exhibit no deference for any human authority whatsoever. He writes sermons as if he had merely read the Bible with attention, and without ever having looked into the pages of a commentator;—as if he had listened to the evangelists, without allowing their simple narrative to be incumbered with any of the usual loads of verbal criticism;—as if, in short, he had studied what Paul has written, without minding either Apollos or Cephas. There is, accordingly, very little doctrinal discussion in his volumes; no exposition, and no controversy. He enforces virtue and piety upon the sanctions of the gospel, without entering into those peculiar grounds

and conditions of salvation which constitute the theory of our religion. He regards his audience as having already arrived at that state of knowledge and understanding, when, "leaving the principles of the doctrine of Christ, they should go on unto perfection." It will therefore be conceded, and, we should imagine, without implying any charge of neglect, that such young people as have not yet learned what Christianity is, as a *system*, will not find all its parts and connections technically stated and arranged in Mr Alison's sermons. Should, however, any objection be started on this ground, it ought to be a sufficient answer to remark, that our author has nowhere professed to give a systematical view of Christianity; but if it should be maintained, that a person is not at liberty to publish religious discourses, without giving such a view, the question must instantly take a new shape, and be considered on more general principles.

Regarding religion, then, for the moment, solely as a subject of study and professional exertion, it cannot be denied, we presume, that it is susceptible of such a line of distinction, between the doctrines upon which it rests, and the practical rules which it enjoins, as to permit each of these heads to be treated of separately. This is the case, at least, with every other department of human inquiry, not excepting those wherein the connection is the closest between theoretical knowledge and practical skill. The writer on Ethics, properly so called, has a separate field from him who analyzes the mental faculties, explains the manner of their operation, and thus unfolds the principles of action, and the grounds of moral judgment. The commentator on the actual statutes of any particular nation, interferes

not in his labours with the author on jurisprudence, and on the doctrines of general laws. The practical mathematician, too, proceeds on a separate ground from the scientific geometer; and the writer on pharmacy from the speculative chemist. In all these pursuits, the theoretical views, and the practical procedure which is founded upon these views, are as intimately connected, in point of authority at least, as are Christian doctrines and Christian duties; and yet no man has ever been found fault with, for not combining in the same work the latter with the former.

But it may be argued, that the apostles preached in a different manner, and that they never neglected to secure a solid foundation for morality, by teaching in the first instance the doctrines of the gospel:—It is admitted. Writing for the use of a people newly converted to the faith, it would be indispensably necessary to enter minutely into the principles of their belief; to state the history of moral evil; to explain fully the objects of the Christian dispensation, and its connection with the Jewish economy which preceded it: but the circumstances in which we find ourselves placed, when addressed by a preacher from the pulpit or the press, are materially different from those in which the first preachers of the gospel found their first audiences. We are already instructed in the principles of the doctrine of Christ; we know them from our youth up: the persons, on the other hand, to whom the apostles addressed their instructions, were precisely in the state of catechumens, requiring to be taught the very elements of the faith, to the profession of which they had been so recently called. Nor had these early disciples any other means of obtaining this know-

ledge, so essential to their comfort and steadfastness; they must have had it from their inspired teachers, or remained for ever ignorant: we, on the contrary, are surrounded on all hands with the means of being informed on Christian doctrines; we have books without number, wherein such subjects are exclusively and specifically discussed; on which account it is no longer so absolutely requisite, as it was in the first age of the church, to premise every exhortation to goodness with a disquisition on the theory of faith. Indeed, the apostle James in some degree anticipates the state of things in which we are now placed; for, in his Catholic epistle, which contains a beautiful summary of moral obligation, he proceeds on the ground, that the nature of the gospel-dispensation, and the authority of the Christian law, were already sufficiently understood by his converts, without so much as recapitulating to them the leading articles of their creed.

We are far from insinuating in these remarks, that there is not a very high importance attached to the practice of expounding the scriptures with a relation to Christian doctrines, and even with the view of explaining such verbal obscurities as may have arisen from ancient customs, and peculiar modes of speech. We maintain nothing more, than that sermons may be written on practical subjects, without any direct or immediate reference to the peculiar doctrines of Christianity; or rather, we ought to say, without entering into a formal exposition of these doctrines, according to the views of any particular schol.

We now proceed to give a short account of the sermons themselves; and first, comparing the second volume with its predecessor, we can have no hesitation in pronounc-

ing the latter to be by far the more eloquent of the two. The subjects introduced into it are indeed of a more temporary interest, as most of the discourses were delivered on particular occasions of national humiliation or thanksgiving; but they are full of brilliant passages that will never cease to be read, and which, as specimens of fine writing and oratorical conception, are, in our opinion, completely superior to the most finished declamations of Sheridan or Burke. Indeed, there are several of these discourses which are well worthy of being preserved, were it for no other reason than that they are faithful pictures of public feeling, during the most doubtful parts of the late struggle with the gigantic power of France; and it is delightful to see the unbroken confidence which the author everywhere expresses in the benevolence and wisdom of Heaven, as well as the repeated assurances, approaching almost to prophetic certainty, that order would yet be restored, and that the progress of the human race in civilization and knowledge would not be permanently obstructed.

In the volume more immediately under our consideration, there is in fact less scope for eloquence, the subjects being more common, and their interest of a more general nature. There is, however, in them all; the usual recommendation of an easy style, and of an earnest and affectionate manner. We perceive besides, that the author has arranged the discourses in such an order, that they form a series of religious instruction, or more properly perhaps, of pious contemplation; beginning with Christian "Education," "Prayer," the "Evidences," which are succeeded by various views of human character; the temptations to which the young in particular are exposed from with-

in and from without; repentance; acceptance with God; a vigorous faith; and finally, the ascension into heaven.—When on the technicalities of the volume, we may be excused for mentioning, that the language, which is usually glowing and energetic, is not always quite as correct as Mr Alison could have made it. There are awkward phrases here and there, which might easily have been changed; and to a person who reads through the whole volume, at one or two sittings, it will appear as if a certain set of words were too frequently repeated; such as, "the waters of baptism poured upon the head of Christians;" "the waters of affliction moved by angels to bring health to the soul;" "the cradle of humanity;" "mortal origin;" "mortal wisdom;" "darkness and danger;" and indeed a very frequent allusion to the contrasting effects of light and shade. There are in some places, too, certain combinations of words which give impressions rather than ideas; which produce an effect without affording a distinct or vivid conception; shadowing forth an image, which may, however, be either the stump of a tree or the figure of a man. In this Mr Alison resembles a very popular philosopher of our own country, who occasionally permits such a degree of vagueness to surround his representations, that it is quite impossible to discover the precise feature or lineament which he wishes to describe; and who has accordingly been sometimes not very unjustly charged by his reader with the wicked purpose of sacrificing his meaning to the sonorousness of his periods. We allude particularly, in reference to the volume now before us, to the use of abstract and general terms; instruments of speech, which are well known to minister to oratorical effect, without always conveying clear

conceptions to the hearer. For example, when the preacher, in allusion to the moral dangers of living in great cities, says, "it is there that ambition holds out its promises, and profit its temptations, and pleasure its lures;" we understand clearly what is meant, for all the thoughts have a suitable and appropriate expression; but when he adds, "whatever may be the sins which most powerfully beset us, whether the selfishness of pride, the sordidness of interest, or the infamy of sensual pleasure," we have not the same lucid conception of the notions which he intends to embody in his words. The *infamy* of sensual pleasure is not a sin, whilst selfishness is not characteristic of pride, nor sordidness of a moderate regard to interest. Again, when the young are admonished, in the presence of temptation, "to ask themselves whether that be the course which corresponds to all the first and profoundest impressions of their *being*;" we imagine there are at least as many words as ideas; but when we are told, that it is in the exercise of prayer, "we best discover that we belong to a better *being*;" we are in doubt, whether the author means a more exalted condition of existence, or the divine Being, from whom all things proceed. In the very same page, too, from which we extract these fragments, we perceive a slight inaccuracy in the use of a figure: "Ere you trust yourselves to the *stream* of the world, accustom yourselves to contemplate its progress,—to mark the shipwrecks it exhibits, and to anticipate the deep to which it hastens." Now, it is very clear that there could be no shipwreck on a stream, which as yet was only hastening to the deep. In another place, when speaking of the anticipation of futurity, which in all cir-

cumstances is so natural to man, the author remarks, that "in our usual hours we are blinded with the illusions and *dust* of time." These, however, are very trifles, not to be mentioned, did they not occur in the works of one of the greatest masters of language, and were they not on that very account so much the more calculated to mislead the youthful imitator. In truth, as Mr Alison's style is very much his own, and has been naturally produced by his peculiar cast of thought, it would be extremely hazardous for any other person to adopt it. Imitation, in this case, could hardly fail to become caricature.

In one particular, we think, our author has set up for his model the practice of Dr Blair. Other divines quoted scripture to confirm doctrines, or to decide controversies; Blair was the first, we believe, who introduced scriptural language merely for the sake of ornament, and who taught the art of giving effect to a common thought, by expressing it in Bible terms. This practice has been adopted by the Alisonian school of preachers, and carried as far as either good taste or reverence for inspired words will permit. Thus, we find scriptural phrases not only applied in their proper meaning, and consequently adding force to the ideas with which they are associated, but, on many occasions, we see them introduced, in a secondary or analogical signification; in which case they never fail to produce a bad effect, and to outrage every feeling of propriety in the mind of the reader. Mr Alison himself, we admit, is seldom chargeable with the fault in question. He knows, indeed, the full value attached to the use of consecrated words, and he freely uses the privilege of introducing them; but his good sense and taste generally

save him from falling into the vicious excess to which we have made an illusion.

In the sermons which turn upon the "Evidences" of Christianity, there are to be found some very striking remarks, extremely well expressed. On such a subject, we are not at this day entitled to expect any thing new; and yet the following observations on the progress of the gospel, if they are not quite original, are certainly not to be met with in the works of any other modern author. They respect the conversion of the northern nations, who overran the Roman empire, to the religion of the people whom they had subdued. Having spoken of the rapid propagation of our holy faith in the more early ages, he comes to observe,

"2. Striking, however, as is the fact of this progress of the religion of the gospel over all the wisdom and all the refinement of antiquity, and contradictory as it is to all we know of the history of religious opinions, there is yet another spectacle of which I am to remind you, in following out the history of the world, perhaps still more striking. The mighty empire which, after conquering the world, had ended in being conquered by the religion of the gospel, was destined to be dissolved. A new race of mankind, brave from necessity, and barbarous from their origin, descended from the north, spread themselves, under various names, over the cultivated regions of Europe, and finally succeeded in destroying every remains of Roman civilization or greatness, and in covering the world which Rome had enlightened, with the dark tide of rudeness and barbarity.

"What was the consequence of this tremendous revolution to the religion of the Gospel?—what was the consequence of the introduction of a new and barbarous race of men into the countries which were then (amid all their political sufferings) enjoying the spiritual doctrines of Christianity?

"The consequence was, that they all gradually adopted this religion,—that as they advanced into Christian countries, they became voluntarily Christians,—and that at this hour, there is not one of their descendants who does not glory in the name of Christian. In spreading themselves over the

Roman world, every thing was changed by them. They introduced new governments, new laws, new manners, and new opinions; and everything of the modern world reminds us of the revolution which they occasioned,—of the contempt in which they held the institutions of those whom they had conquered,—and of the profound and superstitious adherence with which they maintained their own. In one respect alone, they were uniform: in accepting the doctrines of the Gospel,—in surrendering their former religious opinions whenever they met with the truths of Christianity,—in adopting the religion of the very nations they had conquered and despised, and retaining every thing else of their ancient character,—in yielding themselves voluntarily and uniformly to the "new and grateful light" which was then afforded them.

"To what cause, my young brethren, are we to attribute appearances so different from all that have ever occurred in the affairs of mankind? On what principle are we to account for so astonishing a fact, as this gradual, but uniform diffusion of the religion of the Gospel over nations alike in the highest and the lowest state of improvement;—of its triumph over all the strongest prejudices either of men or of nations,—of its steady progress through centuries of change and of corruption,—and of its final establishment among every refined and every cultivated people who now inhabit the earth.

"To this great question, there are, I apprehend, only two answers: either, that it owes its success to the immediate agency and providence of God; or, that it arises from its adaptation to the constitution of human nature itself;—that the hope and the expectation of a REVELATION is a part of the original frame of fallen man; and that the religion of the Gospel is that which, "from the beginning," was destined by the providence and the mercy of God, to gratify this ardent hope, and to give satisfaction to this lofty expectation."—P. 140.—143.

The discourse in which Mr Alison considers the evidence connected with the Jewish revelation, contains much valuable matter. We give the following extract, which we fix on almost at random:—

"1. The history of revelation is agreeable to all we know and feel of the character of the Almighty. When you look to religions of mortal origin, you see in them all the weakness and all the passions of men,—heroes deified,—divinities actuated by human vices and national prejudices,—and the God

of universal nature compressed into the partial god of a nation or of a tribe. When you look to the records of Scripture, on the contrary, when you look even to the earliest dawn of human existence, you see One God, firmly and uninterruptedly recognized;—you see *one* design begun in the hour when man was created, *one* plan of wisdom and of beneficence pursued, amid all the vices and corruptions of a fallen world;—you see this plan, embracing in its final object the whole of moral nature, advancing gradually to its perfection, through all the darkness and clouds which seem to oppose it; and promised then only to close, when it has brought all the wandering varieties of the human race, “into one fold, and under one Shepherd.” If the God of Nature will indeed deign to reveal his will to mankind, can we conceive any system more analogous to all that we conceive of infinite wisdom, or all that we can hope of infinite goodness?

“2. The manner in which the Almighty has thus revealed himself, corresponds to all we know or experience of human nature. If there be any feature beyond others by which the nature of man is characterized, it is, “That he is a progressive being;”—a being susceptible both of intellectual and moral improvement, as his race advances in time. How beautiful in this view, is the accommodation of revelation to this character of man! and how aptly does it correspond to the actual progress of human nature! Beginning at first with those faint illuminations which suit an infant world, established then in a system which, by its dark and ceremonious grandeur, was adapted to the minds of a rude and unenlightened people; it expands gradually into the high and lofty enthusiasm of prophecy, and breaks forth at last into the mild and spiritual majesty of the Gospel of our Lord. How striking is here the analogy to the conduct of a father, who accommodates his instructions to the age, and to the acquisitions of his children; and how sublime the consideration of that Eternal Father, “under the shadow of whose wings,” the human race has been fostered in all their progress from infancy to maturity; whose parental eye has never known “to slumber or to sleep;” and within whose “everlasting arms,” the last generations of men will be folded like the infant generations of his own peculiar people.”—Pp. 172.—175.

We conclude our extracts with one from the sermon on “the Dangers of Moral Sentiment, unaccompanied with active Virtue.”

“This love of “things that are excellent,”—this deep sense of what is becoming or honourable in our nature, is obviously intended as a principle of Conduct,—as a source not only of enjoyment, but of activity,—as a constant spur, not only to make us think, but to make us act with dignity. When it assumes this form, accordingly, in our minds,—when the seed ripens into the fruits of virtue,—when it leads us not only to admire, but to “practise what is excellent,” it has then all the effect which the wisdom of God intended it to have upon ourselves, and upon the world around. It raises us above all that is low or base in humanity; it animates us continually to press on to higher attainments in wisdom and goodness; and, while it gives to our own minds a perpetual spring of improvement, it renders us “fellow workers” with heaven itself, in the welfare and improvement of the world.

“Unfortunately, however, it is not always that these, its genuine and ultimate consequences, are produced. The love of excellence, like every other virtuous affection, is in itself a source of enjoyment; and it is hence chiefly that it unhappily is apt to become, not so much a principle of systematic action, as a source of passive and unproductive pleasure. It is pleasing to contemplate the display of genius or of virtue, to go back to the history of former days, and to rest our fancy upon the great examples which they afford of heroism or of wisdom,—or to look over the world as it at present appears, and to dwell only in imagination with those who bless, or who enlighten it. Yet all this may be done without any farther effect upon ourselves, than the pleasure of the hour of contemplation. It is a picture from which we may pass, without remembering that it has any relation to us; “a song of ancient days,” which may delight, and be forgotten. To imitate the virtues or the industry of those we admire, is a work of labour and of trouble; but simply to feel their excellence, is a matter only of sentiment and indulgence; and, what still more deceives us, it is a sentiment for which we give ourselves an unreasonable credit, and which we think an actual virtue, while it is only the passive and involuntary approbation of virtue.

“From this indolent indulgence of sentiment, there are many fatal errors which follow in human life errors too, which are still more to be deplored, as they spring from an honourable source, and affect characters destined for nobler ends.—In the great body of mankind, among those who, by the beneficent law of Providence, are

destined to "earn their bread by the sweat of their brow;" among those even who fill the active and important scenes of middle life, such errors or eccentricities of imagination are seldom to be found;—an imperious law binds them to duty, to labour, and to happiness. It is in the higher ranks,—in the affluent conditions,—above all, in the highly educated classes of society, that this fatal weakness is chiefly to be found;—among those who, either being removed from the necessity of employment, are therefore more disposed to the indulgence of imagination,—or those, whose minds being early filled with visionary dreams of perfection, acquire at last a tone of delicacy and feebleness, altogether unfitted for the plain but solemn business of mortality.

"Such appearances of character it is probable all of us have seen:—persons of each sex, who, born with every virtuous and generous disposition, have yet suffered their lives to pass without any virtuous or useful purpose;—whose "love of excellence" has never ripened into the fruits of imitation;—who, ever talking of virtue, yet leave it to others to practise it;—and who, with every advantage of power, of fortune, or of knowledge, wear out an idle, a selfish, and an inglorious life, and pass at last to their graves, at once useless and unlamented."—Pp. 231.—235.

CLAN-ALBIN: *A National Tale.*
In 4 vols. 12mo. 28s. 2d Edit.
Edinburgh, Macredie & Co.

LITTLE apology is necessary for laying before the reader an outline of this work, even though it is ranked among books of light amusement. It belongs peculiarly to Scotland: It issues from the Scottish press; it is, we understand, the production of a Scottish lady; and a great part of it is devoted to the description of Scottish scenery, and the delineation of Scottish manners. The graver part of mankind entertain a prejudice against this kind of writing. That a thousand bad novels have been written, and are yearly issuing from the press; that these do much mischief; that an incau-

tious reading even of our standard novels is pernicious; and that there is something in this species of writing calculated to seduce us from more important studies and avocations,—is readily admitted. When these and many other objections are allowed, however, it is equally evident, that to condemn the reading of novels altogether will rather excite curiosity than prevent their perusal. The use to be derived from the acknowledged disadvantages of an excessive thirst for novels, is to direct the reader of them to a limited and proper choice, and by a reasonable indulgence, to regulate that curiosity which is apt, when injudiciously restrained, to break loose, and range at wild over dangerous and forbidden ground.

Few, it is believed, are inclined to deny, that much advantage may be derived from a well-regulated perusal of novels. Independently of their influence in improving the taste, they afford us much real and useful information: They make us acquainted with a thousand characters drawn from real life, and therefore natural; they disclose the nice and hidden springs of human nature, as felt and observed by men of delicate feelings, or bold and original understandings; they introduce us to the manners of past times, and make our ancestors pass, as it were, in review before us; and they teach us to correct many faults and foibles, by exposing their effects in a deep or vivid colouring. And all this they are able to do better than history; for the historian is too much occupied with great events and great men, to pay a proper attention to the smaller but important occurrences of life, and the minute shades of character; and there is less self-application by the reader, when he is engaged in matters elevated above his situation in society.

The novel which forms the subject of this article, may be well ranked among those which are useful. It is written in a pure style, and contains throughout a vein of cheerful morality, and pleasing representations of the comforts of religion. The characters are evidently drawn from observation and experience, and there are many beautiful descriptions of scenery. But the novel is peculiarly valuable as exhibiting a faithful picture of manners which are rapidly declining, and which a short lapse of time will probably sweep completely from among us.

The manners and customs of the Highlands have lately occupied no small share of the attention of the learned; and while much research has been employed in tracing the origin, language, and peculiarities of their inhabitants, we have had also many interesting and eloquent delineations both of the scenery and of the people. Much more attention, indeed, has of late been paid to the peculiarities of national character, than perhaps at any former period. This is not the place for endeavouring to account for that tendency; but it is natural that the impulse, once successfully given, should continue; and it is thus probable, that the admirably graphic descriptions of Mr Scott, Miss Edgeworth, and Mrs Grant, have had some effect in the production of *Waverly* and *Clan-Albin*. Besides this, however, there is undoubtedly something in the present state of the Highlands, that has contributed to form a channel in which the genius of many of our present writers has flowed. Forming part of our nation, they were, till lately, almost completely isolated. The inhabitants possessed different manners, a different language, and even a government in many respects different; and these

peculiarities were mellowed by their decay,—just as a plain woman looks interesting in a consumption. While they existed in full force, they were viewed with somewhat of a jealous eye by the inhabitants of the Lowlands. The Highlanders were devoted to an unfortunate and proscribed family; they entertained a sovereign contempt for their Saxon neighbours; and at any rate, there is something in plain existing realities not very favourable to the glow of imagination. The Gael might have many virtues, but they were chiefly reserved for home-consumption, while he was best known to his neighbours by his depredations. He resembled the scenery of his country, which presents us with a rugged front, but conceals within, the green glen and the smooth lake. When the Rebellion in 1745, and its consequences, had gone far to annihilate feudal power in the Highlands, and when an extended spirit of agriculture and commerce had assisted in breaking through the middle wall of partition, more light was let in upon their habits and institutions. Then, too, there was thrown upon their ancient manners a gleam of chivalrous and romantic valour and devotion; while their existing manners were rendered peculiarly interesting, as the wreck of those that were once noble and happy.

Of the works on Highland manners which have appeared in the shape of novels, *Clan-Albin* must certainly be placed next in rank to *Waverly*. But though they are mentioned together, in respect of excellence, it must not be thought that they are at all similar in the views which they exhibit of those manners. The period which *Waverly* embraces was distinguished by the vigour of Highland peculiarities. The chief was then the uncontrolled lord of his mouth.

tains and glens, and the idol of his retainers; the martial spirit of the Highlanders was still unbroken; their lawless habits yet existed; and rebellion against the established government, in behalf of an exiled prince, added another strong feature to their character. In Clan-Albin, again, we have only the remains of the peculiar manners of the Gael. The chiefs, deprived of their former power, have sought new subjects of pursuit; the manners of more refined society have seduced them; or extravagance has lowered their consequence, and made them dependent. The Highlanders themselves also, under leaders of a different kind, have lost much of their former character, have directed their attention to more peaceful pursuits; and, while they cling to the shadow of their ancient manners, have lost much of their substance.

The author has introduced us to the interesting remains of a clan thus situated; and the most valuable part of her work is certainly that which contains the history of their manners and misfortunes. The plan and style of the work will be better understood, however, by giving a general sketch of the story, interspersed with remarks, and with a few extracts to serve as specimens of its execution.

Ronald Macalbin, a good-natured, sociable henpecked Highlander, was returning home from a neighbouring fair at a late hour of the night, with many doleful anticipations of a domestic hurricane, when he encountered a female in the agonies of childbirth. Losing his fears at once of wife and spirit, he hastened home for assistance, and had the stranger conveyed to his cottage, where she lived to bless her infant-boy, and then expired.

"She is gone to God!"—said Moome, in the emphatic language of her country.

"Mary continued to support the lifeless form of the stranger, while Ronald, his wife, and old Moome, as they encircled the bed, gazed on in silent pity. For some minutes this interesting silence was preserved inviolate,—their spirits bowed before the awful majesty of death!

"The combined emotions of sorrow and terror held their feelings in painful concentration, till Mary, gently disengaging her arm,—folded down the eyelids of the departed. It is a simple duty, but how powerfully can it awaken all those sympathies which link together beings of a common destiny!

"'God knoweth who may perform this office for me,' said Mary. It was an appeal to every heart;—the little group sat down by the bedside; and the women wept together.

"A stream of light from the candle, which Ronald held, played full on the face of the departed.—'How pale!—how lovely!'—exclaimed Mary, earnestly gazing.

"'What will become of her little orphan?' said Moome. Mary had forgotten the child. She stretched out her arms to receive him.

"'Poor babe,' cried she, as she folded him to her kind heart.—'What will become of thee?' She looked to her mother; but the good woman made no answer.

"'We will take care of him, to be sure,' cried Ronald firmly; for he felt the full force of Mary's imploring glance.—'Perhaps we may find his father;—but at any rate, it is no great matter bringing up a boy,—what signify his few potatoes more or less!—if it were a girl indeed,—that would be a different story;—but since God has sent him to us, it must be for good.'—Mary's eyes sparkled with joy.

"'How fortunate!' cried she,—'Allan's sister, whose child died yesterday, will be so happy to suckle him;—we will nurse him between us, dear Moome,—he will soon run about, and trouble nobody.'—She bent downward, and fondly kissed the little object of her solicitude.

"It was still some hours from day; and they performed the last sad offices to the dead.—Mary cut off a ringlet from the soft redundancy of fair hair which hung over her shoulders.—'I will keep it for her little orphan,' said she, as she placed it in her bosom.

"They next examined the little packet she had brought, to see if it afforded any clue to her story. It consisted of two or three articles of apparel, and a small quantity of baby linen, all of such texture and quality, as denoted the condition of their possessor to be much superior to that of a soldier's wife. On searching her pockets,

they found a small case, which contained the miniature resemblance of a gentleman, dressed in a military uniform, of uncommonly handsome appearance, and who seemed about thirty years of age. Besides that, there was nothing save a few shillings, and a large embroidered pin-cushion, such as used to be made by the inhabitants of religious houses on the continent. Mary deposited these articles in a place of security.

"They were now at leisure, and sufficiently composed, to examine the figure of the deceased.—"She might be about twenty-five years," said Moome. Ronald thought that impossible. Though slender, she was elegantly shaped; her complexion was singularly delicate, and even in death her countenance exhibited all those meekened charms that characterize a Guinean Madonna.

"Oh the saint-like smile which hovers on that pale face!" cried Mary.

"She has thrown off earthly cares:—She is gone to eternal rest!—Her spirit is with God!" said Moome.

"It is impossible she could have been the wife of a soldier," sighed Mary. That delusion had existed while it was necessary: it had called forth all the latent sympathies of Mary's heart.

"Och, and I'll be sworn it was herself was the lady every inch of her, poor soul! Look to that soft hand," said Moome. "And that gentleman in the picture is her husband, no doubt,—God help him, and teach him to bear his sorrows!" continued Moome, while she put on her spectacles to examine the picture. Unah gazed upon it, till her imagination, associating all that was lovely with a dear loved Dalt*, long since gathered to his fathers, caught fire, and she persuaded herself that it bore a strong resemblance to "Donald Dunalbin, whom it had pleased HIM to take to himself, many and many was the year since."

"Ronald and his wife, at the entreaty of Moome, retired to rest: Mary heaped the fire with fresh turf; and they quietly took their stations to watch the corpse, and nurse the infant, unwilling to alarm their neighbours till day dawned."—Vol. I. Pp. 18.—22.

It is under these melancholy circumstances that the hero of the

* DALT, a foster-child. The custom of fosterage still subsists in the Isles, and some parts of the Highlands, in primitive force. By the lower classes it is clung to with Hibernian zeal. It promotes their interest, flatters their pride, and forms the bond of a very endearing connection between the poor and the rich.

VOL. I.

piece is ushered into the world; an orphan among strangers: but these are Highlanders. Ronald, who had the preferable right of possession, might perhaps, at any rate, have had claims to the charge of the little Norman, from the importance of his character,—for there centered in his person the distinct professions of blacksmith, farmer, distiller, and drover. Next in importance among Norman's more immediate patrons, are the aged Unah, or Moome, already noticed, and Hugh the piper. But his most distinguished friend is Lady Augusta Macalbin, the last representative of a gallant family, the heads of which had once been chiefs of the clan. She had been early sent to France to be educated, and had sought protection from the addresses of the king, in a secret marriage with her lover, a young French nobleman. His mother, however, a Spanish lady, did not permit her long to enjoy her happiness, but by her intrigues separated her from her husband and her little boy, the fruit of their union. After an interval of wretchedness spent chiefly at a Chateau of the lady in Spain, she was led to believe, that both her husband and child were dead, and returned to Scotland to spend the remainder of her life in the country of her nativity. Her brothers had fallen in defence of the Pretender, and their possessions had gone into the hands of a stranger, from whom the present inhabitants had leases.

"Glenalbin is about five miles in length, and one in breadth; it is situated in one of the most remote districts of the West Highlands, and encircled by some of the loftiest and most rugged of the Caledonian mountains. Rich in all the characteristic scenery of a romantic country, it cannot be described as merely beautiful, or merely sublime, but from a felicitous combination of picturesque beauty, wonderful magnificence, and gloomy grandeur, often bordering on horror, results a whole which accords the favourite finishing

of nature; a chosen spot where she has compiled all her charms.

"On the north side of the glen is seen a lofty range of mountains, gradually sloping towards a beautiful lake, which, like an embossed mirror, gleams at their base. Its opposite side is skirted by a ridge of precipitous cliffs, starting boldly from the lake, athwart which they often throw a lurid shade; they are seen grouped in every grotesque form, the favourite and unmolested haunt of numerous birds of prey. Beyond these, and rising from them by a gentle swell, ridge above ridge, the summit of one range forming the base of another, tower the hills of Kenanowen, now fading in the haze of distance, and now brought near to the eye by the thin mists which enveloped their aerial tops, or rolled along their dark sides, like the broken billows of a stormy ocean.

"The verbal delineation of external nature seldom conveys a very lively, and still more seldom a very faithful image of the objects described. It were vain to paint Glenalbin!—which exhibits combinations of terrific grandeur, and gloomy sublimity, from which the eagle genius of Salvator might have caught bolder images, and a loftier tone of conception. The effects of these is powerfully heightened, when contrasted with the soft and endearing charms exclusively appropriated to the scenery of the Scottish glens. The clear lake, gracefully retiring in little bays, and sprinkled with wooded islets. The shrubby slope, connecting the mountain with the plain; the rustic mead which the ploughshare had never violated. The mossy rill, creeping unseen beneath tangling thickets, and betrayed only by their verdure; and the Alpine torrent, dashing furiously from cliff to cliff, and tracing its impetuous course down the mountains, by a sweeping line of silver foam. On every side may be seen many an irregular acclivity, and many a "bosky cleugh," hung with the shaggy underwood peculiar to the country. The dwarf-oak, the holly, the trembling poplar, and the weeping-birch, sighing and breathing fragrance, adorn the inferior range of hills, while the elegant mountain-ash, its resplendent berries glowing amid its bright foliage, starts from every rifted rock. On the steep banks of the mountain streams, and impending over their chapels, hang the alder, the hazel, the wild-gin, and white thorn, garlanded with the briar-rose, the woodbine, and all those beautiful climbers which the hand of Nature has woven around them, in gay and luxuriant festoons:—for here she may be still veiled in her original state,—joyous, smiling, liberal, and sportive,—unmolested by the trappings of art, and unconfined by the

robes of ceremony, she unfolds her native charms, and defies every attempt to improve her "wildly rustic graces."

"But the soul which animated this wild scene, the point from which its interest diverged, was the straggling hamlet of Dunalbin:—its blue smoke slowly rising amid the lofty clms, under whose shade many successive generations had reposed. Its fairy group of infant inhabitants, its domestic animals browsing on the ferny braes, the natural, though rude disposition of its little domiciles,—all announcing its claim to antiquity, and undecayed simplicity of manners. At the eastern extremity of the glen, where the lake narrows in a fine sweep, are seen the turrets of Dunalbin castle. Surrounded by groves of oak, which seem coeval with the Druids, and frowning in desolation, it overhangs the waters of the lake, its mouldering grandeur conveying to the mind a fine image of the fallen fortunes of those who for ages had been its proud possessors.

"Besides the hamlet of Dunalbin, many clusters of warm and sheltered huts were sprinkled over this once populous glen;—now nestling amid thick copses, and now under the shadow of some friendly rock. But Dunalbin was the capital of the vale, for there stood Ronald's smithy, a corn-mill, and a little house where humble lore was taught, and sermon occasionally heard: for in Highland parishes of such extent the minister often preaches at different places. This shelter was however only sought in inclement weather, for when the sun shone bright and warm over all that little glen, the good pastor would meet his hill-side flock on a daisied slope before the school-house,—the loved scene of many an infant revel. And sweet was the hymn of praise ascending from that hill-side flock, which came, in a still morning, floating over the lake to the delighted ears of "The Lady."

"It was in an island, near the centre of the lake, that Lady Augusta had fixed her residence. *Eleenalin*, literally, "the beautiful island," had been, from time immemorial, the burying-place of the chiefs of Clan-Albin; and her humble friends at first regarded her proposal of living among the spirits of her ancestors as something bordering at once on madness and presumption. Often at midnight dreadful screams had been heard to issue from the island, and often had a pale blue light been seen playing there, amid surrounding darkness.—Lady Augusta had now lived in *Eleenalin* undisturbed for upwards of thirty years. Indeed her presence seemed to have banished all its supernatural inhabitants; no sound was now heard save the wind howling among the cliffs,

nor was any light seen, save the twinkling of a solitary lamp, which, streaming from the cottage of the Lady, shed its fairy ray on the still waters of the lake.

"This lovely islet, of scarce half a mile circumference, was an epitome of all the beauties of the glen. It boasted its little eminence, and its tinkling streamlet; its tiny lochan, its abrupt cliff, and its flowery sheltered nook.—It was in one of these, surrounded on all sides by copses and cliffs, and only open to a small bay, that "the Lady" had reared her home. Never was any spot more fitted to inspire the delightful home-festing, peculiar to confined scenery, than this sweet recess. Yet it commanded a view of the hamlet,—of human beings,—their affections, their enjoyments, and their occupations;—without which the loveliest scenes of nature exhibit but a cheerless void.

"This little solitary home was inexpressibly dear to Lady Augusta,—it was the scene of her unshared sorrows. Here she spent a life of piety and benevolence, and here she hoped to find a peaceful grave.—Seldom did she quit her little kingdom, though she received daily visits from the hamlet, which was at the distance of a quarter of a mile across the lake."—Vol. I. Pp. 35.—40.

The author has given us an interesting sketch of the remnant of Clan-Albin. She is partial to the Highlanders,—she is somewhat romantic, it may be, in her partiality. But amidst her partialities and romance, she always sketches with the pencil of nature and truth. Through the glass which she holds up, some of the rugged features are softened, and a mellower tint is given to the landscape, but it is nevertheless preserved entire. She beautifies, but she does not create. The last extract is a fair specimen of her description of scenery; and the Highland characters which she gives us are excellent, whether considered as individual, or as representatives of a class. The superstition, the devotion to the family, the garrulous importance of Moome, are excellent; and no less so are the dry humorous hilarity, the versatility of talent, the idle activity, so to speak, and the warm-

hearted Highland attachment, of Hugh the piper. Nor must we omit to mention, the manner in which the conversation of the Highlanders is given. They are supposed to speak in Gaelic, and their dialogues are thrown into a kind of literal translation. This preserves, in a great measure, the peculiar cast of ideas, and also the mode of expression of the Highlanders. It will be found to be the natural way, besides, when it is recollected, that in making use of English, they slide into a style of language exactly similar. It is very true indeed, that their English tongue, as they call it, is not quite so refined as the dialect of Clan-Albin; but we must keep in view, that this last is only a translation; and that it would be equally proper to render the boldly figurative language of the American savages, into the dialects wherewith they endeavour to make themselves understood to our countrymen, as to translate the Gaelic into *Highland English*. Our author has done much better: She has preserved the genius of the language, at the same time that she has refined it, and has thus rendered every part of her work intelligible to our brethren in the South.

Educated with all the Highland predilections, though under the more immediate discipline of Mr Buchanan, a rigid Presbyterian, Norman lives to witness the emigration of the clan to America. He himself, however, remains to cheer the solitude of Lady Augusta, with Moome, as privy-councillor, and Hugh as ranger of the forests; and their society is occasionally enlivened with a visit from Flora Buchanan, the pedagogue's daughter, whose sweetness and playful manners are a pleasing contrast to her father's pedantry and solemnity. So prettily indeed is Flora described, and so

interesting is her character, that the reader is beginning to regard her as the heroine, when that important personage is introduced under the startling name of Mrs Montague, in the person of one of the summer inmates of Dunabin. This young lady had been left, in early life, under the protection of a Mr Montague, a man considerably advanced in years, but who was nevertheless led insensibly into a stronger attachment for his ward than guardians should be seized withal. A feeling of generous delicacy, while it had prevented the disclosure of his passion, had at the same time undermined his health; but though he felt his end approaching, he was anxious that, for Monimia's own sake, she should yet be united to him. The day that made her a wife left her a widow also, and she was now the companion of her husband's brother, a narrow-minded London citizen, to whom he had ostensibly left the bulk of his fortune. The handsome Norman, and the beautiful Mrs Montague, of course fall in love; but the dependent circumstances of both preclude all idea of an immediate union; and Lady Augusta is anxious that her pupil should have an opportunity of unfolding his talents, and acquiring a hold of society. At this time also, Lady Gordon, with her nephew and neices, make their appearance in the neighbourhood; and as her Ladyship is led to believe, that Mrs Montague is the real heiress of her husband's fortune, she is induced to consider her as an excellent match for Sir Archibald. This naturally gives rise to much intriguing; but the good lady's approaches are interrupted for a time at least, by a countermining of her humble companion, Miss Sinclair, who, to further her own schemes on old Montague, procures the removal of

Monimia to a gayer scene, that of her mother's friends, who are led into the same belief with Lady Gordon. The lovers are thus separated, and the correspondence between Eleenalin and Mrs Montague, as interrupted by the intrigues of her Ladyship, through the agency of a Highland postmaster, a dependent of her family; and this circumstance leads to the conclusion on both sides, that they have been mutually forgotten. Misfortunes meanwhile intervene, which exhaust the finances of Lady Augusta; and it is found advisable, that our hero should enter upon the great world. After some abortive attempts at procuring a commission, he volunteers his services in a regiment sent to quarter in Ireland.

We are now introduced to a new scene, and the economy of a camp on the peace-establishment is exceedingly well described. But the most valuable thing in this part of the work, is the happy delineation of Irish manners; a delineation which, if it had been drawn from theory, would have been ingenious, and which is certainly a correct picture of what actually exists in that country. The following character is, we believe, a fair representative of a very considerable species, and, to do the author justice, it must be given in her own words.

“Roderick Bourke lived in the province of Connaught, in a decayed house, which, by the courtesy of Ireland, was called Castle-Bourke. The heir to a barren sceptre, he was accustomed to hear himself addressed by his loving kernes, in a style which the Herald's office decrees to a very different person. The same devoted people had often ventured life and limb in his service; and Roderick, who had the true spirit of an Irish prince, could not, in requital, do less than spend his last acre in regaling them with whisky and tobacco. Roderick died, after a short and tumultuous; but, on the whole, a glorious reign, and was splendidly buried by voluntary contribution; and his only

son, whose immediate ancestors had been general officers in the service of all the Catholic princes in Europe, was now a private soldier in the regiment of Sir Archibald Gordon.

"This young Irishman had entered the army at seventeen; in three quarters of the globe he had proved his bravery; he was now in his twenty-seventh year, and in all the pride and strength of manhood. Gaiety of temper, drollery of manner, genuine Irish humour, and an exquisite talent for mimicry, extending to mind as well as manner, rendered him the favourite of the whole camp. The drunken sailor, swaggering officer, strutting martinet, and awkward recruit, of Phelim Bourke, were the highest comic treat to the soldiers, who gathered round him: and the officers of the different regiments, when over their wine, often sent for this graceful buffoon, delighted with his jovial *chanson à boire*, and the singular brilliancy of his repartee. Phelim also played finely on several instruments, and, in many exercises, excelled all his companions. These fine qualities were all heightened by a warm and open spirit of military comradeship, and set off to the best advantage by a figure uncommonly handsome, even in Ireland: a gay, gallant air, and a countenance so intelligent, in its saucy archness, that no one could look on it, without being tempted to smile, even at its quietest expression. Every man was the friend of Phelim, and Phelim was the friend of every *Irishman*, every woman admired 'handsome Bourke,' and Phelim adored the whole sex.

"Such did Phelim Bourke appear to the dullest observer whom his wit quickened, or his gaiety enlivened. But to the watchful scrutiny of Macalbin, he presented something far more striking:—a mind of the loftiest order, dallying with its own conscious powers, and mocking at its petty purposes,—hanging loose on life,—and turning, in half-affected scorn, from that high prize of virtuous achievement, which it despaired of attaining. Norman could perceive, that the laughing Carlini of the camp had very serious moments; at which times he treated those who depended for amusement on his wit, or his scenic excellence, with caprice equal to any spoiled actress of them all. It could not be doubted, but that, with the blood of his ancestors, he inherited that proud hate which, for centuries, they had cherished against those whom boyish folly had made his masters;—circumstances alone could reveal, whether this principle was extinguished, or only smothered in his bosom. But, in his darkest moods, if the trumpet sounded, or woman smiled, the in-

truding phantoms fled, and glory and gaiety reclaimed their slave."—Vol. II. Pp. 206. ---248.

We may mention by the way, that poor Phelim has the fortune to be Sir Archibald's successful rival in the affections of the daughter of one of his fellow soldiers, and is provoked by him into a breach of discipline, for which he is tried and punished by flogging; and that, unable to brook the disgrace, he quits the camp, and no trace can be had of his fate.

In the situation of a private volunteer, meanwhile, Norman has an opportunity of displaying the excellencies of his character; and, like the Vicar of Wakefield, labours to introduce industry and sobriety amongst men not very famous for these virtues. The most interesting among his messmates is Pat Leary, of whom some sketches will be given in a subsequent part of this article.

Monimia, meanwhile, appears in Ireland as one of her uncle Lord Glanville's family, whose seat lies in the neighbourhood of the camp; and Norman is stunned by the sudden intelligence of her being the destined wife of Sir Archibald Gordon. A variety of incidents here occur, which we have not room to mention:—among these are the imprisonment, trial, and acquittal of our hero, on a charge of mutiny against his officer, Sir Archibald, from whose attack he had rescued the daughter of one of his fellow-soldiers. We are also introduced in this place to General——, who had accompanied the Glanville family to Ireland, for the purpose of joining his regiment, and between whom and Mrs Montague there had grown up a Platonic, but somewhat romantic affection. The General is considerably advanced in years, and can therefore act as adviser to his

fair friend, without giving rise to much scandal. He is also led to patronise Norman, from the high character which he bears in the army, joined to his own observations, and Monimia's testimony in his favour; and is even induced to bestow upon him the important trust of tutor to the two sons of the Earl of —, of whose education he has the superintendence.—The scope, in short, of this and much of the succeeding part of the work, is to exhibit the excellencies of Macalbin's mind and dispositions; and in this, as in many other instances of the same kind, the attempt is too obvious to excite much interest in the character.

It is now necessary to go back for a little, and see what was passing in Glenalbin. Flora's father had died, and she was on the point of being thrown a dependant on the world, when a Mr Monro of Craig-gillian, a relation of her mother's, invited her to take up her residence with him and aunt Margaret, and join in assisting the latter in her domestic economy. Shortly after, Craig-gillian's son, the Major, arrives from India, and cannot long resist the unaffected charms of the girl who had been his little playmate before he entered the army.

Immediately after their marriage, Hugh obtains permission to pay a visit to Norman in Ireland, where he plays by no means an unimportant part; for though he does not act in the strict capacity of an envoy between the lovers, he is, nevertheless, very useful in sounding their dispositions, and reporting upon them.

"It was late before Hugh reached the prison, and Norman, unacquainted with the visit he was making, became restless and alarmed at his protracted absence.—'Did you guess where I was,' cried he, entering all flushed with joy and haste. 'Drinking with Leary, I presume,' replied Norman gravely.—A tear of insu-
 * Cotton-grass, whose silky, pendant tufts, afford many a beautiful simile to the Highland bard, and enliven many a dreary mile of moor.

to the eye of the piper, as he indignantly threw down his bonnet. 'Drinking I was, to be sure, one glass of good wine, and another; but there was persons nearer my own heart to-night than Mr Leary, kind as he has been to me and mine.'—'What mean you, dear Hugh?' said Norman, looking earnestly in his face. 'Ah! I know now where you have been,—and you have seen her.'—'Och, is it dear Hugh now,' said Hugh, half tenderly, and half humourously. 'I thought you *known* me better, than believe I would go a drinking with strangers, and yourself in this, though I have been a little merry, and well to live, few times too often, at a wedding or the like of that in the countries.'—Norman interrupted him with apologies, and to all, but the Gordons, Hugh was the most plausible of human beings.—'Did I see her?' say you,—yes, see her I did, sure enough, and out came the lovely hand, white and soft as the * *cannach*-down; no doubt, out of respect to those I came off.—My good piper, she called me her good piper, God bless her! so you must wait of her the moment,—but, jewel, what said B—— to you,—the General?'—Every thing kind and encouraging. He is the best, as he is the first of men,—but hasten, dear Hugh, to tell me all.'—'Long life to him!—well, I shall tell you, darling, beginning at the very first. When I left this with Mr Leary, who should we meet but Serjeant Macdonald, whom I knew at Lochbroom, at the herring-fishing, and who should be with him, but a Macfarlane man, a *misfortunate cratur*, who saw all our clan on the *Muhawks*. So, poor as I was, I could not do less than treat him, get the good news, and after one pint, another, you see;—*Inishone* it was, which never will equal *Fairtosh*, in my own mind, while the world is a world,—the landlord laughing and joking all the while with Mr Leary, and, as countrymen all speaking together, and observing, how much better our own country was *nor* the Lowlands, and'—'Well, hasten,—I can conceive all that,' cried Norman. 'Can you, darling? och, God bless you! and it is yourself he has blessed with the true heart to your country, and the kind'—'But my Mon—Mrs Montague!' said the impatient Norman.—'Aye, she is the head of the chapter, as she well deserves.' So you see, Finlay *tould* me how poor *ould* Hector died, and how his *dochter* Mary is married the second time on Mal-

colm Roy. You remember red Malcolm, dear, who gave you crow-berries and cream, and made much of you at Portsnalung, when I took you see the sea?' 'Yes! yes!'—'Well, as I was telling you, Malcolm married Mary—as pretty a girl she was, in her own day, as very few,—and as clever: two slips off every day she sat on a wheel; and one of the stoutest of her name. I have seen her lift the stirks pot off alone, full of potatoes, with these eyes,—and that is what no woman in the countries could do but herself and Miss Sibella Aldarish.'—The patience of Norman was quite exhausted with the beauty and accomplishments of this lady, and he again urged Hugh to go on.—'Yes, dear. So you see, Farquhar,—you remember Farquhar the famous *putter* of the stone; the only one ever came up with you, save Moome's Dalt, and he was of the old style.—Farquhar said, he had *outlived* Mary since she was a young girl, and he took it to heart and died, and *devil* the blow of a bag-pipe could a Macalbin was gone to heaven, as Finlay tells me. And could Ronald's wife went next.'—'Poor Ronald! has he lost his wife?' said Norman, for a minute forgetting even Monimia.—'He has, dearest,—and though a little cross when he would come home from the fairs, *well to live*, she had not a bad heart. She was of our clan, by father's side and mother's side, for ten generations, and the best maker of *blue cheeses* in Glenalbin, not excepting Moome herself, who always made cheese for the family.'—Vol. III. Pp. 101.—107.

The discovery of an intercepted letter in the possession of Lady Gordon, relieves the apprehensions of Mrs Montague; and a chance meeting in the woods of Glanville Lodge, brings the lovers to a proper understanding.

Amidst these and many other occurrences in Ireland, for which we have not room, the regiment to which Norman had attached himself is ordered to Spain; and Major Monro, who with Flora had come to visit Norman during his imprisonment, is made Colonel, and likewise sent to the Peninsula. The battle of Vimiera is fought; in which the friends perform prodigies of valour; then follow the Convention of Cintra,—the advance into Spain, and the subsequent retreat; and Flora, in the last stage of her preg-

nancy, is left to the care of a convent in Astorga. An interesting sketch is given of the horrors of that dreadful retreat, and the following incident adds to the effect:

"The humanity and moderation of Macalbin, his conciliatory disposition, and the knowledge which he had now gained of the Spanish language, peculiarly fitted him for services of this nature; and he was often employed to accompany foraging parties, by orders of General —; and also on more delicate occasions, when accuracy of observation, fidelity of report, and the keen vision of an eye accustomed to expatiate among wild and wide scenes, enabled him to advance the interests of the service to which he was devoted, and to gain the esteem of his officers.

"On an expedition of this latter kind, Macalbin was dispatched to some heights on the banks of the Minho, the same morning that the troops left Lugo. He rode,—and Pat Leary, generally a straggler, wandered after him, spying a cottage smoke, round which cottage some fowls might be straying. At this period Leary was by no means delicate or confined in his notions of property; he had no scruple in thrusting into his pouch whatever *ammunition* he could find,—fowls, bread,—indeed food of any kind,—clothing, or even money. Macalbin said *stealing*;—Leary said *lifting*;—and on this point they differed, about terms, like other philosophers. 'Surely we came to *save* them, the souls,' said Pat, indignantly. 'And if we did, shall we *rob* them?' said Macalbin. 'I command you not to approach that house.' Macalbin had gained the heights, and Leary was scrambling after him, when both were suddenly alarmed by a party of the enemy's cavalry dashing down the opposite heights, while, before the rest, one man furiously pursued an English officer. He soon far outstripped the speed of his fellows, and gained fast on the man he pursued.

"That is Colonel Gordon, I have known him by that stump of an ostrich feather ever since we left Salamanca. The Frenchman will give his plumes a *tussel* any way.' Careless of personal safety, Leary, with delight he sought neither to suppress nor conceal, enjoyed the probability of Sir Archibald's being made prisoner, while Norman eagerly looked round for some bridge, some ford on the rapid river; but seeing no marks of either, spurred down the steep, and plunged into the stream,—struggled, with its violence, and, at the risk of life, reached the opposite bank,—saw the sabre of the French officer descending on the head of Gordon, and joined the cry 'he set up for

quarter—mercy. That voice seemed to arrest the death-stroke that hung over Gordon. The Frenchman, however, unhorsed him, tossed his sword into the river, and exclaimed, ‘You are the prisoner of France.’ All this passed in the twinkling of an eye, and before Norman, recollecting for the first time that he was in danger of being surrounded by a party of French dragoons, knew which way to turn. Yet, to his prostrate countryman he instinctively turned and alighted. At this moment the officer, on whom he had not yet looked, sprang from his horse, dashed sabre and helmet on the frozen snow, and leaped forward, exclaiming—

“ ‘Embrace me, Macalbin! I am Bourke! I am a man again!’ ”

“ ‘Gracious God!’ cried Norman, receding one step, overcome with astonishment to find, not only in life, but in an officer of the French Imperial Guard, apparently of high rank, and decorated with the splendid insignia of the Legion of Honour, his lamented comrade “Phelim Bourke.”

“ ‘Yes, I am that Bourke whom the English,—for whom I fought and bled,—insulted, degraded, mangled with brutal stripes. Coward and slave,’ he turned fiercely to Gordon, ‘you shrink beneath me now! I am that Bourke whose country, kindred, family, and faith, have for six hundred years suffered at the hands of the English every species of cruelty, indignity, and oppression; massacred in hot, murdered in cold blood,—proscribed,—exiled,—tortured. I am that Bourke who shed my blood for the destroyers of my race, whose heart lacked gall to make oppression bitter, fill their chains corroded my individual soul.’ ”—Vol. IV. pp. 40.—43.

At this moment they were interrupted by a French party, in whose custody Sir Archibald was left. Shortly after succeeds the battle of Corunna, at the end of which Craig-gillian is amissing, and a soldier reports to Norman that he is among the slain. The army, meanwhile, is embarked, and Macalbin and Hugh depart for Astorga; but on their arrival there, they find the convent metamorphosed into a French hospital, and are indebted to the hospitality of a Spanish gentleman for some days’ concealment, and a direction to the place to which the nuns and Flora had been conveyed. The rest of the Spanish

adventures are somewhat in the romantic style, and we cannot afford to enter into any detail of them. Suffice it to say, that he finds Flora at Pampeluna; and after she recovers a little from the shock of the mournful intelligence relative to her husband, departs with her on an attempt to gain a friendly town in Catalonia, and the means of conveyance to England: That they are way-laid by a French party, and sent towards France under an escort: That Norman contrives to escape from his guards, along with Flora, her child, and Hugh, and is joined by the Guerilla friends with whom he had formerly associated, who conduct him to a village, part of the domains of the Conde de Castillon. That this nobleman proves to be Norman’s father, and the son of Lady Augusta, but is soon after killed in an engagement with the French. Amidst all these marvellous incidents, we are not much surprised at the resurrection of Craig-gillian; and the friends thus re-united, and left by the Conde’s death to the freedom of their own will, embark for England. At Gibraltar they are informed, that Phelim Bourke had been taken prisoner, and sent home to be tried as a traitor; and Norman leaves his companions with a promise to join them in Edinburgh, and departs for Ireland on the wings of friendship. He arrives in time to take a last farewell of the unfortunate Phelim, whose latter end resembles that of Vich Ian Vohr in Waverley, with this difference, that the former stabs himself on the scaffold, amidst the plaudits of his indignant countrymen. Norman then turns his steps homewards, and on his way picks up some of his old friends. During the greater part of his eventful history, his friends fly off with great eccentricities; but at the end, his influence is irresistibly

displayed in drawing them around him.

"Norman had agreed not to go home till the fleet arrived, and till he was joined by his friends. He wrote home, however, a very detailed account of his adventures since the death of his father; for Colonel Monro had already acquainted the Lady with the life and the death of her son. He also wrote to Father Ulic; and having resolved to wait the arrival of his friends in the metropolis of his native country, set forward for Edinburgh.

The first day's journey was nearly ended, when Norman felt himself so uncomfortable in his airy, Irish chaise, the glasses of which some former traveller had broken "out of curiosity," as the post-boy told him, that he alighted to warm himself with a walk. The day was closing as he entered a huddle of mud cabins, which shewed no external mark of vicinity to the White mountains. He had for some time perceived before him a tall, meagre figure, with a military step and air, driving, or rather carrying forward, a worn-out pillion, which dragged a small, clumsy car, laden with turf. The ingenious conjecture of the Englishman, who concluded that the poor of Ireland enjoyed the reversion of the garments of the beggars of England, was fully confirmed by the ragged regimentals of this figure, who alternately threatened and coaxed his steed by the name of Captain, and then, in despair, set his own shoulder to the car. Our traveller was quite sure that this was the person of whom he came in search; but he still held back. On turning the angle of this straggling street, Norman was suddenly struck by the appearance of a man on horseback, vehemently holding forth to a motley, and not very reverential congregation.—"What sort of person is that, comrade?" said he, addressing the soldier, who had now stopped before the door of a miserable cabin: "That, please you, master, (be *any*, will ye, Captain,) is one of God Almighty's cavalry." Norman looked for a moment at the divine errand, sent out by the Mountaineers of Scotland to abolish with idolatry in the north of Ireland, and then turned to the soldier: "I think you have been in the army, friend?"—"Aye, that I was, Sir. I have been in Egypt and Holland. I fought with Moore and Mackenzie, Sir, for the eagle. Look at this button, if you please, master. 'Tis an *ould* coat, to be sure; but it is a coat I was never ashamed of;" and he entered on a long and animated, though somewhat poetical account of the exploits of his regiment. "All this

was in my time now, Paddy, and I am sure I never heard of it before," said Norman. "But, God bless the, how ill you look! Is it possible that you don't know me?"

"Och, mother of Jesus! not know your Honour!—and have I then the honour and the pleasure to clap eye on you once more in the kingdom, and in the life?—Dora! Dora! Paddy, where are ye?—Are ye in it!—He threw down a half-hung door, and out rushed Dora, tumbling over Paddy; and out rushed Paddy, tumbling over the pig, which also brought a trussing welcome to the feet of the stranger.—"Here is his Honour! I told you I *seen* him."—The sudden joy of his forlorn eyes was momentarily damped by the recollection of the fatal spot on which he had beheld Norman: Dora curtsied, and stammered, still adjusted her dress; and Paddy shook his son.—"Where's your sister, Paddy? Salute his Honour, you ill-bred pig; will ye be like the Ulster *childe*, will ye?"—Young Paddy, thus compelled, made a leg, and flourished his hand to his cap *en militaire*.—"Little Paddy, the arch rogue, *reminds* your Honour, I warrant, as well as the day at Corunn, when we parted, *yez*," said the wise father.

"Norman entered the wretched abode of old Tracey, who, becoming blind, and fallen into a *barren* dotage, divided his time pretty equally between the stonning of Quebec, and the floating batteries before Gibraltar. It was now that Norman drew forth the long and disastrous story of Lary. He had never perfectly recovered from the Walcheren fever. When discharged he was unfit for work; and with a small sum Drummond collected for him in the regiment, Dora commenced an alehouse in this her father's native town. It would not do. They had no art of thriving; and Paddy, in despair, became the chief customer himself. The remaining stock was *cutted*, and Paddy bought an old horse and car, hoping for employment in driving turf. This proved still worse. Pet was not *acquainted*, he said, 'old the ways of the north, nor looked on as if this was Fitzconnell's town.' No man could have a more cordial hatred to Orangemen, and agents, and the farmers; and here he perfectly agreed with his neighbours: But then he had a warm regard for the military; and for this he was disliked and distrusted. In the want of all other employment, he had, however, joined some of his neighbours in farming a new copulation, lowering the rents of lands, and demolishing Orangemen. He could not very intelligibly describe what *farm* of government his friends wanted; through

Norman guessed it might probably be that constitution which flourished in Israel, in the days when there was no king, and every man did that which was right in his own eyes. A fair held in this town had been attended by a considerable number of these leagued brethren, and also by some English soldiers, quartered in the neighbourhood. The day, as if by miracle, passed over without any remarkable feat of arms; and towards its close, one of those valourous knights who proceed from fair to fair in quest of adventures, was compelled to throw his gauntlet, in the shape of these great-coat, into the midst of a crowd, daring any Orangeman or red-coat to touch it. The Orangemen, who were not in force, prudently drew off, and the soldiers had been cautioned against quarrelling with the country people. 'I could not help giving it one kick for the honour of the button, your Honour,' said Paddy, 'and so the row began, though not in the proper and gentlemanly way I could have wished. I came off well the worst, and so signs on my skin the day, though the soldiers did join me at last against my own sworn countrymen, who from that day think me black-hearted to them.'

'An incredible deal of false swearing followed, and the animosity was embittered on all sides. Every new battle was pregnant with the seeds of future battles. It is said, that an oath for confirmation is the end of strife, but here it seemed but its commencement. A pistol had been fired through Paddy's window on several nights; and on the whole it appeared that country—was no longer a residence for him. 'Not that I care for myself,' said Leary, with manly or soldierly pride, 'but Dora and Paddy, the souls.' 'I am surprised that the fellow who began this disturbance got off so easily,' said Norman. Leary looked hastily up, and, in a tone of surprise, replied, 'Och sorrow ail 'em, sure didn't I tell your Honour he got the first swear.' 'O! in that case I suppose there was nothing more to be looked for,' said Norman, smiling at Leary's notions of law. Leary also forced a smile; and anxious to change the subject, continued, 'But sure your Honour didn't see the *odder* little one: Norman Bourke Allan Grant O'Shaughnessy'—Dora pulled the many-titled youth from a crib. 'You have honoured all your friends in the name of this young gentleman,' said Norman. 'Aye, your Honour,' replied Leary, with gravity becoming the dignity of the occasion, 'family *rudens* made me call Paddy, Patrick, an odd name *wid* the Learys; but I kissed the cross on it, that if ever I had another,—blessed be the Maker! he should have a good name and a good edi-

cation; for I intend him, please God! for a drummer to your Honour.'—'Say a piper, rather,' replied Norman, smiling: 'You must leave this miserable place, and take a croft in Glenalbin.'—Vol. IV. pp. 284.—290.

On their arrival in Scotland, they find that important events had taken place. An old deed had been discovered, from which it appeared that Glenalbin was not sold, but mortgaged only; and it had been found that Monimia was the real heiress of her late husband. The rest may be easily conceived,—the establishment of Norman in the castle and domains of his ancestors, with Monimia for the partner of his happiness, and a colony of humble friends flourishing around him.

We have thus given a general and very imperfect sketch of the story, interspersed with quotations from the work itself; we have also thrown out some hints relative to its chief beauties, and, in one or two instances, stated what we consider as defects. We should now, perhaps, attend more particularly to the faults of the work, and endeavour to display some ingenuity in detecting them. This, however, is always an unpleasant part of duty; and we have already so far exceeded our proposed limits, that we are glad of an apology for not entering upon it. We may state, in general, that this novel is certainly a great deal too long; and we would recommend to the author, if she should again make the public her debtor, to compress her next work into somewhat narrower limits. Nay, were we not aware of the difficulty of curtailing where all appears excellent, we would even advise her to have *Clan-Albin* a little pruned; for it would assuredly have more chance of long life, if it carried about with it a lighter burden.

The great length of *Clan-Albin* undoubtedly arises from the necessity which the author has thought herself under of giving Norman a character; almost every incident tends to that object, and, as already remarked, we see the mechanism too readily to be much interested in its effects. Monimia, on the other hand, is not pushed much forward, yet neither is she very interesting; Flora is certainly a greater favourite.—We should be sorry, however, not to part on the best terms with one from whom we have derived so much pleasure; we shall therefore find no more faults, but express a hope, that we may soon again meet with the author.

CHILDE HAROLD'S PILGRIMAGE.—

CANTO THE THIRD. By LORD BYRON. Murray, London, 1816.

WE consider poetry as possessing a pre-eminent advantage, in one respect, over the sister arts of painting and music. We mean, that to enjoy it, no previous culture is required; it is neither addressed to the senses nor to the understanding; it is an appeal to the feelings; and the value of every successful effort of the poet's genius, is sure of being appreciated almost universally, and as soon as it is known. To enjoy a fine painting, or a fine piece of music, the eye and the ear must have been accustomed to their impressions; to understand them thoroughly, much previous study must have been gone through: but to enjoy the beauties of a poem, imagination and taste are all that are requisite. From what has been said, we are fearful, that we may be accused of placing poetry in a rank very subordinate to either of her sister-arts; but we should imagine, that

poetry, being addressed more universally to the human mind, is of itself a proof of its pre-eminence. Besides, when we talk of painting or music, we only mean to include those splendid and ever-during memorials of the genius of their authors, which are known to the whole world,—the works of an *Angelo*, a *Raphael*, a *Guido*, or a *Rubens*,—of a *Handel*, a *Haydn*, a *Beethoven*, or a *Mozart*. And when we say, that the successful efforts of a poetical genius are almost universally enjoyed, we would be understood as talking comparatively, both in regard to the sister-arts, and as to the degree of enjoyment. Many, we are willing to allow, are totally incapable of enjoying poetry at all; and a still greater number, of being able to feel and to understand its beauties. It is certain, however, that by every mind where imagination exerts her influence,—and in every mind imagination has some power,—the beauty of poetry will be appreciated in some degree; and we therefore think we are justified in saying, that a hundred persons will enjoy and understand the *chef-d'œuvres* of poetry, for one who will enjoy those either of painting or music. Every one may be his own judge in this matter; because if we feel, in reading poetry, that we love it, we cannot possibly be mistaken in concluding, that we are capable of enjoying it. The beauties of *Homer*, of many of the Latin poets, of *Tasso*, of *Calderon*, of *Shakespeare*, of *Milton*, and *Thomson*, have been universally acknowledged in the respective ages in which these poets lived; and in every succeeding age they have been acknowledged to be beautiful, because they have been felt to be so. But it is quite otherwise with painting and music: He who gazes upon a painting, or listens to a piece of music, is not, be-

cause he thinks he admires them, necessarily capable either of admiring or understanding them. His mind first requires culture, and his eye or his ear experience. In painting, the principles of proportion, of perspective, and of colouring—and in music, the principles of harmony, must all be understood. In short, in whatever age or country a poem lays open the springs of the human mind,—is founded upon the passions incident to humanity,—addresses the finer emotions of the soul,—and speaks the language of nature,—it will meet with its reward in the applause of the many. How much more universally are the beauties of Virgil, of Tasso, and of Shakespeare, admired, than the works of Raphael or Rubens, or the oratorios of Haydn or Beethoven? We think we may now come to the noble author before us, and affirm, that the popularity which he now enjoys, is owing to the reasons we have assigned for the popularity of every successful exertion of poetical talent; and that the materials of his poetry, being drawn from the human mind, will continue to please as long as its feelings and passions continue to exist.

The poem now before us, partakes of all the grandeur and force of its author's genius;—the rapid and interesting narrative,—the powerful depiction of human character,—the deep-wrought feeling and pathos,—and the exquisite and overpowering touches of tenderness, which so pre-eminently distinguish all the productions of Lord Byron. It commences with the author's reflections upon the past, and his consciousness of the present; and we do not know, that the state of a mind, reckless of the present, and careless of the future, was ever depicted with more force, nature, and poetical beauty, than in the following verse;—

II.

"Once more upon the waves! yet once more!
And the waves bound beneath me as a steed
That knows his rider. Welcome, to their
roar!
Swift be their guidance, wheresoe'er it lead!
Though the strain'd mast should quiver as a
reed,
And the vast gales' fluttering strew the gale,
Still must I go; for I am as a weed,
Flung from the rock, on Ocean's foam, to sail
Where'er the surge may sweep, the tempest's
breath prevail."—P. 4.

In the verses which follow, till we arrive at the 17th stanza, Harold's internal meditations are still the theme; and there continue through them all,—the same overpowering energy in depicting the turmoil of such a mind as the author has in view,—the same deep philosophical spirit,—and the same poetical beauty. In the transition which follows, there is something remarkably striking: Harold has been entirely absorbed in the contemplation of himself, and has rejected every thing for the subject of his poetry, less immaterial than his own mind; but when he stands on the field of Waterloo, the current of his meditations is stopped, and he breaks forth in the following new and beautiful meditations:

XVII.

"Stop!—for thy tread is on an Empire's
dust!
An Earthquake's spoil is sepulchred below!
Is the spot mark'd with no colossal bust?
Nor column trophied for triumphal show?
None; but the moral's truth tells simpler so,
As the ground was before, thus let it be;—
How that red rain hath made the harvest grow!
And is this all the world has gained by thee,
Thou first and last of fields! king-making
Victory?"—P. 11.

The field of Waterloo has been the theme upon which poetical genius has of late delighted to dwell; and as the noble author before us is the last who has ventured over this ground, the difficulty of his task was consequently increased.

But the event has been exactly as might have been anticipated. We do not think that the detail of a battle is by any means a good subject of poetry; but yet it has been in the way of detail, that all those who have gone before Lord Byron have treated it. There is surely very little room for poetry, in describing the particular charges which were led,—the particular battalions who bore the brunt of the fray,—the places where the attacks were made,—or in an enumeration of the names of those who fell gloriously, or live to be renowned. These might very well form the subject of a prose detail, or even of a poem, if the intention of the author should be, either to court the favour of the champions who distinguished themselves, or if it were intended to supply the place of an annual register, or for the inspection of the sergeant of the muster-roll. Yet even in the best of the poems which have preceded the one before us,—we mean of those which are entitled to the appellation of poems at all,—these particular enumerations and details have filled the greater number of the pages. There are only a few great leading and general points in the subject of a battle, fit for the exertions of poetical talent, and Lord Byron has seized them;—the forebodings of fear,—the pangs of parting,—the general description of uproar,—the sentiments excited by the contemplation of the unfortunate,—and the general comparison of what was, with what is,—are all touched upon by Lord Byron, in a strain most true to nature, and with the greatest vigour and effect. We think the transition from joy to sadness,—from the festivities of a gay city, to the preparations for battle,—cannot be more beautifully de-

scribed than in the following three stanzas:—

XXI.

“ There was a sound of revelry by night,
And Belgium's capital had gathered then
Her Beauty and her Chivalry, and bright
The lamps shone o'er fair women and brave
men;
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes look'd love to eyes which spake
again,
And all went merry as a marriage-bell;
But hush! hark! a deep sound strikes like
a rising knell!

XXII.

“ Did ye not hear it?—No; 'twas but the
wind,
Or the car rattling o'er the stony street;
On with the dance! let joy be unconfined;
No sleep till morn, when Youth and Pleasure
meet
To chase the glowing Hours, with flying feet—
But, hark!—that heavy sound breaks in
once more,
As if the clouds its echo would repeat;
And ~~never~~ clearer, deadlier than before!
Arm! arm! it is—it is—the cannon's
opening roar!

XXIV.

“ Ah! then and there was hurrying to and
fro,
And gathering tears, and tremblings of dis-
tress,
And cheeks all pale, which but an hour ago
Blush'd at the praise of their own loveliness;
And there were sudden partings, such as press
The life from out young hearts, and choking
sighs
Which ne'er might be repeated; who could
guess
If ever more should meet those mutual eyes,
Since upon nights so sweet such awful morn
could rise?”—Pp. 14, 15.

We pass to the 32d stanza, which we consider as singularly beautiful and original: it applies to those who, in the ruin of that day, suffered the loss of all that was dear to them, and who have acquired, after the lapse of time, a kind of broken-hearted tranquillity.

XXXII.

"They mourn, but smile at length; and,
smiling, mourn:

The tree will wither long before it fall;

The hull drives on, though mast and sail be
torn;

The roof-tree sinks, but moulders on the hall
In massy hoariness; the ruined wall
Stands when its wind-worn battlements are
gone;

The Lark survive the captive they enthrall;
The day drags through, though storms keep
out the sun:

And thus the heart will break, yet brokenly
live on."—P. 19.

We do not recollect ever to have seen so many similes with so little appearance of constraint and labour, all so beautiful, taken separately, and all bearing so directly upon the subject they are meant to illustrate. There is another topic upon which Lord Byron has touched in his reflections upon Waterloo, which we think he has handled in a more philosophical manner than most of his fore-runners on the subject: We allude to Napoleon. It has been fashionable among the Waterloo poets to load the memory of the *ci-devant* French Emperor with the most violent and general reproaches,—more in the language of a newspaper than of a poem. And one late production, which we would not have thought worth noticing for any other purpose, has gone the length of asserting in direct terms, that a dagger, or the poisoned bowl, should have been his last resource. The noble author before us has, in his characteristic manner, given us a few bold outlines of Bonaparte's character; and has steered clear of commonplace declamation. One thing, however, deserves to be noticed, viz. That his Lordship seems to have relapsed into admiration of, at least, the consistency of his character. Most of our readers will recollect the strong terms in which his pusillanimity was reprobated in

the "Ode to Napoleon," where, among other things, the author says,—

"'Tis done!—but yesterday a King,
And arm'd with Kings to strive;
And now thou art a nameless thing,
So abject—yet alive!

"All evil spirits as thou art,
It is enough to grieve the heart
To see thine own unstrung;
To think that God's fair world hath been
The footstool of a thing so mean!"

In the poem before us, however, we have this stanza:—

XXXIX.

"Yet well thy soul hath brook'd the tugging
tide
With that untaught innate philosophy,
Which, be it wisdom, coldness, or deep pride,
Is gall and wormwood to an enemy.
When the whole host of hatred stood hard
To watch and mock thee shrinking, thou
hast smiled
With a sedate and all-enduring eye;—
When Fortune fled her spoil'd and favour'd
child,
He stood unbowed beneath the ill up-
raid."—P. 22.

It would appear, therefore, that the return of the exiled Emperor in the extraordinary manner in which he did return, had redeemed his character in the eyes of Lord Byron; and that his Lordship has seen nothing in his subsequent conduct to make him change this opinion. At present, we are called upon to give our author's views only; but we shall probably have occasion, in a future Number, to examine at length into the character of the extraordinary man to whom he has alluded.

The reflections which follow upon the subject of Napoleon's misfortune, and upon the general nature of ambition, and its consequences, are beautifully and forcibly expressed,

XLII

"But quiet to quick bosoms is a hell,
And *there* hath been thy bane, there is a fire
And motion of the soul which will not dwell
In its own narrow being, but aspire
Beyond the fitting medium of desire,
Art but once kindled, quenches evermore,
Press upon high adventure, nor can tire
Thou might but rest, a fever at the core,
Till thou who bears, to all who ever bore.

XLIII.

This makes the madmen who have made
Men mad
Their contagion, Conquerors or Kings,
Of sects and systems, to whom odd
Hards, Statuemen, all unquiet things
Are to strongly the soul's secret

Than give the fools to those they
How unenviable 'till it stings
Once broken and open were a school
To teach mankind the lust to
And

XLIV

Break their agitation, and their life
Whence they ride, to sink at last,
Maddened and bigotted to strife,
In their days, surviving perils past,
At twilight, they feel overcast
Of grand supineness and so die,
The united, which runs to waste
In flickering or a sword laid by,
Or into itself, and rusts ignominiously.

XLV.

He who ascends to mountain-tops, shall find
The loftest peaks most wrapt in cloud, and new,
The world uprises or subdues mankind,
He looks down on the huts of those below
The high above the sun of glory glow,
The world on either side and ocean spread,
The hum are my rocks, and loudly blow
Contending tempests on his naked head,
And thus reward the toils which to those
Unmurmured.—Pp 24, 25

After the reflections created by the contemplations of the field of Waterloo, the mind of Harold again reverts to the contemplation of itself, and seems to hint at recollections which we neither have the capacity nor the wish to analyze. The poetry is throughout equally

beautiful. Then follow one or two fine allusions to the stories of those whose tombs obtruded themselves upon the pilgrim. The author's notes are sufficiently illustrative of these allusions, and in presenting our readers with the stanzas containing the most beautiful, lest any of them should not have it in their power to satisfy themselves, we shall add the illustration given in these notes, which we think peculiarly worthy of their attention.

XLV.

"By a lone wall a lonelier column rears
A grey and grim worn aspect of old days,
'Tis the last remnant of the wreck of year,
And looks us with the wild bewild'ring gaze
Of one whose stone converted by a maze,
Yet still with consciousness, and that it
Stands
Making a marvel that it not decays,
When the coral pride of human hands,
Level'd Avenicum, hath strev'd her sub-
ject lands

XLVI.

"And there—oh! sweet and sacred be the
name!
Julia—the daughter, the devoted—gave
Her youth to Heaven, he lies beneath a
clarn
Nearest to Heaven's, broke o'er a father's
grave.
Justice is sworn 'gainst tears, and her's would
crave
The life she lived in, but the judge was just,
And then she died on him she could not save.
Her tomb was simple, and without a bust,
And held within one urn one mind, one
heart, one dust."—Pp 37 38.

* Julia Alpina, a young Aventan priestess, died soon after a vain and unsuccessful attempt to save her father, condemned to death as a traitor by Aulus (Cicero). Her epiphany was discovered many years ago,—it is thus—

Julia Alpina

His jaculo

Infelix patris, infelix proles

Deus Aventan Sacerdos;

Exorare patri noem non potui

Male mori in fatis ille erat.

Vixit annis XXIII.

"I know of no human composition so affecting as this, nor a history of deeper interest. These are the names and actions

We shall now pass on to the meditations of *Harold*, upon the scenes which are hallowed by the memory of Rousseau. There is nothing in these meditations which can call for the censure of the moralist. On the character of that unfortunate and aspiring genius, the author has thrown some light; and his reflections may perhaps excite pity; and over the scenes of his love and misfortune he has thrown a veil of enchantment; but he has not stood forth the champion of his opinions and delusions.

The general character of Rousseau's mind is beautifully and truly expressed in the following two stanzas, and we think the author seems fully to understand the character he paints.

LXXVII.

"Here the self-torturing sophist, wild Rousseau,

The apostle of affliction, he who threw
Enchantment over passion, and from woe
Wrote overwhelming eloquence, first drew
The breath which made him wretched; yet
he knew

How to make madness beautiful, and cast
O'er erring deeds and thoughts, a heavenly
hue

Of words, like sunbeams, dazzling as they
past

The eyes, which o'er them shed tears feelingly and fast.

LXXVIII.

"His love was passion's essence—as a tree
On fire by lightning; with ethereal flame
Kindled he was, and blasted; for to be
True, and enamoured, were in him the same.
But his was not the love of living dame,
Nor of the dead who rise upon our dreams,
But of ideal beauty, which became

which ought not to perish, and to which we turn with a true and healthy tenderness, from the wretched and glittering detail of a confused mass of conquests and battles, with which the mind is roused for a time to a false and feverish sympathy, from whence it recurs at length with all the nausea consequent on such intoxication."—P. 73.

In him existence, and o'erflowing team

it seems."—Pp. 43, 44

We are at a loss what part of the reflections on this subject we ought to select, they are all so beautiful; but we think the four following stanzas, descriptive of the scenes Rousseau has chosen to consecrate to his "*Heloise*," can never be

XCIX.

"Clarens! sweet Clarens, birth-place of deep
Love!

Thine air is the young breath of passionate
thought;

Thy trees take root in Love; the snows above
The very Glaciers have his colours caught,
And sun-set into rose-hues, sees them wrought
By rays which sleep there lovingly: the rocks,
The permanent crags, tell here of Love, who
sought

In them a refuge from the worldly shocks,
Which stir and sting the soul with hope that
woos, then mocks.

C.

"Clarens! by heavenly feet thy paths are
trod,—

Undying Love's, who here ascends a throne
To which the steps are mountains; where
the god

Is a pervading life and light,—so shown
Not on those summits solely, nor alone
In the still cave and forest; o'er the flower
His eye is sparkling, and his breath hath
blown,

His soft and summer breath, whose tender
power

Passes the strength of storms in their most
desolate hour.

CIII.

"He who hath loved not, here would learn
that love,

And make his heart a spirit; he who knows
That tender mystery, will love the more,
For this is Love's recess, where vain men's
woes,

And the world's waste, have driven him far
from those,

For 'tis his nature to advance or die;
He stands not still, but or decays, or grows
Into a boundless blessing which may vie
With the immortal lights, in its eternity!

CIV.

" 'Twas not for fiction chose Rousseau this spot,
 Peopling it with affections; but he found
 It was the scene which passion must allot
 To the mind's purified beings; 'twas the ground
 Where early love his Psyche's zone unbound,
 And hallowed it with loveliness: 'tis lone,
 And wonderful, and deep, and hath a sound,
 And sense, and sight of sweetness; here the Rhone
 Hath spread himself a couch, the Alps have
 rear'd a throne."—Pp. 55.—57.

In the 81st stanza, talking of Rousseau, a sentiment is expressed, which, had we been reviewing a prose work, we would have given our reasons for dissenting from. It is insinuated, that the French Revolution was the effect of the sceptical writings of the times. We shall only observe, that we consider the Revolution in France to have been the result of a gradual and steady change of opinions in the minds of her population; and that the writers who flourished were the offspring of the existing genius of the country; and not that the opinions of that country were owing to the bias given to them by the sceptical writings of the times.

We cannot afford room to give more extracts; but we think we have said enough to enable our readers to judge of the merit of the poem before us. There is one observation which our duty compels us to make in the way of censure; and we have the less uneasiness in doing so, since we think an apology can be offered, which will sufficiently plead the excuse of the author. We mean, that in many places the beautiful harmony of the Spencerian stanza is set at defiance. That stanza has always been considered as peculiarly adapted for the

purposes of harmonious versification, and we think it a pity that there should be any abuse of it; but where the meaning, throughout a whole verse, is invariably thrown into the middle of the lines, that harmony can no longer exist. We shall only quote one verse, to shew the justice of this observation.

XII.

"But soon he knew himself the most unfit
 Of men to herd with Man; with whom he
 held
 Little in common; untaught to submit
 His thoughts to others, though his soul was
 quell'd
 In youth by his own thoughts; still un-
 compell'd,
 He would not yield dominion of his mind
 To spirits against whom his own rebell'd;
 Proud though in desolation; which could find
 A life within itself, to breathe without man-
 kind."—P. 9.

The apology we alluded to, which may be pleaded in extenuation of this offence, is, that the Third Canto of *Childe Harold* was not written from motives similar to those by which poets are generally actuated. Lord Byron did not write because he wished to compose a poem, but because he wished to give vent to the sentiments which he felt; and it was consequently to be expected, that those feelings would be expressed merely as embodied thoughts, and that the poet would be comparatively careless of the usual proprieties of poetical versification. In fact, this idea is to be traced through all those parts of the poem where the author's feelings are delineated: they appear more like thinking aloud, than the productions of a person whose mind had any object in view; and we think the ground of this apology is the reason why the poem is so powerful as it is.

STATISTICS.

PARISH OF DUNFERMLINE.

THE parish of Dunfermline lies in the county and synod of Fife, and presbytery of Dunfermline. It is thought to derive its name from the Gaelic words of which it is chiefly composed, and which signify, "the hill of the crooked pool of water." This is descriptive of its situation, as it is placed on a rising ground, with a rivulet, called the Toure-burn, rising near the town, and running to the south under the Abbey; and as this rivulet falls into the Lynne very near the town, Mr George Barclay, who gives a short account of the parish in 1723, is of opinion, that it derives its name partly from this circumstance. This parish is bounded by the parishes of Beath, Dalgety, and Inverkeithing, on the east; of Carnock and Torryburn, on the west; of Cleish and Saline, on the north; and on the south, by the Frith of Forth. Its form is irregular; but at an average, it is reckoned to be eight miles in length from S. to N. and five in breadth from E. to W.

Soil.—The soil in that part of the parish which lies south of the town, called the Laigh Land, is generally a black loam on a bed of clay. Towards the north, the soil is greatly inferior in quality, in many places covered with heath, containing mosses of considerable extent, and though cultivated in many places, yet chiefly adapted to pasturage.

Rent.—The rents are generally paid in money, and the leases are now granted from 13 to 19 years.

Valued rent of the Parish, £ 22,127 Scots.
 Real rent in 1791, £ 17,280 Sterl.
 Ditto in 1814, £ 24,000 do.

The rents of the southern district, in Sir John Sinclair's account, exclusive of the lands joining the town, was from £ 1 to £ 3; the northern, from 5s. to £ 2 per acre. By Mr Fernie's account, in 1814, the former is from £ 2 to £ 4, and the latter from 10s. to £ 2.

Comparing the two statements above, the live stock in 1791 and 1814, is as follows:—

1791. Draught, saddle, and carriage horses,	1064
1814. Ditto ditto ditto,	532
1791. Black cattle,	2400
1814. Ditto,	2384
1791. Sheep,	3000
1814. Ditto,	1718

If these two statements are correct,—and as they were under the direction of the same person, there is every reason to believe that they are so,—the number of horses in 1791, is double of the number in 1814. Mr Fernie, however, gives the number employed in husbandry, riding, and drawing carriages; and in the Statistical Account, we have the draught, saddle, and carriage-horses. Besides this, the introduction of rail-roads has, since 1791, lessened the number of horses in the parish by more than 100. And we may add, that the improved modes of agriculture increase the value, but diminish the number of horses.

Acres.—In the Statistical Account, the square acres of this parish are stated to be 23,040, in 1791. In Mr Fernie's History, in 1814, they are said to be 15,500. The first are the acres of 36 square miles, being the whole surface of the parish, including lakes, quar-

ries, and sea-shore. The last is the number of acres, arable, pasture, and plantations.

Population.—The population in 1755, according to Dr Webster's account, was 8552.

Population in 1791-2.

Families.	Males.	Females.	Souls.	Increase from 1755.	Town, Suburbs, & Feus of Pittencrieff.
2131.	4740.	4810.	9550.	998.	5192.
Under 10.	10 to 20.	20 to 50.	50 to 70.	70 to 100.	
2481.	2020.	3951.	914.	184.	= 9550.

Population in 1801.

Families.	Males.	Females.	Souls.	Incr. in 10 years.	Towns, Suburbs, &c.
2339.	4671.	5309.	9980.	430.	5484.

Population in 1811.

Families.	Males.	Females.	Souls.	Incr. in 10 years.	Towns, Suburbs, &c.
2690.	5495.	6154.	11,649.	1662.	6492.

The increase of population from 1791 to 1814 is 2099

The increase of the Town and Villages from ditto to ditto is 2173

Less in the country parts of the parish,..... 74

Baptisms and Marriages for 10 Years.

Year.	Baptisms.	Marriages.	Year.	Burials.
1803	341	101	1790	243
1804	314	77	1791	184
1805	334	87	1792	212
1806	309	93	1793	203
1807	355	63	1794	139
1808	317	74	1795	134
1809	311	93	1796	128
1810	268	78	1797	176
1811	301	64	1798	130
1812	242	65	1799	179
			1800	181

for several years, at different periods of the last and present centuries.

Years.	No. of Poor.	Sums expended.
1745	27	L. 20 16 0
1792	49	94 5 8
1794	52	100 8 5
1807	30	384 0 0
1808	143	401 10 0
1813	186	519 12 8

The average of baptisms for 10 years, from 1803 to 1812, is 309
Ditto ditto 10 years, from 1783 to 1792, is..... 281

Excess,..... 28

The average of marriages for 10 years, from 1803 to 1812, is 81
Ditto ditto 10 years, from 1783 to 1792,..... 72

Poor and Poor's-Funds.—The following table will shew the number of poor supported by the session, and the sums paid by them

In addition to the sums raised by the weekly collections, the sums paid at funerals, those obtained for burying-places, and from voluntary contributions of the heritors, all which make up the above sums,—there are other means of providing for the poor in this parish; and it is worthy of remark, that these have been sufficient, without any legal assessment, except in one instance during the year 1807, and beginning of the year 1808. To have a complete view, however, of the state of the poor of any parish, it is necessary to know the whole sums given in any way for their support: because if those were not given, the claims on the provision

made by law, or on the lands and houses of the parish, would be much greater.

Mr Fernie has furnished us with ample information on this subject, by detailing the whole money distributed in charity by the kirk-session, &c. of Dunfermline, during the year 1812.

By the Kirk-session,	£. 442	12	6
— the Town Council,	9	0	0
— the fraternity of Guildry,	220	0	0
— the incorporation of Smiths,	4	4	0
Weavers,	58	3	0
Tailors,	2	1	0
Masons,	1	5	6
Wrights,	6	0	0
Shoemakers,	18	5	0
Bakers,	6	4	0
Fleishers,	6	0	0
— the Burgher, Anti-burgher, and Relief Sessions,	193	8	1
— the Society of Gardeners,	8	9	0
— the managers of Reid's mortification,	142	6	0
— the Free Masons,	3	16	0
— the Maltmen and Whippers,			
Lads old Society,	4	14	0
— the Sailors Box, Limekilns,	15	0	0
— the Beneficent Society, ...	159	7	3
— the Female Society,	62	1	11
	£. 1342	17	3

The Friendly Societies, an account of which shall be given afterwards, have undoubtedly a tendency, by supporting those who are benefited by them in sickness and old age, to prevent many of their members from being eventually a burden on the parish, and thereby adding to the poor's-roll; but the sums expended by them yearly, cannot be considered as given in charity. They are nothing more than the savings of industry in health, laid up as a provision for sickness. The above £ 1342, 17s. 3d. however, may be fairly considered as the sum necessary for supporting the poor of this parish during the year 1812. And if it had not been for the different corporations and funds from which it is supplied, it

is more than probable, that the greater part of it must have been raised by assessment on the heritors. It may be said indeed, that the corporations will distribute to widows of their members, in all cases, whether they are in need of parish-assistance or not, and that the funds arising from mortifications will always create a sufficient number of poor to exhaust them; but it is equally true, on the other hand, that money raised by assessment is not only unlimited, but that in every instance where recourse has been had to it, it increases the number of the poor.

The above sum, compared with the real rent of the parish, will require one shilling and one penny per pound nearly to raise it. A similar parish in England, where the rents, owing to poor's-rates and tythes, are considerably lower, but where houses, it may be understood, are rated, the whole rents of the parish would be less; and of course such a parish, under our regulations, might be assessed to the amount of one shilling and sixpence per pound of real rent.

From 1792 to 1812, the poor on the poor's-roll have increased in the proportion of 3 to 1 nearly; and the sum necessary to support 136, in the last-mentioned year, is nearly six times the sum of 1792. During this period, the manufactures, industry, wealth, and speculation of the parish have greatly increased, and the value of money has greatly diminished. The average sum paid in 1792, was £. 2 nearly, and in 1812 £. 4 nearly, per annum, to each person. But if it is a general fact, that the poor increase in proportion to the wealth and prosperity of mankind around them, this must be taken into account, in a comparison of any similar parishes in Scotland and England, in which last, the wealth and prosperity

which has happily spread over the United Kingdoms, began to grow at an earlier period.

Friendly Societies.—The object, generally, of these Societies is, to afford assistance to the members when they are laid aside from work by sickness, or otherwise; to give

allowance for funeral charges,—a yearly sum to widows, and a small weekly pension in old age. Three of them in this parish, the Halbeath, Townhill, and Berry-law, are solely for the purpose of affording assistance on the occasion of death.

List of the Friendly Societies in the Parish of Dunfermline, given by Mr FERNIE, page 52.

<i>Names of the Societies.</i>	<i>Dates of their institution.</i>	<i>No. of Members in 1814.</i>	<i>Sums distributed during 1812.</i>
Pettie-moor and Limekilns Society	1780	62	£. 22 3 2
Charlestown ditto.....	1784	199	78 7 10
Ancient Society of Weavers	1786	454	161 17 4
Old Bachelors Society	1788	54	33 2 0
New Bachelors Society	1791	60	6 19 1
Halbeath Friendly Society	1796	199	95 12 0
Ancient Society of Gardeners	1798	342	115 0 0
Townhill Friendly Society	1805	108	46 0 0
Berry-law ditto ditto	1805	90	30 0 0
Limekilns ditto ditto	1806	96	20 4 3
Maltmen and Whipmen Lads new Society	1811		
Shoemakers Society.....	1812	19	

Ecclesiastical State.—From the Revolution to 1816, there have been ten ministers in the two charges of this parish, and the second charge is now vacant. The

following table will give a view of the religious establishments and livings, both of the town and country parts of the parish:—

			<i>Barley. Bolls</i>	<i>Meal. Bolls</i>	<i>Money.</i>	<i>Glebes and Manse.</i>
Dunfermline...	Church	1st charge	96	96	£. 60	Manse and 8½ acres.
		2d ditto	64	64	50	
	Chapel of ease	1			120	House and Garden.
	Relief	1			100	Ditto ditto.
	Burgher	1			150	Ditto ditto.
		1			150	
	Antiburgher	1			130	
Limekilns	Burgher	1			110	House and Garden.
Crossgates	"	1			100	Ditto ditto.

Schools.—There is no parochial school. There are two schools in the borough. It is not known when they were founded; but it appears, that Queen Anne of Denmark, Lady Dunfermline, and consort to James VI. mortified the sum of L. 2000 Scots in the hands of the town-council, for the support of the master of the Grammar School, and the master of the Singing School. The salary of the first, arising from the Queen's mortification, and money paid by the town-council and guildry, is L. 27, 12s. 6d.

There is also a doctor or usher of the Grammar School, who is elected by the town-council and kirk-session, and whose salary from the council and guildry amounts to L. 15.

The master of the Singing School is church-precentor and session-clerk, and teaches music, English, writing, and arithmetic. His salary is L. 14, 1s. 1½d. of which the Marquis of Tweedale, as heritable bailie of the lordship of Dunfermline, pays L. 5, 11s. 1½d. The council, instead of L. 8, 6s. 8d. provided by the Queen's mortification, pay L. 5, 10s. His salary as session-clerk, is L. 3. He also receives one half of the dues for baptisms and marriages, the other half being equally divided betwixt the two bachelors.

There are, besides, in this parish 16 private schools, and five taught by school-mistresses, who teach English only.

A list of the schools, and number of scholars, was taken in 1814, from which it appears, that the number of scholars amounted to 1194.

Library.—The Dunfermline Library was instituted February 26. 1789, and the books it contains are the property of the subscribers. At first, a subscription of 10s. 6d. and

an annual payment of 5s. entitled a member to a share in the property and management of the library. At present, the entry or purchase-money is L. 4, and the annual payment 7s. 6d. A proprietor may sell his share, but he must first make an offer of it at two-thirds of the whole amount of his subscription and annual payment. There are at present 92 proprietors.

Constitution of the Borough, &c.

—The magistrates are, a provost, two bailies, and a dean of guild. The ordinary council consists of twelve guildry or merchants, and ten trades-councillors, of whom ten are deacons of incorporations.

On the Thursday before the term of Michaelmas, the incorporations are assembled by the appointment of the ordinary council; and on the same day, each of them gives a list of four of its number to the provost, or eldest bailie. These lists are laid, on the Friday, before the council, who elect two from each, and return them to the incorporations, to elect one from the restricted list as their deacon for the ensuing year.

On the Saturday, the town-council elect two new merchant-councillors, and two craftsmen, either as two new trades-councillors, or as two old ones. The new deacons are then introduced to the council, and the necessary changes made.

On the Monday, the ordinary and the extraordinary members of council, consisting of 26, elect from the merchant councillors, exclusively of the two new ones, a provost, two bailies, a dean of guild, and a treasurer, an old provost, two old bailies, an old dean of guild, and an old treasurer, for the year. Two old merchant-councillors, who have not been elected to any office, and the two old trades-councillors, are removed; and the ordinary ad-

ministration of the affairs of the borough is invested in the remaining 22 persons.

The annual revenue of the borough in 1792, was between L. 500 and L. 600 per annum; it is now L. 1300.

Manufactures.—Dunfermline has long been distinguished for the manufacture of table linen. In the infancy of the manufacture, it was the practice to weave it during the summer only, the winter being employed in weaving ticks and checks. In 1749, the British Linen Company employed as many looms as could be procured for this article, and it is believed they engaged 400. This shews, that at that period, Dunfermline had carried this trade to considerable perfection. In 1788, 900, and in 1792, 1200 looms were employed in diaper or table linen. In 1813, the number of looms was 1000, of which 930 were within the parish.

About 160 looms in the parish are employed in weaving cotton goods for the manufacturers of Perth, Glasgow, and this place.

The average value of table linen annually manufactured, (when bleached and ready for the market), for some years past, has been L. 95,000.

In working double diapers, what is called Back-harness and Damask, three persons were formerly necessary, one at each end of the lay, to throw the shuttle from one side of the web to the other, and the third, called a cord-drawer, to form the pattern. The invention of the *fly shuttle* enabled a single person to work diaper and back-harness without assistance. Another invention in the abridgement of labour, was the weaving of damask without the aid of a cord-drawer. This, at first, did not extend to patterns on a large scale, but has since been improved to comprehend those of

the largest size. In working back-harness, by a fortunate discovery, the patterns on the web are formed in an easy and expeditious manner, and the tradesman is now relieved from the trouble of committing them to memory. An improvement has also lately been introduced in working damask patterns, which reduces the former expense two thirds. "Thus, owing to successive discoveries, all the different kinds of table-linen, diapers, back-harness, and damask, are now woven by one person, and with as much expedition and ease as formerly by three."—FERNIE'S Hist. p. 58.

The different damask patterns become the exclusive property of those who invent or purchase them, cannot be copied by others, and the draughts-men are not at liberty to sell the same pattern to different persons without permission.—This interesting account of the progress of this peculiar manufacture, instructs us in what may be done in every other kind, by the knowledge of mechanics, by time, skill, and industry, and particularly by securing to every man the profits of his own ingenuity. We may remark from it, and the observation may be applied to many other places besides Dunfermline, that this town has secured to itself an exclusive and prescriptive right to this kind of manufacture, which is much more secure than if it were guarded by the bye-law of a borough, or even by an act of Parliament. It is founded in skill, knowledge, ingenuity, expedition, in labour, local advantages, and the improvements made by time. The effects of such advantages, even in an enterprising and manufacturing country, are such as to confine this branch almost entirely to this place; and the conclusion to be derived from this fact is, that there will be

many difficulties in transferring the peculiar manufactures of one country into another. The above observations are true, without any objection, when applied to what are called fancy-goods; but there are many other reasons, were this the place to give them, which would shew, that they are applicable in some degree to every kind of manufacture.

The weavers formerly made the dressing of their webs from oatmeal seeds mixed with flour. This was not only expensive, but tended to harden the yarn too much. Of late they use potatoes, which make a dressing both cheaper and fitter for the purpose.

Minerals.—There is great abundance of free-stone of different colour and quality in the parish. The quarry near Broomhall House, and of which it is built, is of cream colour, and thought to be the best in the country.

Limestone.—The parish is amply provided with this useful mineral. It is prepared for sale on the lands of Mr Adam of Blair-Adam, Mr Rolland of Gask, Mr Curror of Dunduff, Mr Stenhouse of Southfod, and Mr Black of Banderum. The most extensive works belong to the Earl of Elgin at Charlestown, from which there is a very great exportation.

Ironstone.—Ironstone is also very abundant. From four to five thousand tons are sent from the estate of Pitfirrane to the iron-works of Barron yearly.

Coal.—The parish abounds in coal, and the inhabitants are furnished with this fuel on moderate terms. The coal strata extend in a direction nearly from east to west across the whole parish, and consist of a variety of seams from six inches to six feet in thickness.

The principal coal-works are, Hallbeath, Town-hill, Venturefair,

Pitfirrane, East and West Baldrige, Balmule, and Urquhart. These works, together with the raising of ironstone, give employment to more than seven hundred persons, and the weekly general expense is not less than L. 700.

The quantity of coals annually wrought in the parish, is about 120,000 tons, of which 90,000 are exported. Cast-iron railways have been used for five years past, for conveying coals to the Forth; and by this expedient the labour of more than one hundred horses has been saved.

The annual value of coal exported in 1763 was L. 200, in 1771 it did not exceed L. 500 Sterling.

The earliest account of coal used as a fuel, is in a charter of William de Oberwill, in which he granted liberty to the Abbot and Convent of Dunfermline, to open a coal-pit on his lands, *excepta terra arabili*, for their own use, but not to sell them to others. This charter is dated at Dunfermline on the Tuesday immediately before the feast of St Ambrose 1291.

Eminent Persons.—Dunfermline was the usual residence of Malcolm Canmore, son of Duncan, who was assassinated by Macbeth in 1039. His queen was the famous Margaret, whose character is delineated with so much elegance by Lord Hailes in his annals.

James VI. resided frequently at Dunfermline, and two of his children were born there. Elizabeth, who was married to the Count Palatine of the Rhine, and afterwards chosen King of Bohemia, was born at Dunfermline, August 19. 1596, also Charles Duke of Albany, afterwards Charles I. from Elizabeth his present Majesty is descended.

It is sufficiently ascertained, that the poem entitled "Hardyknute," was enlarged and improved, if not

written entirely, by a lady, a native of this parish. Her maiden name was Elizabeth Halkett, second daughter of Sir Charles Halkett, Baronet, of Pitfirrane. She was married 13th June 1696, to Sir Henry Wardlaw, Baronet, of Balmale, an heritor of the same parish, and died 1726 or 1727.

Antiquities.—Dunfermline was at an early period a royal residence. Malcolm Canmore is said to have usually resided in a castle seated on the hill adjacent to the present parochial church.

Near the castle stood the palace where Charles I. was born;—the south wall of it still remains.

The Monastery was founded by Malcolm Canmore;—it was of the order of St Benedict.

The Abbey was munificently endowed, and derived part of its revenue from places at a considerable distance,—from Musselburgh and Inveresk, from Kirkcaldy, Kinghorn, and Burntisland.

The Chartulary, a large manuscript written on vellum, is still to be seen, preserved in the Advocates' Library.

The Abbey was a magnificent edifice, fitted for the accommodation of three kings with their attendants. It was almost completely destroyed by fire in 1303 by the soldiers of Edward I.; the church and a few lodgings for the monks were the only parts that escaped the conflagration. It was a second time demolished at the Reformation in 1560; and now only so much of the ruins remain as to give some idea of its former magnificence.

"On a level piece of ground," says Mr Fernie, "on the south,

and at no great distance from the monastery, is a hillock about sixteen feet high, and 306 in circumference, formed of sand, which, according to tradition, was brought by people on their backs from the sea, as a penance enjoined in the days of Popery. The name given to the hillock, *Perdieus (par Dieu)*, seems to favour the story of its origin; at least, to prove that it was somehow connected with religion."

Processes respecting Poor's Funds and Schoolmasters.—In 1764 a process was raised before the sheriff-substitute for the district of Dunfermline, in name of the heritors, the magistrates and town council, and kirk session, against the proprietor of Pitreavie, to oblige him to account for the management of an hospital instituted in the year 1675 at Masterton, by Sir Henry Wardlaw of Pitreavie, for the support of four widows belonging to the lands of Pitreavie, or failing them, in favour of such other honest women as the patron should please to prefer. The cause afterwards came before the Court of Session, and notwithstanding, by the deed of mortification, all judges or ministers, civil or ecclesiastical, are discharged to meddle therewith in any sort, the Court of Session found the patron accountable.

In 1765 the Court of Session found, that dissenters in this parish were liable in payment of the dues for baptisms and marriages.

We finish this Review and Statistical Account of Dunfermline with Mr Fernie's general table, and a few additions.

SCIENTIFIC INFORMATION, &c.

NOTICES.

THE Chinese mix one pound of bullock's blood with ten pounds of quick-lime, or any other quantity in the same proportion, and it makes an excellent paste. It becomes a stiff jelly; when this is beat down, and a proper quantity of water added, it is sufficiently fluid for use. This would save flour.

They also make sheet-lead by a very simple process. Two large flat tiles are covered on the inside with thick paper; then, being opened a little at the top, a small quantity of melted lead is poured in; the sheet is formed by pressing them together.

Tea canisters are made of tin, nearly in the same way, and are very beautiful, appearing as if they were crystallized.

A patent is taken for making seats and cushions filled with atmospheric air.

It is known, that Lieut. Webb has taken the height of more than twenty of the snowy peaks of the Himalach mountains, to the north of India, none of them of less height than Mount Blanc, and the highest of them about 25,600, which is upwards of 4000 feet higher than Chimborazo, the highest of the Andes, which was always said to be the highest mountain in the known world.

A boat of a peculiar construction, the contrivance of a gentleman in Leith, is employed as a launch to a large boat. It consists of two pieces, which may be put the one within the other, like a pair of shoes, and stowed in the large boat. These may be used as two boats, or as one by screwing the two flat ends fast together.

In some part of North America, they propose to work their ferry-boats with a team of horses, instead of steam; and propose to call them Team Boats instead of Steam Boats. These are actually employed on some of their small ferries. This may perhaps answer well enough where no very great power is requisite; but it would be difficult to arrange ten or twelve horses in a boat, and make them produce an effect equal to that of a steam-engine of as many horsepower.

From the official account, dated Sydney, June 10. 1815, His Excellency, Colonel Macquarrie, governor of the settlement of New South Wales, has at length succeeded in getting across the western or blue mountains.—This had been attempted more than once before, but without success; it was attempted several years before Governor Macquarrie went to New Holland, by some gentlemen of the settlement, accompanied by several Frenchmen, who had arrived at Sydney on a voyage of discovery; but after repeated trials, it was abandoned as a hopeless undertaking. By falling upon a lucky direction, they have now cut a road through woods and over mountains, westwards from the settlement, to the distance of about 101 miles. From Sydney to Bathurst, the road is 140 English miles. Bathurst is situated in 33° 24' 30" south, and in longitude 149° 37' 45" east of Greenwich. In the neighbourhood of Bathurst, there are not less than 50,000 acres of land clear of wood, the most of it excellent soil, having very much the appearance of cultivation, the rivers

swarm with fish of various kinds ; and the fertile fields abound with a variety of game. This appears to be just such a climate as human beings would wish to live in. The governor fixed on Bathurst as the place where a town should be first erected, when a settlement shall take place. In several places they found flax growing in considerable quantities.

Mr Ruthven, printer, Edinburgh, is in possession of a curious method of printing from stone.—The stone is something like coarse marble, not polished, or like a piece of limestone smoothed. It may perhaps be more properly called copying, as it gives an exact *fac simile* of what is written. The writing must be done with a particular kind of ink, which can be easily obtained ; the copy is laid upon the stone, and firmly pressed ; the impression left on the stone appears to act as a type, when it is dried ; it gives back the impression the same as the copy ; and any number of copies may be thrown off with the greatest expedition. When this is brought to perfection, it might in a great measure save the expence of engraving.

At Philadelphia the summer is as hot as at Rome ; but the winter corresponds with that at Vienna.

The summer at Quebec is warmer than at Paris, the winter colder than at St Petersburg ; and in the north of China, the difference between the heat and cold is greater than in North America.

From recent observation it appears, that North America is warmer to the west of the Aleghany mountains than to the east of them ; and certain plants are found four degrees farther north in Louisiana, and on the Ohio, than on the borders of the Atlantic.

On the south side of the equator the temperatures appear less than

on the north ; Rio Janeiro and Havannah are nearly equally distant from the equator. At each of these places, the mean temperatures of corresponding months are found to be—

RIO JANEIRO.		HAVANNAH.	
June.....	20.0	December.....	21.0
July.....	21.2	January.....	21.2
January.....	26.2	July.....	28.5
February.....	27.0	August.....	28.8

The plants of the torrid zone extend farther through the southern temperate zone than through the northern. This is ascribed to the greater influence of the ocean in the southern hemisphere, in moderating the rigour of winter.

The whole number of plants mentioned by the Greeks, Romans, and Arabians, amounts to about 1400 ; whereas Humboldt makes the species of plants known at present to botanists amount to 44,000.

Of these, 6000 are cryptogamous ; the remaining 38,000 have flowers. Humboldt distributes these 38,000 phanerogamous plants thus :—

Europe	7,000
Temperate regions of Asia	1,500
Asia, within the Tropics and Islands	4,500
Both temperate regions of America	4,000
Africa	3,000
America between the Tropics	13,000
New Holland, and islands in the Pacific	5,000
	<hr/> 38,000

It has been supposed by some, that the surface of the Black Sea is higher than that of the Caspian Sea. The distance between them, being about 540 miles, has been levelled three times, by means of a barometer ; and the mean of the first two, being the most correct, amounts to about 323.17 English feet.

An opinion also had prevailed, that the surface of the Caspian was

once 767.7 English feet higher than at present; it will be very difficult to account for this prodigious waste of water. It is conceived that this could not happen by evaporation, but by communications under ground; but this evidently cannot be the case with regard to the Black Sea, as such a communication would bring them both to the same level.

The French, when in Egypt, levelled the distance between the Mediterranean and Red Sea, and found the surface of the Mediterranean about 26.64 English feet below the surface of the Red Sea at low water.

On the coast of Britain also, the surface of the sea on the west coast, at St George's Channel, is 50 feet higher than the surface of the German Ocean.

In 1805 and 1806, Captains Louis and Clarke navigated the river Missouri from its junction with the Mississippi to its source. It runs a course east and south of about 3000 miles. It rises in a very elevated group of mountains, situated between 44° and 45° north, and west longitude 112° . They are supposed to be about 8000 feet high, from their tops being always covered with snow. The size of this river is nearly the same for 1100 miles above its junction with the Mississippi, although fed in its way by a number of large rivers. This waste of water is accounted for by evaporation. The Mississippi, after their junction, runs a course of fully 2000 miles, which makes the whole course of the Missouri, from its source to the ocean, exceed 5000 miles; and a great part of its banks consists of fertile plains, and upwards of 1000 miles of these plains abound in coal; and the river is almost everywhere navigable.

The people in Prince of Wales'

Island keep tanks on the tops of their houses for collecting water. After a shower of rain fills these tanks, small fishes are found swimming in the water; and being very small at first, they soon grow to the length of two or three inches. It is supposed they come down with the rain.

COMMUNICATIONS.

To the Editor of the Literary and Statistical Magazine.

SIR,

I BEG leave to send you a few hints relative to the explosion of hydrogen gas in coal-mines, and the modes of preventing it; and I hope they will at least have the merit of directing the attention of some of your readers to the consideration of a very interesting subject.

Sir Humphry Davy has contrived a lamp about six inches long, and surrounded with a covering of wire-gauze. The inflammable gas may enter within the lamp, and explode without communicating through the wire-gauze to the gas on the outside.

The meshes of this wire-gauze are very small, being about 150 in one inch. This must emit a feeble light; and these meshes must be very easily deranged from the smallness of the wire.

It would appear much safer to have a lamp constructed of strong crystal, of a globular form; which might be inclosed in wood or strong tin, with openings at three or four places around; or it might be tirely covered with a wire netting, made very strong; this would completely defend it from injury in case of a fall, and intercept very little light.

A lamp for this purpose might also be made of horn,—lanterns of the kind which are frequently used in stables, and give an excellent light. Any of these materials would evidently present a much better defence against the fire-damp.

This gas rests always at the upper part, or roof of the mine, being lighter than common air; and, as the combustion in the lamp must be supported by atmospheric air entering below, a current of air of a different kind issues from the top. This is evidently lighter than common air, because it ascends; if it be also lighter than this fire-damp, it must rise above it, or at least mix with it; and as this gas requires a certain proportion of common air united with it before it can come to the firing point, this current that rushes from the top must have the contrary effect, and prevent the common air, if there is any united with the gas, from arriving at that quantity which would produce an explosion.

If this air be heavier than the gas, it must take its station between the two, and may possibly serve as a coating to the lamp, and prevent the fire-damp from coming in contact with it.

There is another curious lamp, constructed by Dr Clanny, (Vid. Ann. of Phil.) which has a vessel of warm water placed in it to give out steam, so that if any of the gas shall enter, it must pass through the steam, and it then burns calmly around the wick, without exploding, and gives a very clear light; so that this lamp consumes the very gas so much dreaded, and tends to reduce the quantity.

If this experiment be correct, the steam would appear to possess the power of preventing the gas from exploding, and to render it fit for burning, so as to be useful: from this we might be led to infer,

that if it were practicable to mix a certain proportion of steam with this gas, it would effectually deprive the fire-damp of its power of exploding.

In this state the gas might possibly be collected in immense quantities, and its force so regulated, as to become, not the greatest enemy to the miner, as it is called, but his greatest friend, by affording him abundance of light in his subterranean abodes.

This gas also, could it be properly secured, might probably become an article of great profit, both to the miners, and contractors for lighting the streets; as both gases are produced from coal, and very likely possess nearly the same properties, for they call them by the same name; *carbureted hydrogen*; and chemists will easily ascertain the difference of the two gases, and suggest a ready method of reducing them to the same.

It is the opinion of many people experienced in coal-mines, that not above one-fourth of the miners are killed by the immediate shock of the blast, and that the rest are stifled by breathing foul air afterwards, of which a great part consists of carbonic acid gas, formed by the chemical effects of the explosion; and if the one could be subdued, it would in a great measure prevent the formation of the other.

We may certainly venture to hope, that the power of science may be able, at no distant date, to shackle this dreaded foe, and to tame him so as to be friendly and useful to human society.

Chemistry has in our remembrance made astonishing advances in the pursuit and acquisition of truth; and from past experience, it does not appear to be out of its reach, to prevent, or counteract, the excessive production of carbu-

reted hydrogen, or of neutralizing it when formed. Art has, in many extraordinary instances, succeeded in subduing some of the most obstinate operations of nature.

A jet of burning gas is sometimes observed in the Appenines. This was examined by Sir H. Davy, who found it to consist of carburated hydrogen; this may indicate the presence of coal. This gas may perhaps be the cause, or partly the cause, of earthquakes.

An account of an explosion taking place on board a ship in the harbour of Sunderland, is related by Mr Pemberton, from a loading of coals she had taken in.—Ann. of Phil.

The same thing may likely take place in a coal-cellar, which has

been closed full of coals, if a candle be incautiously carried in.

I am, Sir,

Your most obedient servant,

L.

Mode of Extracting the Cube Root.

THE chief difficulty in extracting the cube root, is squaring the quotient. But this may be easily avoided, if we consider the complete divisor as made up of three parts; calling the first the trial divisor, and the other two parts, the second and third parts of the complete divisor respectively.

Example for the Cube Root.

253395799552 (6328

216

Trial divisor = $300 \times 6^2 = 10800$ 37395

Second part = $3 \times 30 \times 6 = 540$

Third part — $3^2 = 9$

Complete divisor - 11349 | 34047

Sum of $11349 + 2 \times 9 + 540$, or

Trial divisor - 1190700 | 3348799
3780 |

Complete divisor 1194484 | 2388968

Trial divisor 119827200 | 959831552
151680 |
64 |

*Complete divisor 119978944 | 959831552

The trial divisors are the sums of the three lines immediately above them, taking the middle one twice, and placing two cyphers on the right of this sum, to keep the places correct.

The sum of these three will be found, upon trial, to be equal to the

square of the quotient multiplied by 300.

The cube root has been taught in this manner in Edinburgh for about twenty-five years, and may be found now in several small school-books.

Among the numerous rules given

for extracting the cube-root by approximation, one may be the following, and often very convenient, especially for small numbers.

Assume any root, which call the assumed root; then multiply the square of the assumed root by 3,

and divide the number whose root is to be extracted by this product, and to the quotient add $\frac{2}{3}$ of the assumed root; the sum will be the true root, or an approximation to it.

Ex.—Required the Cube-root of 7.

Make 2 = the assumed root, and 7 the number given,

Then $2^2 \times 3 = 12$ is the divisor, and $\frac{7}{12} = .583$

$\frac{2}{3}$ of the assumed root is $\frac{4}{3} \times 2$ 1.333

Root 1.916 nearly.

Then, if this root be taken as the assumed root, and proceed as before, it will be $\frac{7}{3 \times 1.916^2} + \frac{2}{3} \times 1.916 = 1.9126$ still nearer: and this to be the assumed root for the next operation, &c.

Let N be the number whose root is to be extracted, and r the assumed root. Then $\frac{N}{3 \times r^2} + \frac{2}{3} \times r = R$, the true cube root, or an approximation to it.

The square root may be represented thus:

$$\frac{N}{2 \times r} + \frac{1}{2} r = R, \quad \left\{ \begin{array}{l} \text{the root or ap-} \\ \text{proximation.} \end{array} \right.$$

$$\text{Cube Root } \frac{N}{3 \times r^2} + \frac{2}{3} \times r = R.$$

$$\text{4th Root } \frac{N}{4 \times r^3} + \frac{3}{4} \times r = R.$$

$$\text{5th Root } \frac{N}{5 \times r^4} + \frac{4}{5} \times r = R.$$

$$\text{6th Root } \frac{N}{6 \times r^5} + \frac{5}{6} \times r = R. \text{ \&c.}$$

Mode of working Questions in Practice.

Questions in the rule of practice are conveniently solved by taking always the aliquot parts of 2 shillings.

Suppose 36 yards at 2 shillings per yard. This may be done by multiplying by 2, which gives shillings, and then dividing by 20 will give pounds, or,

$$\frac{36 \times 2}{20} = \frac{72}{20} = \text{L. } 3 \text{ } 12 \text{ } 0$$

This is nothing more than multiplying by 2, and dividing again by 2; both operations may evidently be neglected, but still 36 as it stands does not represent the price in pounds, shillings, pence, or farthings; now the simple operation of marking off the right hand figure 6 by the decimal point, will represent the value decimally, at 2 shillings; or, 3.6 is the value at 2 shillings, and valuing this decimal, we have L. 3; 12s. Ans.

Ex. 2. 36 at 2s 6d.

$$\begin{array}{r|l} \text{d.} & \\ 6 = 4 & \begin{array}{l} 3.6 \text{ value at 2s} \\ .9 \text{ ditto at 6d} \end{array} \\ \hline & 4.5 \text{ ditto at 2s 6d} \\ \hline \text{L. 4 10 0 Ans.} & \end{array}$$

Ex. 3. 36 at 3s.

$$\begin{array}{r|l} & \\ & \begin{array}{l} 3.6 \text{ value at 2s} \\ 1.8 \text{ ditto at 1s} \end{array} \\ \hline & 5.4 \text{ ditto at 3s} \\ \hline \text{L. 5 8 0 Ans.} & \end{array}$$

Ex. 4. 4896 at 4s 10½d .

$$\begin{array}{r|l} \text{d.} & \\ 8 = 3 & \begin{array}{l} 489.6 \text{ value at 2s} \\ 489.6 \text{ ditto} \end{array} \\ 2 = 4 & \begin{array}{l} 163.2 \text{ ditto at 8d} \\ 40.8 \text{ ditto at 2d} \end{array} \\ \frac{1}{2} = 4 & \begin{array}{l} 10.2 \text{ ditto at } \frac{1}{2}\text{d} \end{array} \\ \hline & 1193.4 \text{ do. at 4s 10½d} \\ \hline \text{L. 1193 8 0 Ans.} & \end{array}$$

Ex. 5. 6234 at 8s 9¼d

$$\begin{array}{r|l} \text{d.} & \\ 6 = 4 & \begin{array}{l} 623.4 \text{ value 2s} \\ 4 \end{array} \\ \hline & 2403.6 \text{ ditto at 8s} \\ & 155.85 \text{ ditto at 6d} \\ 3 = 2 & 77.925 \text{ ditto at 3d} \\ \frac{3}{4} = 4 & 19.48125 \text{ at 3s 4d} \\ \hline & 2746.85625 \text{ at 8s 9¼d} \\ \hline \text{L. 2746 17 1½ Ans.} & \end{array}$$

If there be a fraction in the given quantity, as 84½ at 5s 4d. the decimal point separates the 4 as before, and the ½ becomes 5, or 84.5, then

$$\begin{array}{r|l} \text{d.} & \\ 4 = 3 & \begin{array}{l} 8.45 \text{ value at 2s} \\ 8.45 \text{ ditto at 2s} \\ 4.225 \text{ ditto at 1s} \\ 1.4083 \text{ ditto at 4d} \end{array} \\ \hline & 22.5333 \text{ ditto at 5s 4d} \\ \hline \text{L. 22 10 8 Ans.} & \end{array}$$

$$\begin{array}{r|l} \text{sh.} & \\ 1 = 2 & \begin{array}{l} 327¾ \text{ at 7s 9¼d} \\ 32.775 \text{ value at 2s} \\ 3 \end{array} \\ \hline & 98.325 \text{ ditto at 6s} \\ & 16.3875 \text{ ditto at 1s} \\ 6 = 2 & 8.19375 \text{ ditto at 6d} \\ 3 = 2 & 4.096875 \text{ ditto at 3d} \\ \frac{1}{2} = 12 & .341406 \text{ ditto at } \frac{1}{4}\text{d} \\ \hline & 127.344531 \\ \hline \text{L. 127 6 10½ Ans.} & \end{array}$$

This method of working reduces the whole rules of practice to one simple rule.

QUERIES.

1. Can water be applied to a horizontal wheel, so that it may have a greater power than when applied to it in any other position?

2. In measuring round timber by the sliding-rule, can the slide be so placed as to point out at once both the common and true contents?

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N

3. In a plain rectilineal triangle, if from one of the angles at the base a straight line be drawn perpendicular to the opposite side, then shall the rectangle contained by the side on which the perpendicular falls, and the part intercepted between the vertical angle and the perpendicular, be equal to the rectangle contained by the sum and

difference of the half base, and the straight line drawn from the middle of the base to the vertical angle? Required a demonstration.

4. A zig-zag fence separates two neighbouring plantations; to determine geometrically the position of a straight lined fence, which shall be the shortest possible, to separate these plantations without altering their respective areas?

5. If a principal Z be put out at

compound interest for Z years, at Z per cent. to find the time Z in which it will gain Z^2 ?

6. Given the sun's elevation, two altitudes, and the time between them; to find the latitude algebraically.

7. Find geometrically two angles, whose sines shall be in the ratio of $m : n$, and their tangents in that of $p : q$.

POETRY.

From "*The Poet's Pilgrimage to Waterloo*," by ROBERT SOUTHEY, Poet-Laureat.

I.

ONCE more I see the Skiddaw! once again
Behold thee in thy majesty serene,
Where, like the bulwark of this favoured plain,
Alone thou standest monarch of the scene:
Thou glorious mountain, on whose ample breast
The sun beams love to play, the vapours
love to rest.

II.

Once more, O Derwent! to thy awful shores,
I come insatiate of the accustomed sight;
And, listening as the eternal torrent roars,
Drink in with eye and ear a fresh delight:
For I have wandered far by land and sea,
In all my wanderings still remembering thee.

V.

O joyful hour, when to our longing home,
The long expected wheels at length drew
nigh!
When the first sound went forth, "They
come! they come!"
And hope's impatient quickened every
eye!
"Never had man, whom Heaven would heap
with bliss,
More glad return, more happy hour than
this."

VI.

Aloft on yonder beach, with arms outspread,
My boy stood shouting there his father's
name,

Waving his hat around his happy head;
And there a younger group, his sisters
came:
Smiling they stood, with looks of pleased
surprise,
While tears of joy were seen in elder eyes.

VII.

Soon each and all came crowding round to
share
The cordial greeting, the beloved sight:
What welcomes of hand and lip were
there!
And when these overflowings of delight
Subsided to a sense of quiet bliss,
Life hath no purer, deeper happiness.

X.

Here silently between her parents stood,
My dark-eyed Bertha, timid as a dove;
And gently oft, from time to time she wooed
Pressure of hand, or word or look of love,
With impulse shy of bashful tenderness,
Soliciting again the wished caress.

XI.

The younger twain, in wonder lost were they.
My gentle Kate, and my sweet Isabel;
Long of our promised coming, day by day,
It had been their delight to hear and tell:
And now, when that long promised hour
was come,
Surprise and wakening memory held them
dumb.

XII.

For in the infant mind, as in the old,
When to its second childhood life declined

A dim and troubled power does memory hold ;
But soon the light of young remembrance
shines
Renewed, and influences of dormant love
Wakened within, with quickening influence
move.

XIII.

O happy season theirs, when absence brings
Small feeling of privation, none of pain,
Yet at the present object love re-springs,
As night-closed flowers at morn expand
again !
Nor deem our second infancy unblest,
When gradually composed we sink to rest.

XIV.

Soon they grew blithe, as they were wont
to be,
Her old endearments each began to seek,
And Isabel drew near to climb my knee,
And pat with fondling hand her father's
cheek ;
With voice, and touch, and look, reviving thus
The feelings which had slept in long disuse.

XV.

But there stood one, whose heart could en-
tertain
And comprehend the fulness of the joy ;
The father, teacher, playmate, was again
Come to his only, and his studious boy ;
And he beheld again that mother's eye,
Which with such ceaseless care had watched
his infancy.

XVIII.

It was a group which Richter, had he viewed,
Might have deemed worthy of his perfect
skill ;
The keen impatience of the younger brood,
Their eager eyes and fingers never still ;
The hope, the wonder, and the restless joy
Of those glad girls, and that vociferous boy.

XIX.

The aged friend serene with quiet smile,
Who in their pleasure finds her own de-
light ;
The mother's heartfelt happiness the while ;
The aunts, rejoicing in the joyful sight ;
And he who in his gaiety of heart,
With glib and noisy tongue performed the
showman's part.

XX.

Scoff ye who will ! but let me, gracious
Heaven,
Preserve this boyish heart till life's last day !
For so that inward light by nature given,
Shall still direct, and cheer me on my way ;

And brightening as the shades of age de-
scend,
Shine forth with heavenly radiance at the
end.

* * * *

XXIV.

So may I boldly round my temples bind
The laurel which my Master Spencer
wore ;
And free in spirit as the mountain wind
That makes my symphony in this lone
hour,
No perishable song of triumph raise,
But sing, in worthy strains, my country's
praise.

*From Poems by the REV. DR M'KENZIE
of Portpatrick.*

VERSES SACRED TO THE MEMORY OF
HIS SON.

SHADE of my dear departed boy,
Say what the cause can be,
That I can sing of others woes,
Their hopes, their fears, their griefs disclose,
But cannot sing of thee !
My wild harp grovelling on the ground,
From passing winds may catch a sound,
But low and sad the melody.

Yet at my side, and by my bed,
Thy image still appears ;
Awake, in dreams, I see thee still,
View thy lov'd form, go where I will,
And still dissolve in tears.
In vain to crowds or wilds I go,
My sorrows will for ever flow,
For ever fresh my griefs and fears.

Sometimes I see thee, all a boy,
Stand at thy father's knee ;
And smile, and climb, and prattling tell
Of what thy little self befel,
With interest still to me :
Or fondly ask to hear of Wars,
And, kindling o'er the battle scars,
Wish they had told that tale of thee.

Again, again on Mallia's steep,
Where death and horror ran,
I see my proud chief drive his foe
Dismayed, while wondering hosts below
Acclaim him more than man.
The foe is quell'd, the breach is won,
The flag of Britain fronts the Sun,
The triumph then anew began.

Yes, yes, on Mallia's carnag'd height,
My proud chief drives his foe ;
In vain, weep, wretched father, weep,
For gloomy griefs that laurel steep,
I see the victor low !

Yet not to man his fall was given,
The burning stroke descends from heaven,
Mysterious in its path below !

*FROM COLMAN'S ECCENTRICITIES FOR
EDINBURGH.*

LONDON RURALITY.

PEACE to each swain, who rural rapture
owns,

As soon as past a toll, and off the stones !
Whose joy, if buildings solid bliss bestow,
Cannot for miles an interruption know :
Save when a gap of some half dozen feet,
Just breaks the continuity of street :

Where the prig architect, with style in view,
Has dole'd his houses forth, in two by two ;
And reared a row upon the plan, no doubt,
Of old men's jaws, with every third tooth out ;
Or where, still greater length in taste to go,
He warps his tenements into a bow ;
Next, a scant canvas, propt on slight deal
sticks,

Nicknamed Veranda, to the first floor bricks ;
Before the whole, in one snug segment drawn,
Claps half a rood of turf he calls a lawn ;
Then, chuckling at his lath and plaster bubble,
Dubs it the Crescent,—and the rents are
double.

Sometimes, indeed, an acre's breadth half
green,
And half strew'd o'er with rubbish, may be
seen ;

When, lo ! a board with quadrilateral grace,
Stands, stiff, on the phenomenon of space ;
Proposing still the neighbourhood's increase,
By—" Ground to let upon a Building
Lease."

And here and there, thrown back, a few
yards deep,

Some staring coxcombry pretends to peep,
Low-paled in front, and shrub'd with lau-
rels in,

That sometimes flourish, higher than your
chin.

Here modest ostentation sticks a plate,
Or daubs Egyptian letters on the Gate,
Informing passengers 'tis " Cowslip Cot,"
Or, " Woodbine Lodge," or, " Mr Pum-
mock's Grot."

Oh ! why not, vanity ! since dolts bestow
Such names on dogholes, squeezed out from
a Row,

The title of *Horn Hermitage* entail
Upon the habitation of a snail ?

Why not inscribe, ('twould answer quite as
well),

Marine Pavilion on an oyster shell ?

From CLAN-ALBIN, a National Tale.

BALLAD.

I'm weary o' your ha's, auld Lord,
I'm weary o' your towers ;
The hours o' grandeur unendeared,
O but they're lanely hours !

My fingers shine wi' mony a ring,
And wi' jewels they busk my hair ;
But the lightsome glance o' leal young love
Will never bless me mair.

I mind thee still, thou Atholl wood,
And him on Lyndoch Lee,
Wha pu'd my snood frae the scented birk,
And my beads frae the reddan tree.

O merrily sang the bonny blackbird
Aboon our hazel screen,
And ilka leaf was stirred wi' joy,
And the blue lift danced between.

I mind thee still, thou fairy eve,
Whan this flichterin' heart was tint ;
And how saft the sang o' the mavis rang,
When he tald what its flichterin' meant.

A witless bride ye bought, auld Lord,
And he didna frown or fret,
But a breaking heart was in his c'e,
And that look's before me yet.

I'm lanely, lanely, a' the day,
But the night is waur to bide ;
For the dream that brings me Atholl brae,
Wakes me by my auld Lord's side.

O there's mony a leaf in Atholl wood,
And mony a bird in its breast ;
And mony a pain mair the heart sustain,
Ere it sab itsel' to rest.

FROM ANSTER FAIR, by WILLIAM TENNANT.

It reeked censor-like, then, strange to tell !
Forth from the smoke, that thick and
thicker grows,

A fairy of the height of half an ell,
In dwarfish pomp majestically rose ;
His feet, upon the table 'stablished well,
Stood trim and splendid in their snake-
skin hose ;

Gleam'd topaz-like the breeches he had on,
Whose waistband like the bend of summer
rainbow shone.

His coat seem'd fashion'd of the threads of
gold,

That intertwine the clouds at sun-set hours,
And, certes, Iris with her shuttle bold
Wove the rich garment in her lofty bowers.

To form its buttons were the Pleiads old
Pluck'd from their sockets, sure by genie
power,
And sew'd upon the coat's resplendent hem ;
Its neck was lovely green, each cuff a sapphire
gem.

Around his bosom, by a silken zone,
A little bagpipe gracefully was bound,
Whose pipe like hollow stalks of silver shone,
The glistening tiny avenues of sound ;
Beneath his arm the windy bag, full blown,
Heaved up its purple like an orange
round,
And only waited orders to discharge
Its blast with channing groan into the sky
at large.

He waved his hand to Maggie, as she sat
Amaz'd and startled on her carved chair ;
Then took his pretty feather garnished hat,
In honour to the Lady, from his hair,
And made a bow so dignifiedly flat,
That Mag was witch'd with his beaush
air :
At last he spoke, with voice so soft, so kind,
So sweet, as if his throat with fiddle-strings
was lin'd.

See how his bright whip, brandished round
his head,
Flickers like streamers on the northern
skies ;
See how his ass on earth with nimble tread
Half flying rides, in air half riding flies,
As if a pair of ostrich wings outspread,
To help him on, had sprouted from his
thighs :
Well scamper'd Rob, well whipt, well spurr'd
my boy ;
O haste ye, Ranter, haste, rush, gallop to
thy joy.

The pole is gain'd, his ass's head he turns
Southward, to tread the trodden ground
again ;
Sparkles like flint the cuddy's hoof, and
burns,
Seeming to leave a smoke upon the plain ;
His bitted mouth the foam impatient churns,
Sweeps his broad tail behind him like a
train ;
Speed, Cuddy, speed, O slacken not thy pace !
Ten minutes more like this, and thou shalt
gain the race.

Speed, Cuddy, speed, one short, short mi-
nute more,
And finish'd is thy toil, and won the race ;
Now, one half minute and thy toils are o'er,
His toils are o'er, and he has gain'd the
base ;

He shakes his tail, the conscious conqueror ;
Joy peeps through his stupidity of face ;
He seems to wait the monarch's approbation.
As quiver his long ears with self-congratulation.

From the POETIC MIRROR

EPISTLE TO R. S.—Walter Scott.

C***, like voice of years gone by,
I hear thy mountain melody !
It comes with long-forgotten dreams,
Once cherish'd by thy winding streams,
And songs of schoolboy rambles free,
And heartfelt young hilarity !
I see the moss-grown turrets hear
Dim gleaming on thy woodland shore.
Where oft, apart from vulgar eye,
I lov'd at summer tide to lie,
Abandon'd to the witching sway
Of some old bard's heroic lay,
Or poring o'er the immortal story
Of Roman and of Grecian glory.
Yet ay one Minstrel charm'd me more
Than all I learn'd of classic lore,
Or war and beauty, gaily blent
In pride of knightly tournament,—
Even HE in rustic verse who told
Of Scotland's champion—Wallace bold—
Of Scotland's ancient " love and lee,"
And Southron's coward treachery !
And oft I conn'd that harper's page
With old hereditary rage,
Till I have wept, in bitter mood,
That now no more on English blood
My country's valchion might atone
The warrior's fall and widow's moan !
Or 'neath the oak's broad-bending shade,
With half-shut eye-lids, musing laid,
Weaving in fancy's tissue strange
The shapeless visions of revenge,
I conjured back the part again—
The marshall'd bands, the battle plain,
The Border slogan's pealing shout,
The shock, the tumult, and the rout,
Victorious Scotland's bugle-blast,
And charging knights that hurry past ;
Till down the dim withdrawing vale
I seem'd to see their glancing mail,
And hear the fleet barb's furious tramp
Re-echoed from yon ancient camp.

THE FLYING TAILOR.—Wordsworth.

No more of this—suffice it to narrate,
In his tenth year he was apprenticed
Unto a Master Tailor, by a strong
And regular indenture of seven years,
Commencing from the date the parchment
bare,

And ending on a certain day, that made
The term complete of seven solar years.
Of late he heard him say, that at this time
Of life he was most wretched; for constrain'd
To sit all day cross-legg'd upon a board,
The natural circulation of the blood
Thereby was oft impeded, and he felt
So numb'd at times, that when he strove to rise
Up from his work he could not, but fell back
Among the shreds and patches that bestrew'd
With various colours, bright'ning gorgeously,
The board all round him—patch of warlike red
With which he patch'd the regimental suits
Of a recruiting military troop,
At that time stationed in a market town
At no great distance—eke of solemn black,

Shreds of no little magnitude, with which
The parson's Sunday coat was then repairing,
That in the new-roof'd church he might ap-
pear
With fitting dignity—and gravely fill
The sacred seat of pulpit-eloquence,
Cheering with doctrinal point and words of
faith
The poor man's heart, and from the shallow
wit
Of Atheist drying up each argument,
Or sharpening his own weapons only to turn
Their point against himself, and overthrow
His idols with the very enginery
Rear'd 'gainst the structure of our English
Church.

CHRONICLE.

NOVEMBER.

Edinburgh, Nov. 4.—JURY COURT.—*Haddaway v. Goddard.*—In this action, the case for the jury to try was, What amount of damages was due to the pursuer by the defender for an assault on his person?—The case was opened by Mr Jeffrey, who having stated all the circumstances of the assault, proceeded to call witnesses to prove the facts alleged against the defender. The jury was then addressed by Mr Cockburn, in extenuation of damages; and Mr Forsyth having replied, the evidence was summed up by the Lord Chief Commissioner, when the jury retired for a short time, and returned with a verdict for the pursuer—Damages, 100 guineas.

Goddard v. Haddaway.—This was an action of damages for defamation. The parties being engaged in a law-suit, it was alleged by the pursuer, that the papers of the defender contained a libel on his character.—The jury found for the defender, in all the issues submitted for trial.

London, Nov. 9.—The inauguration of the Lord Mayor took place this day, and on no former occasion did the ceremony excite more general interest, or produce more apparent pleasure among the citizens.

Paris, Nov. 4.—The King of France opened the session of the Chamber of Deputies. He proceeded thither in state, amidst bursts of popular acclamation. The speech states, that the country is tranquil, the peace of Europe secure;—new burdens are to be imposed, and the clergy to be provided for.

Stuttgart, Nov. 1.—The King of Wirtemberg died here suddenly on the 30th October, of a disease in the liver. His Ma-

jesty was born on the 6th November 1754. He married first, a Princess of Wolfenbuttle, by whom he had a son, 35 years of age, who succeeds him; and in 1797, he married the Princess Royal of England, who may now be shortly expected in this country. The new King of Wirtemberg is understood to be favourably inclined towards the claims of the States, in respect of improvements in the Constitution. The questions between the late King and his States were strongly contested, and remained entirely undecided.—The death of his Majesty will cause an order for a general mourning in England.

Amsterdam, Nov. 5.—The new Dutch budget was submitted to the Second Chamber of the States-General; and a message was received from the King, with the draft of a bill to prohibit the export of buck wheat and potatoes, the crops of which have absolutely failed this year in Holland.

Leith, Nov. 11.—The arrivals at this port, from 11th November 1816 to the same date this year, were 3590 vessels.

Munich, Nov. 9.—The marriage, by proxy, of the Emperor Francis with the Princess Charlotte of Bavaria, took place here on the 29th ult. The procession to the church was extremely splendid. The King and Queen, and all the members of the Royal Family, with their numerous suite, attended the ceremony. After it was over, *Te Deum* was chaunted, and a salute of 300 cannon, the ringing of all the bells, and three volleys fired by the garrison and landwehr, drawn up in the square of Maximilian, announced the happy event. In the evening the whole city was splendidly illuminated, and their Majesties, with the Princesses, &c. and a numerous suite in a long train of state

carriages, drove through the principal streets, and were every where welcomed by the most enthusiastic acclamations of the people.

Dunbar, Nov. 11.—The John and Agnes, Leith trader, was driven on shore near this place on Saturday, during a tremendous gale. A young lady and her brother were swept off the deck. A sailor also, who attempted to swim ashore, met a watery grave. The mate, P. Fun, died in the rigging from cold and fatigue. The master, two men, and a boy, were saved by clinging to the rigging, though quite exhausted; and two passengers were saved by swimming ashore.

Edinburgh, Nov. 12.—The Court of Session met for the dispatch of business. James Wolfe Murray, Esq. appointed one of the Judges of the Court of Session, took his seat as Lord Probationer, in the Outer-House, by the title of Lord Cringletie.

Nov. 19.—The eclipse of the sun was observed distinctly here yesterday, but no extraordinary darkness occurred, even at the time of its greatest obscuration. A steady breeze from the south, with occasional clouds and some rain, were experienced during the time of the eclipse.

London, Nov. 16.—Yesterday an immense motley group of persons assembled in Spa-Fields, to petition the Prince Regent that measures might be taken to relieve the distresses of the lower orders. The harangues were of the usual tenor, and Mr Hunt the chief declaimer. The ceremony was remarkable for nothing more, except that some bands of pickpockets took advantage of it to commit a few depredations, and after it there occurred some trifling riots.

Nov. 18.—Lord Castlereagh's house in St James's-square was attacked by the mob on Friday evening. Twelve squares of glass were broken. The mob had previously attempted to tear up the iron railing in Leicester-square, but had failed.

A most interesting ceremony took place at the parish-church of Burnham Market on the 10th instant, in the presence of a large congregation, when Buxoo, a native of Calcutta, was publicly baptised, and received into the church by the name of John Henry Martin.

Nov. 23.—On Saturday last, the reign of George III. exceeded in duration that of Henry III. and is the longest reign since the Norman Conquest.

At the Old Bailey on Monday, two seamen, named Robert Smith and Charles Furney, were capitally convicted of the murder of Captain Thomas Johnson, of the Creole schooner, in the Mediterranean, for the sake of some money he had on board; and both were executed on Wednesday, at Execution Dock.

At the Admiralty Sessions on Tuesday, John Narpink and John Pirie, two seamen of the Mary Ann, an East India ship, were capitally convicted of a conspiracy to murder the officers, and take possession of the ship, value £.300,000, in her homeward passage. William Hastings, and David Bruce, were also capitally convicted of taking possession of, and running away with, a vessel named the Roebuck, in which they were seamen, on the coast of Africa.

Nov. 26.—LORD COCHRANE.—Monday night, a numerous meeting of the inhabitants of Westminster took place at the Crown and Anchor Tavern, in the Strand, to take into consideration the subscription of one penny from each individual, to pay the fine of £.100, levied on Lord Cochrane in the Court of King's Bench, on Thursday last. A statement which had been received from Lord Cochrane, was read by the Secretary. It inveighed bitterly against Mr Jones, the Marshal of the Bench, for having removed him from the room in which he was formerly confined into an internal one, which was cold, and unfit for any person who had already endured so much. After a variety of speeches, it was resolved that a meeting should be called to carry into execution a subscription of a penny from each person, not only to pay Lord Cochrane's fine of £.100, but also the former fine of £.1000, together with all other contingent expenses which had fallen on his Lordship.

Nov. 27.—A numerous meeting was held yesterday at the Egyptian Hall, in the Mansion-House, pursuant to a public requisition addressed to the Lord Mayor, for the purpose of providing a fund for the extraordinary and unparalleled distresses of the poor inhabitants of Spitalfields and its vicinity. There are in that division of London upwards of 30,000 people engaged in the silk manufacture, who, in consequence of the general stagnation of trade, have been for some time past thrown out of employment, and of course been suffering all the miseries of extreme poverty. Their case had hardly been stated to the meeting, and the extent of their sufferings known, when £.5000 were instantly subscribed by private individuals, to which his Royal Highness the Prince Regent has added £.5000 more, and the Bank of England £.1000. Nor is this active benevolence confined to the city of London, or to the suffering mechanics of Spitalfields. It is equally conspicuous all over the kingdom, providing work for the unemployed who are able to labour, and thus supplying them with bread through the best of all mediums,—that of their own industry.

Nearly 20 persons were convicted in the Exchequer on Saturday, of having smuggled

silks, laces, &c. in their possession. Among the articles seized was a gold snuff-box, value 350 guineas.

Edinburgh, Nov. 30.—**COURT OF SESSION.**—Wednesday, Robert Noble, late haberdasher in Nicholson Street, was brought to the bar of the First Division of the Court of Session. He was accused of fraudulent bankruptcy, which had been proved against him. The Lord President, in passing the sentence of the Court, observed, that the crime had been proved, and it was in the power of the Court to have transported the prisoner beyond seas for a number of years; but as he had already suffered an imprisonment of sixteen months in Edinburgh jail, the Court would now adjudge him to a farther imprisonment of eight months in the same place, under the confessions contained in the statute. Noble was then reconducted to prison.

DECEMBER.

Dumfries, Dec. 2.—Lord Castlereagh passed through Dumfries on Saturday, on his way from Ireland to London. As soon as his arrival was announced, the bells were set a-ringing; and Provost Staig, attended by the Magistrates and Convener of the Trades, waited on his Lordship, and presented him with the freedom of the town.

Edinburgh, Dec. 6.—The atmosphere was so extremely dense on Wednesday night last, that the eclipse of the moon was not observed in this city. Owing to the same cause, it was not seen in Glasgow till nearly nine o'clock, when it was distinctly visible till its termination. At Kelso it was only partially seen for a short time.

London, Dec. 2.—An immense mob, called by an inflammatory placard, assembled this day at Spa-fields; and taking the start of Orator Hunt, raised a commotion before his arrival; and without waiting for his appearance, set out upon the work of mischief. Previously hand-bills, full of inflammatory materials, were industriously circulated. At the meeting, harangues of the same tendency were made; and the multitude, vowing destruction, divided into parties, with banners bearing inscriptions to win the military, and with the determination of seizing fire-arms wherever they could. They entered, among others, the shop of Mr Beckwith, gunsmith, Skinner-street, and a villain drew forth a pistol from his pockets and shot a Mr Platt, who happened to be in the shop, in the groin. The assassin made his escape, but several of the rioters were seized, and delivered over to justice.

Edinburgh, Dec. 7.—A most numerous and respectable meeting assembled in the Parliament-house, to take into consideration

the most effectual means that could be adopted for relieving the wants and distresses of the industrious poor. The meeting was addressed by the Lord Provost, Lord Chief Baron, Sir John Hay, Mr Stuart, and Mr Inglis, —a committee appointed, and subscriptions opened, which now amount to upwards of £. 6600.

The Commissioners and Trustees for Manufactures in Scotland this day awarded to Mess. Brown & Coleman, Glasgow, the highest premium for 7-8ths cotton cambric, in imitation of French.

Dec. 16.—This day came on the election, by the Writers to the Signet, of a lecturer on conveyancing, in room of Robert Bell, Esq. advocate, deceased, when Macvey Napier, Esq. F.R.S.E., W.S. was elected by a majority of sixteen votes.

Dec. 17.—Last night, between eight and nine o'clock, the Russian Prince, the Grand Duke Nicholas, brother to the Emperor Alexander, and his suite, consisting of the following persons,—Baron Nicolay, Sir W. Congreve, General Kutusoff, Dr Crichton, General Saurasoff, Mon. Klinker, Mon. Marsell, and Mon. Parosky,—arrived at the Royal Hotel, (McCulloch's), Prince's Street, when immediately a grenadier guard of honour of the 92d Highlanders was mounted in front of the hotel. His Imperial Highness remained in town till the 23d, visited all the public places, and was magnificently entertained at dinner by the Lord Provost, Lord Advocate, &c.

—A meeting of the noblemen, justices of peace, and commissioners of supply of the county of Edinburgh, was held to take into consideration the state of the labouring classes of the community, when a liberal subscription was obtained.

On Monday se'ennight, a court-martial was held in Carlisle, on Richard Spink, 13th light dragoons, for entering into a treaty with certain persons to aid the escape of some criminals from Carlisle jail. Spink received £. 20 and a silver watch, to connive at the escape, when it should be his turn to be on duty at the prison; but the felons and their friends having discovered that they would effect their purpose without his assistance, Spink requested to return the money and watch, which he did in part, but said the rats had eaten the rest of the notes. After the prisoners made their escape, their friends made the affair public, and Spink's guilt being clearly proven, he was sentenced to receive 150 lashes; which punishment he underwent on Wednesday last.

Dec. 23.—**SHOP-TAX.**—It is generally known, that in the course of last year, notices were given by the assessors of taxes to the shopkeepers of this city, that in future

shops and warehouses were to be made liable to the house-tax. This proceeding excited, as might have been expected, very general surprise; and as the universal impression seemed to be, that the act afforded no ground for this extension of the tax, it was resolved by the parties interested to resist, by every lawful means, this demand as an illegal exaction. The case of Mr Andrew Melliss, who has a shop on the South Bridge, was accordingly selected to be tried; and the cause being brought before the City and County Commissioners, was decided against the Crown. The Solicitor having appealed to the Barons of the Exchequer, the case was decided on Friday last in favour of Mr A. Melliss, the Barons having affirmed the judgment of the inferior courts. Thus this most important question has terminated favourably to a numerous and respectable part of the community, whose burdens already are almost more than they can bear. The proposed shop-tax, therefore, we are happy to pre-sume, is entirely set aside.

Dec. 21.—In the Jury Court here yesterday, Colonel Sherlock, 4th dragoon guards, obtained a verdict of £. 80 damages against John Beardsworth, Esq. late tack-man of post-horse duty for Scotland. The issue for trial was, Whether the defender, Mr Beardsworth, had openly declared before several persons, that the 4th regiment of dragoon-guards, of which the pursuer is Lieutenant-Colonel, was a regiment of cowards and blackguards; or, that the Duke of Wellington had sent them home as such; or, that as a mark of disgrace, the buttons had been taken off their coats, and that no gentleman would associate with them? No appearance was made for the defender. The damages were originally laid at £. 5000, but were afterwards, by a minute, reduced by the pursuer to £. 100.

London, Dec. 26.—In order to afford relief to the landed interest, a project has been suggested of allowing the Bank, by act of Parliament, to advance money up on funded security, at 5 per cent.

The following notice was issued on Friday, from the Public Office, Bow-street:—

“SILVER CURRENT, Dec. 27. 1816.

—“Whereas, serious inconvenience has been felt by the public, and particularly by poor persons, by reason of tradesmen and others refusing to take in payment plain shillings and sixpences of the current coin of the realm, under the erroneous idea that such shillings and sixpences will not be taken in exchange for the new coinage, on account of their being diminished in weight, and the impression worn off: This is to give notice, that all such shillings and sixpences, although quite plain, and reduced in weight,

as can be recognised to be standard silver, will be received in exchange for the new silver coinage; and a great proportion of such standard shillings and sixpences are in circulation. All persons are therefore cautioned against refusing to take in payment shillings and sixpences of the above description, as they will answer the same at their peril.

“BY AUTHORITY.”

London, Dec. 29.—All the reports which the sudden arrival of the Duke of Wellington on Friday naturally gave rise to, subsided into one, namely, that the French Government had represented to the Duke of Wellington their inability to provide, in these times of scarcity, for the maintenance of the foreign troops; and that his Majesty had now the fullest confidence in the protection and fidelity of the French troops; and to continue the English troops any longer in the country, would be to incur, to all parties concerned, an useless and unnecessary expence. The war contributions cannot at present be provided for by France, as she has not been able to procure a loan for that purpose; and therefore requests the tune for paying the contributions, to be extended from five to eight years.

JANUARY 1817.

Glasgow, Jan. 1.—Last week, the Justices of Peace for Lanark gave judgment in two complaints, at the instance of the Solicitor of Stamps, against a printer and bookseller in Glasgow, for selling unstamped almanacks, or books or pamphlets serving the purposes of an almanack, without being duly stamped; and found them liable in the statutory penalty, of £. 10 each, with full costs of suit. The publications complained of were entitled, “The Belfast Prognostication,” and “The Farmer’s Pocket Companion, or New and correct Prognostication.”

Sheffield, Jan. 4.—A patent coach has been lately built here: it has somewhat the appearance of a boat, the outside work being entirely of cast iron. The luggage is stowed, as it were, in the hold. The outside passengers sit most comfortably in the first half of the vehicle, greatly sheltered from the weather, with convenient benches. The inside passengers occupy behind them a complete and very compact four inside coach. The wheels are so closely and aptly fitted, and the luggage so very tightly stowed in the very heart of the carriage, as to render an overthrow very improbable.

Edinburgh, Jan. 6.—HIGH COURT OF JUSTICIARY.—The Court proceeded to the

trial of *George Brock*, carrier betwixt Edinburgh and East Linton, for the crime of stealing a parcel, containing thread and other goods, to the value of £. 88, from the house of *GEORGE HAY*, stabler at south back of Canongate; or of resetting the said goods, knowing them to have been stolen. The pannel pleaded 'not guilty to both charges, and said he found the parcel below the arch of the South Bridge, Cowgate, Edinburgh. After examining sundry witnesses, without being able to trace the *corpus delicti* sufficiently by legal evidence, the prosecutor gave up the case, and the jury returned a verdict of—Not Proven. The LORD JUSTICE CLERK then admonished the prisoner with regard to his future conduct,—the impropriety of concealing and disposing of the goods, even if he had found them in the manner described. He was then assolized *simpliciter*, and dismissed from the bar.

Jan. 8.—Yesterday the Court proceeded to try *George Stanfield*, innkeeper at Beltonford, parish of Dunbar, accused of the crime of rape, or an attempt to commit a rape. According to the practice of the Court in similar cases, all persons were excluded but those engaged in the trial. The jury returned their verdict this forenoon, finding, by a majority, the pannel guilty of rape, but recommended him to mercy. After a suitable exhortation from the Lord Justice Clerk, he was sentenced to be executed at Edinburgh on the 12th February. The punishment has since been altered by the Prince Regent to transportation for life.

Jan. 10.—The Court proceeded to the trial of *John Campbell*, calico-printer in Renton, *John McLeish*, change-keeper in Bonhill, and *Alexander Kennedy*, calico-printer, Charleston, all in the county of Dunbarton; charged with assaulting, beating, and bruising *Mark Scott*, farmer at Ruchlamos. They were all found guilty. Campbell was sentenced to seven years transportation; and Kennedy to twelve, and McLeish to nine, months confinement in Dunbarton jail.

Monday, Jan. 13.—*Alexander Fraser* was put to the bar, charged with five different acts of falsehood, fraud, and wilful imposition. He pleaded guilty, and was sentenced to seven years transportation.

Monday, Jan. 20.—This day came on the trial of *John Lang* and *James Mitchell*, from Perth, and *Alexander Nicl*, weaver in Perth, accused of stoutthieft and robbery, they having, on the night of Tuesday, 12th November last, gone to the toll house of Friartown, near Perth, and endeavoured to obtain admittance under pretence of getting whisky; which being refused them on account of the lateness of the hour, they threat-

ened to pull down the house, and put the inhabitants to death unless admitted; they also threatened to fire a pistol through the window: in consequence of which, those within were compelled to open the door, when they caused *William McRitchie* to open a drawer in which money was kept, and give them two notes purporting to be guinea notes, and also caused his wife to give up 8s. in silver, and 8d. in copper. A number of witnesses was examined, and the jury returned a *viwa voce* verdict, finding the prisoners guilty, but recommended them to mercy, on account of their former good character. The Lord Justice Clerk, after an impressive address, sentenced them to be executed at Perth on the 24th day of February next.

The Magistrates and Council of the city of Glasgow, on Friday last, resolved to present a memorial to the Lords of the Treasury, stating, in strong terms, the urgent expediency, in the present state of the country, of repealing the 4s. 6d. house-duty, commonly called the Cottage-tax.

The Bishop of St David's has sent circular letters to the clergy of his diocese, whose parishes lie on the coast, calling upon them, in the most urgent manner, to represent to their parishioners the barbarous and unchristian-like enormities of which they have been guilty in the plundering of wrecks,—a thing so disgraceful to them as Britons and Christians,—to the enlightened country of which they are natives, and more especially to the neighbourhood which they inhabit,—and wholly repugnant to every principle, spiritual and practical, of the benevolent religion they profess.

Edinburgh, Jan. 10.—JURY COURT.—After a trial of two days, of an action of damages at the instance of *Peter Clark* against *James Thomson*, for detention of the ship *Perseverance*, and of the person of the pursuer, who was master and part-owner—the jury found the defender liable to the pursuer in £. 6562, 19s. 1d.

Aberdeen, Jan. 18.—Near this town, on the afternoon of Tuesday, between three and four o'clock, a remarkable luminous spot of a bright colour, of the apparent size of the full moon, when shining in a cloudless sky, was seen at about an elevation of 30 degrees, and perpendicular to a line passing from the eye of the observer to the setting sun.

London, Jan. 20.—The trials of some of the rioters are going on, and those of others are deferred till the next quarter-session.—One has been capitally convicted; and several are acquitted of felony, but retained on the charge of misdemeanour.

The revenue of the post-office for last year, was £. 122,000 less than that of the preceding.

Portsmouth, Jan. 20.—Last night a tremendous gale was experienced here, by which several vessels were driven on shore, some of which are entirely lost. Several small craft, lighters, &c. have sunk in the harbour; boats were seen floating in the streets.

Edinburgh, Jan. 27.—The Edinburgh, Glasgow, and Leith Shipping Company's smack *Eagle*, arrived at Leith yesterday, having on board 40 tons of the new silver coinage. This valuable cargo, amounting to £. 300,000, was insured at Lloyd's at the low rate of 10s. 6d. per £. 100,—a strong proof of the confidence placed in the superior class of Leith smacks.

Jan. 29.—The monument to the memory of Dr Hugh Blair, in Greyfriars' churchyard, is now completed. It is placed on the south side of the church, in the same compartment with that of the celebrated Professor M'Laurin. Thus the most eminent philosopher, and the most distinguished preacher that Scotland has hitherto produced, are commemorated together. The inscription on the monument is as follows:—

Infelici hoc in Campo,
Ubi effunduntur suspiria et lacrymæ,
Sepultus est
HUGO BLAIR, SS. Theol. Doctor;
Ecclesiæ Scoticæ et Academiæ Edinburgensæ
Per annos pene sexaginta
Decus et Tutamen.
In Cathedra Academica Criticus eximius,
In Rostro Templi Orator perelegans;
Maritus amantissimus,
Amicus fidelis,
Vir Bonus,
Natus 7mo. Aprilis 1718;
Terram cum Cælo commutavit
27mo Decembris 1800,
Anno ætatis 83tio.
Tertio jam condito Lustrò
Post obitum Viri venerabilis,
Hunc lapidem ponendum curabant
ALUMNI,
Virtutis Memoriam Studiosi.

The King of Hayti has issued a declaration, setting forth, that he will never treat with France but on the footing of reciprocity, of power with power, sovereign with sovereign; that he will enter into no treaty which does not recognise the liberty and independence of the Haytians; that, until such recognition shall have been made, no French vessels shall be allowed to enter the ports of Hayti.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS.

Tuesday, Jan. 28.—The Prince Regent came to the House about three o'clock, and taking his seat upon the Throne, opened the session of Parliament with the following

SPEECH.

" My Lords and Gentlemen,

" It is with deep regret that I am again obliged to announce to you, that no alteration has occurred in the state of his Majesty's lamented indisposition.

" I continue to receive from foreign Powers the strongest assurances of their friendly disposition towards this country; and of their earnest desire to maintain the general tranquillity.—The hostilities to which I was compelled to resort, in vindication of the honour of the country, against the Government of Algiers, have been attended with the most complete success.—The splendid achievement of his Majesty's fleet, in conjunction with a squadron of the King of the Netherlands, under the gallant and able conduct of Admiral Viscount Exmouth, led to the immediate and unconditional liberation of all Christian captives then within the territory of Algiers, and to the renunciation by its Government of the practice of Christian slavery.—I am persuaded that you will be duly sensible of the importance of an arrangement so interesting to humanity, and reflecting, from the manner in which it has been accomplished, such signal honour on the British nation.

" In India, the refusal of the Government of Nepal to ratify a treaty of peace which had been signed by its plenipotentiaries, occasioned a renewal of military operations.—The judicious arrangements of the Governor-General, seconded by the bravery and perseverance of his Majesty's forces, and of those of the East India Company, brought the campaign to a speedy and successful issue; and peace has been finally established upon the just and honourable terms of the original treaty.

" Gentlemen of the House of Commons,

" I have directed the estimates for the current year to be laid before you. They have been formed upon a full consideration of all the present circumstances of the country, with an anxious desire to make every reduction in our establishments which the safety of the empire and sound policy allow. I recommend the state of the public income

and expenditure to your early and serious attention.

"I regret to be under the necessity of informing you, that there has been a deficiency in the produce of the revenue in the last year; but I trust that it is to be ascribed to temporary causes; and I have the consolation to believe, that you will find it practicable to provide for the public service of the year, without making any addition to the burthens of the people, and without adopting any measure injurious to that system by which the public credit of the country has been hitherto sustained.

My Lords and Gentlemen,

"I have the satisfaction of informing you, that the arrangements which were made in the last session of Parliament, with a view to a new silver coinage, have been completed with unprecedented expedition. I have given directions for the immediate issue of the new coin, and I trust that this measure will be productive of considerable advantage to the trade and internal transactions of the country.

"The distresses consequent upon the termination of a war of such unusual extent and duration have been felt, with greater or less severity, throughout all the nations of Europe; and have been considerably aggravated by the unfavourable state of the season.—Deeply as I lament the pressure of these evils upon this country, I am sensible that they are of a nature not to admit of an immediate remedy; but whilst I observe, with peculiar satisfaction, the fortitude with which so many privations have been borne, and the active benevolence which has been employed to mitigate them, I am persuaded that the great sources of our national prosperity are essentially unimpaired; and I entertain a confident expectation, that the native energy of the country will at no distant period surmount all the difficulties in which we are involved.—In considering our internal situation, you will, I doubt not, feel a just indignation at the attempts which have been made to take advantage of the distresses of the country, for the purpose of exciting a spirit of sedition and violence.—I am too well convinced of the loyalty and good sense of a great body of his Majesty's subjects, to believe them capable of being perverted by the arts that are employed to seduce them; but I am determined to omit no precautions for preserving the public peace, and for counteracting the designs of the disaffected: And I rely with the utmost confidence on your cordial support and co-operation, in upholding a system of law and government, from which we have derived inestimable advantages; which has enabled us to conclude, with unexampled

glory, a contest whereon depended the best interests of mankind, and which has been hitherto felt by ourselves, as it is acknowledged by other nations, to be the most perfect that has ever fallen to the lot of any people."

The Prince afterwards left the House with the same state in which he came to it. The House adjourned till five o'clock, when Lord Sidmouth said he had a communication of the utmost importance to make, and strangers were ordered to withdraw. After the House had been cleared, it was understood that Lord Sidmouth informed the Lords, that as the Prince Regent was returning to Carlton-House, the glass of the carriage window had been broken by stones, or by two balls fired from an air-gun, which appeared to have been aimed at his Royal Highness. The House then examined witnesses on the subject.

Wednesday, Jan. 29.—The Lords met at two o'clock, and a deputation went to Carlton-House, accompanied by a number of the members of the House of Commons, to present the following address to the Prince Regent, voted last night, on his escape from the atrocious attempt on his life:—

"We, his Majesty's most dutiful and loyal subjects, the Lords Spiritual and Temporal in Parliament assembled, beg leave to approach your Royal Highness, humbly to express our abhorrence of the outrage offered to your Royal Highness on your passage from Parliament—to assure your Royal Highness, that we feel the deepest concern and indignation, that there should be found any individual in his Majesty's dominions capable of an attack so daring and flagitious, and to express our earnest wishes, in which we are confident we shall be joined by all descriptions of his Majesty's subjects, that you will be pleased to order measures to be taken, without delay, to discover and bring to justice the aiders and abettors of this atrocious proceeding."

At half-past five o'clock the House resumed, and the Lord Chancellor read his Royal Highness's answer, to the following effect:—

"This additional proof of your duty and loyalty affords me the highest satisfaction. Relying on the affection of the great part of his Majesty's subjects, I have nothing to regret but a breach of the laws. I have ordered that the persons concerned in that daring outrage should be brought before the proper tribunal."

The Earl of Dartmouth moved an address to the Prince Regent's speech, pre-facing the motion with a short speech. His Lordship was seconded by Lord Rothes.

Earl Grey commented on the different

parts of the Prince Regent's speech at considerable length, and concluded by moving an amendment, which was negatived without a division. An amendment was likewise moved in the House of Commons, and also negatived.

We understand that addresses from different quarters of the kingdom are to be presented to the Prince Regent on his escape.

A person named Thomas Scott, was seized by the police officers in the act of insulting one of the guards. A desperate attempt to rescue was made, in which both officers and prisoner were severely handled; but the soldiers coming to their assistance, they got Scott conveyed into the room of St

James's Palace, occupied by the yeomen of the guards. He has undergone several examinations.

A reward of one thousand pounds has been offered for the apprehension and conviction of the traitors who endangered the life of the Prince on Tuesday the 28th ult. and it is sincerely hoped that the perpetrators will speedily be discovered.

The city of London have declared their unanimous determination to support the constitution and government against the machinations of the disaffected; and every other city in the united kingdom is prepared to follow this laudable example.—This unanimity will most effectually cool the rage of disaffection.

NEW PUBLICATIONS.

BIOGRAPHY.

THE Life of Raffael of Urbino, by the author of the Life of Michael Angelo. 8vo. 8s. 6d.

The Lives of Dr Edward Pocock, the celebrated Orientalist, by Dr Twells;—of Dr Zachary Pearce, Bishop of Rochester, and of Dr Newton, Bishop of Bristol, by themselves;—and of the Rev. Philip Skelton, by Mr Burdy. 2 vol. 8vo. 20s.

Memoirs of the Rt. Hon. Richard Brinsley Sheridan, drawn from authentic Documents, and illustrated by original Correspondence, and a variety of interesting Anecdotes; to which is prefixed, a Biographical Account of his Family.

Memorial Sketches of the late Rev. David Brown, Senior Chaplain of the Presidency of Fort-William at Calcutta, with a selection of his Sermons. Edited by the Rev. C. Simeon, M. A. Fellow of King's College, Cambridge. 8vo. 12s.

Narratives of the Lives of the more eminent Fathers of the three first Centuries, interspersed with copious Quotations from their Writings, familiar Observations on their Characters and Opinions, and occasional References to the most remarkable Events and Persons of the Times in which they lived. By the Rev. Robert Cox, A. M. 8vo. 10s. 6d.

DIVINITY.

Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church of England and Ireland. By the Hon. and Rev. Edward John Tournor, A. M. 8vo. 12s.

A Form of Family Prayers, selected and arranged for the use of a Family, consisting of Young Persons. 2s.

A Plea of Catholic Communion in the Church of God. By J. M. Mason, D. D. New York. 8vo. 10s. 6d.

Annotations on the Epistles, being a Continuation of Mr Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James Slade, A. M. 2 vol. 8vo. 16s.

Sermons by the late Charles Wesley, A. M. Student of Christ Church, Oxford. With a Memoir of the Author, by the Editor. 8vo. 7s.

A Century of Christian Prayers on Faith, Hope, and Charity; with a Morning and Evening Devotion, conducive to the Duties of Belief and Practice. 8vo. 8s.

Scriptural Essays, adapted to the Holidays of the Church of England. By the Author of Letters to a Young Man, &c. 2 vol. 12mo. 12s.

A Series of Discourses on the Christian Revelation, viewed in connection with the Modern Astronomy. By Thomas Chalmers, D. D. Minister of the Tron Church, Glasgow. 8vo. 8s.

EDUCATION.

An Atlas for the use of Schools; containing Maps of the Eastern and Western Hemispheres, of the World, Europe, Asia, Africa, North America, South America, England and Wales, Scotland, Ireland, France, Spain and Portugal, Italy, and Germany. By Miss Wilkinson. 2 Parts. 8vo. 7s. 6d.

An *Elementary Treatise on Astronomy, or an Easy Introduction to the Knowledge of the Heavens*: Intended for the use of those who are not much conversant in Mathematical Studies. By the Rev. A. Mylne, A. M. Dollar. 9s.

Evening Amusements; or the Beauties of the Heavens displayed; in which the striking Appearances to be observed in various Evenings during the Year 1817 are described. By William Friend, Esq. M. A. Actuary to the Rock Life Assurance Company, &c. 12mo. 3s.

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Genealogia Antiqua, or Mythological and Classical Tables, compiled from the best Authors on Fabulous and Ancient History. By W. Berry, late of the College of Arms, London, and Author of an Introduction to Heraldry, and the History of the Island of Guernsey. Folio, 21s.

The Inquisition Unmasked, being a Historical and Philosophical Account of that tremendous Tribunal, founded on authentic Documents, and exhibiting the necessity of its Suppression, as the means of Reform and Regeneration. Written and published at the time when the National Congress of Spain was about to deliberate on this important measure. By D. Antonio Puigblanch. Translated from the Author's enlarged copy, by W. Walton, Esq. 2 vol. 8vo. L. 1, 10s.

A History of the Jesuits; to which is prefixed a Reply to Mr Dallas' Defence of the Order. 2 vol. 8vo. L. 1, 4s.

The History of Ceylon, from the earliest period to the Year 1815, with Characteristic Details of the Religion, Laws, Maxims, and Ancient Proverbs. By Philalethes, A. M. Oxon.; to which is subjoined, Robert Knox's Historical Relation of the Island, with an account of his Captivity during a period of near Twenty Years. 4to. L. 2, 12s. 6d.

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The Round Table, a Collection of Essays on Men, Manners, and Literature. By William Hazlitt. 2 vol. 12mo. 14s.

A View of the Agricultural, Commercial, and Financial Interests of Ceylon. By Anthony Bertolacci, Esq. late Comptroller General of Customs in that Colony. 8vo. 18s.

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Memorandums of a Residence in France, in the Winter of 1815-16: including Remarks on French Manners and Society; with a Description of the Catacombs, and notices of some other objects of curiosity and works of art not hitherto described. 8vo. 12s.

A Narrative of a Residence in Ireland, during the Summer of 1815-16. By Ann Plumptre. 4to. L. 2, 10s.

Narrative of a Residence in Belgium, during the Campaign of 1815, and of a Visit to the Field of Waterloo. By an Englishwoman. 8vo. 10s. 6d.

A Tour through Belgium, Holland, along the Rhine, and through the North of France, in the Summer of 1816. By James Mitchell, A. M. 8vo. 12s.

LITERARY NOTICES.

LIEUT.-COL. PAISLEY has nearly ready, in two octavo volumes, a Course of Instruction in the Elements of Fortification; originally intended for the use of the Royal Engineer department.

Mr John Bayley, of the Record Office, Tower, is preparing for the press, the History and Antiquities of the Tower of London, with biographical anecdotes of royal and distinguished persons. It will be printed in a quarto volume, and illustrated by numerous engravings.

A Series of Letters from the late Mrs Carter to her Friend, the late Mrs Montagu, are printing in two octavo volumes.

Mess. S. Mitton and Cooke will soon publish a Series of Thirty-five Etchings, which will give the spirit and character of the Original Designs by Capt. Jones on the subject of the Battle of Waterloo.

Mr Genbatal, a French artist, will shortly publish the Elements of Design, for the use of students.

Sir William Gell has nearly ready for publication, the Itinerary of the Morca, in a small octavo volume, with a map.

Dr Spurzheim has prepared for publication, the Pathology of Animal Life, or the Manifestations of the Human Mind in the state of disease termed Insanity.

Mr Walker, of Dublin, will soon publish, Selections from Lucian, with a Latin translation and English notes; to which will be subjoined, a mythological index and lexicon.

Mr Churchill is preparing, Corrections, Additions, and Continuations to Dr Rees' Cyclopaedia, which will form a companion to that work.

Mr Leigh Hunt has a new volume of Poems in the press.

The Trial respecting the appointment of the Chief Baron of the Exchequer in Ireland, of his son to the office of Clerk of the Pleas, is about to be published, with the speeches of Mr Bish, Mr Plunket, and the

Attorney General, in full, corrected by themselves.

The Scientific Tourist in England and Wales is preparing for the press.

The Legend of St Cuthbert, originally published in 1625, is printing, with explanatory notes and illustrations, by J. B. Taylor, Esq.

A new edition of Dr Samuel Carr's Sermons, comprised in three volumes, is nearly ready for publication.

Mr James White, author of Veterinary Medicine, is preparing for publication, a Compendious Dictionary of the Veterinary Art.

Mr Adam Stark is engaged on a History of Gainsborough, with an account of the Roman and Danish antiquities in the neighbourhood; to be illustrated by a map, and several other engravings.

Mr Nichols has nearly completed at press two volumes of Illustrations of Literature, consisting of memoirs and letters of eminent persons, who flourished in the eighteenth century; intended as a Sequel to the Literary Anecdotes: also, a third quarto volume of the Biographical Memoirs of Hogarth, with illustrative essays, and fifty plates.

Mr W. Pices, many years resident in Jersey, will soon publish an Account of the Island of Jersey, with a map and four other engravings.

The Miscellaneous Works of Charles Butler, Esq. of Lincoln's Inn, are printing in five octavo volumes.

T. Forster, jun. Esq. will soon publish, Catullus, with English notes, in 1 vol. 12mo.

The Rev. James Raine, of Durham, has undertaken the History and Antiquities of North Durham, as subdivided into the districts of Northamshire, Islandshire, and Bedlingtonshire; it will be published uniformly with Mr Surtee's History of the County, of which it may be considered as constituting a portion.

Mr Ackermann is printing, in an imperial quarto volume, a Series of Costumes of the Netherlands, with descriptions in French and English.

Mr Booth, treasurer to the Childwall Provident Institution, will soon publish a System of Book-keeping, adapted solely for the use of Provident Institutions, or Saving Banks.

Mr J. Cherpilloud has in the press, a Book of Versions, intended as a guide to French translation and construction.

An Inquiry into the Effects of Spirituous Liquors upon the physical and moral Faculties of Man, and their influence upon the happiness of Society, will soon appear.

The Rev. F. A. Cox will soon publish a work on Female Scripture Biography; with an essay, shewing what Christianity has done for Women: also a second edition, with considerable alterations, of his Life of Melancthon.

Mr Gifford's new edition of Juvenal will form two octavo volumes, and is expected to appear early in March.

Dr Irving has in the press, an enlarged edition of the Memoirs of Buchanan. It will be embellished with an elegant Portrait, engraved by Woolnot; and the Appendix will contain a considerable number of Original Papers.

The Catalogue of the Easter Fair at Leipsic, contained upwards of 1700 New Works, and 800 Translations, Works in Continuation, and Improved Editions.

The first Volume of the Annual Biography will be immediately published, containing Memoirs of the celebrated men who have died in 1816; neglected Biography, with Biographical Notices, and Anecdotes, and Original Letters, an Analysis of recent Biographical Works, and an Alphabetical list of Persons who have died within the British dominions.

NOTES TO CORRESPONDENTS.

THE three Newtonian Equations, part of Z.'s Communication, cannot be inserted till they are correctly given: an error appears to have crept in, in the transcribing.

AN Essay, showing that religion might be taught in Schools, like other branches of knowledge, displays a considerable degree of originality and perspicuity, but we do not think the subject quite suitable to the plan of our Magazine.

AKK. will be attended to; part of his Communication is not new.

We were favoured with a concise and correct Review of a Statistical Work of merit; but our Correspondent will observe, that we were precluded from availing ourselves of his paper, as the substance of it is contained in an article in the present Number.

R. on the Schoolmasters' act, will be attended to in our next Number; but we are not sure that we could pledge ourselves for all the opinions contained in his other paper.

Of the Queries transmitted by Correspondents, some are already to be found solved in Books in common use, and others we have delayed till next Number. We shall be glad to be favoured with solutions to those inserted in the present Number, and new Queries for the next.

Communications (Post paid) may be addressed, for the Editor, to the care of Mess. MACRAE & Co. 52. Prince's Street, Edinburgh.

No. II. will be published in May.

THE
LITERARY AND STATISTICAL
Magazine.

No. II.

MAY 1817.

Vol. I.

ORIGINAL COMMUNICATIONS.

ON PAROCHIAL SCHOOLS IN
SCOTLAND.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

IN my last letter on this subject, I submitted to you a few remarks on the act for making better provision for the parochial schoolmasters, and for making further regulations for the better government of the parish-schools in Scotland. It is unnecessary to give large extracts from the act itself, as there are copies of it in every parish. The provisions of this act I considered as inadequate, and some of the new regulations as improper.

It is further enacted, page 11.

"That in every parish where a commodious house for a school has not already been provided, and in every parish where a dwelling-house for the residence of the schoolmaster

has not already been provided, together with a portion of ground for a garden, the heritors of every such parish shall provide a commodious house for a school, and also a house for the residence of the schoolmaster, such house not consisting of more than two apartments, including the kitchen," &c.

There is a blunder in this part of the act, which certainly never entered into the minds of those who passed it, nor of those who originally framed it. The expression, "such house not consisting of more than two apartments, including the kitchen," is contrary to the phraseology used in other parts of this act, and to that of all other acts of Parliament in similar cases. Instead of a better provision for the schoolmaster, as the act bears, it puts it in the power of any individual heritor to oppose the goodwill of the majority, and thereby, in many instances of change of si-

tuation, for which the act provides, to restrict his accommodation, and make him less comfortable than he was before. In some cases this has been already felt; and the abuse has been obviated, by the majority of heritors giving two apartments of such a size, as to make them capable of being divided into a number suitable to the circumstances of the schoolmaster. That an expedient of this kind was necessary, shews the absurdity of the clause in the act of Parliament.

The schoolmaster's garden shall at least contain one-fourth part of a Scots acre, to be as near as possible to the schoolmaster's house; but when this cannot be assigned without great inconvenience to the heritors, it is optional to them, with the authority of the quarter-sessions of the county or stewartry, to make an addition to the schoolmaster's salary, at the rate of eight bolls of oatmeal per acre, for the deficiency of garden.

It is also provided by this act, "That it shall not be lawful for any heritor, who is not a proprietor of lands within the parish to the extent of at least L. 100 Scots of valued rent, appearing in the land-tax books of the county within which such parish is restricted, to attend or vote at any meeting, pursuant to this act; but every heritor qualified as above may vote by proxy, or by letter under his hand."

By the last section of this act, it is provided, that all former acts and statutes with regard to parish-schools or schoolmasters, are ratified and confirmed, in so far as they are not altered by the express provisions of this act.—Having, in this and your former Number, led the attention of your readers to the act of Parliament for the provision of schoolmasters in Scotland, which was passed June 11. 1803, I shall

now attend to the former acts on this subject.

It is extremely probable, that public schools, on some limited scale, were coeval with the division of Scotland into parishes; and this, it is fully ascertained, took place in the reign of Alexander I. from 1107 to 1124*.

The canon law directs, that schools, in certain circumstances, shall be maintained by the revenues of the church. The Lateran Council, held in 1102, appointed, that "in each cathedral church, a benefice be set apart for a master, to teach the clergy thereof, and poor scholars; since the holy church, like an affectionate mother, ought to provide means of instruction for the children of the poor."

In the 5th Parliament of James IV. (1494. cap. 54.) we find it "statute and ordained, throu all the realme, that all Barrones and freeholders that are of substance, put their eldest sonnes and aires to the schules, throu the quhilk justice may remein universally throu all the realme; so that they that are schiriffes or judges, ordainers under the King's Hienes, may have knowledge to do justice, that the puir people suld have no need to seek our Sovereine Lord's principal Auditour for ilk small injurie."

On the 10th of December 1616, the Secret Council of James VI. framed an act, in which it was declared "necessar and expedient, that in every parish of the kingdom whar convenient means may be had for entertaining, a school sal be established, and a fit person appointed to teach the same, upon the expence of the parishoners, according to th quantity and quality of the parish."

This proclamation was ratified

* See Connel on Tithes, vol. I. page 3. Edinburgh, 1815.

by Act 5. of the first Parliament of Charles I. (28th June 1633), and extended so as to empower the bishops, in their several visitations, with consent of the heritors and most part of the parishioners, to set down and stent upon every plough or husband land, according to the worth, for maintenance and establishment of the said schools.

Our national church soon after exerted itself in carrying the act of Parliament into effect. In the year 1638, it was "recommended to the several Presbyteries to see to the settling of schools in every landward parish, and providing of men able for the charge of teaching youth, public reading, presenting of the Psalms, and catechising of the common people*."

The power of the Presbyterian Church in these matters, was fully confirmed by the 22d of the 4th session of William and Mary, (12th June 1693), by which it is declared, "That all schoolmasters, and teachers of youth in schools, are, and shall be liable to the trial, judgment, and censure of the Presbyteries of the bounds, for their sufficiency, qualification, and deportment in the said affair."

In the 6th session of the same Parliament, (9th October 1696), the act for settling schools was passed, and is as follows: "Our Sovereign Lord, considering how prejudicial the want of schools in many places have been, and how beneficial the establishing and settling thereof in every parish will be to this church and kingdom: Therefore his Majesty, with advice and consent of the estates of Parliament, statutes and ordains, That there be a school settled and established, and a schoolmaster appointed, in every parish not already provided, by advice of the heritors and ministers of the

parish; and for that effect, That the heritors in every parish meet, and provide a commodious house for a school, and settle and modify a salary to a schoolmaster, which shall not be under 100 merks, nor above 200 merks, to be paid yearly at two terms, Whitsunday and Martinmas, by equal portions; and that they stent and lay on the said salary, conform to every heritor's valued rent within the parish, allowing each heritor relief from his tenants of the half of his proportion, for settling and maintaining of a school, and payment of the schoolmaster's salary; which salary is declared to be by and attour the casualties, which formerly belonged to the readers and clerks of kirk-session. And if the heritors, or major part of them, shall not convene, or being convened, shall not agree among themselves, then, and in that case, the presbytery shall apply to the commissioners of the supply of the shire, who, or any five of them, shall have power to establish a school, and settle and modify a salary for a schoolmaster, not below 100 merks, nor above 200 merks yearly, as said is; and to stent and lay on the same upon the heritors, conform to their rent, which shall be as valid and effectual as if it had been done by the heritors themselves. And because the proportion imposed upon every heritor will be but small, Therefore, for the better and more ready payment thereof, it is statute and ordainer, That if two terms proportion run into the third unpaid, then these that so fail in payment, shall be liable in the double of their proportions then resting, and in the double of every term's proportion that shall be resting thereafter, ay and while the schoolmaster be completely paid, and that without any defalcation: And that letters of horning, and all other executorial

necessary, be directed at the instance of the schoolmaster, for payment of the said stipend, and double of the proportions in manner foresaid; and discharges all suspensions to pass against schoolmasters of the salaries, except on consignment, or a valid discharge: And if any suspension be past, that the Lords discuss the samem summarily, without abiding the course of the roll. And it is hereby declared, That life-renters, during their lifetime, shall be liable in payment of the proportions imposed on the lands liferented, and execution, in manner foresaid, shall pass against them for that effect, and the heritors shall be always free of the same, during the liferenter's lifetime; and if any persons find themselves wronged by the inequality of the proportions imposed, it shall be lawful for them to seek redress thereof before the commissioners of supply, sheriff of the shire, or other judge competent, within the space of year and day after the imposing of the stent, and no otherwise. As also, it is declared, That the providing of the said schools and schoolmasters, is a pious use within the parish, to which it shall be lawful and leisume to patrons, to employ the vacant stipends as they shall see cause, excepting from this act the bounds of the synod of Argyle; in respect, That by a former act of Parliament, in the year 1690, the vacant stipends within the said bounds are destined for the setting up and maintenance of schools in manner therein mentioned; and the said vacant stipends are hereby expressly appointed to be thereto applied, at the sight of the sheriff of the bounds foresaid. And lastly, his Majesty, with advice and consent foresaid, ratifies and approves all former laws, customs, and constitutions, made for establishing and main-

taining of schools within the kingdom, in so far as the same are not altered nor innovate by this present act."

If the commissioners of supply were to decline attending to the call of the presbytery, the Court of Session would remedy the evil; as was done in the case of the minister of Reay, (31st July 1773), who, with concurrence of the presbytery, applied to the Court, and got the act carried into effect.

It is held to be law, indeed, that any person within the bounds of a parish, has sufficient title and interest to enforce, by application to our Supreme Court, the observance of so pious and necessary an enactment, should the heritors, minister, commissioners of supply, and presbytery, neglect their duty.

The law is so laid down by Mr Hutchison, a learned and judicious writer, to whose valuable publication we refer the reader for a full exposition of the law respecting schools and schoolmasters, as it now stands*.

Since Mr Hutchison wrote, it has been decided, in the case of the heritors of Corstorphine against Ramsay, (10th March 1812), that although, by the act of the 43d George III. the jurisdiction of presbyteries, in relation to the conduct of schoolmasters, be final, the Court of Session will yet interfere, to direct a presbytery to proceed in the investigation of a schoolmaster's conduct, if the church court have dismissed the libel as incompetent, *in consequence of the misapprehension of a point in the general criminal law of the country.*

It has also been found, that the Court of Session may investigate, whether the heritors, and justices of the peace acting under the sta-

* Hutchison's *Justices of Peace*, p. 272. vol. II. (Edinburgh, 1809.)

tute of King William, or the presbytery under the late act, have exceeded the powers conferred upon them by special statute; and generally, that in cases where the inferior court has not in strictness exceeded its powers, *but has abused them*, although there cannot be a direct appeal by advocacy, suspension, or reduction, there may be an action of damages for the wrong committed; in which damages will be awarded to an amount which will have the effect to remedy the evil." This was laid down as law, 18th July 1809, in a question respecting the removal of the school-house of Dunnottar, in which the schoolmaster who opposed it was found entitled to his expences.

It may here be noticed also, that in the case of Anderson against the heritors of Bourtie, 26th November 1808, it was found, that the majority of the heritors of a parish are, with the consent of a schoolmaster, entitled to remove the school contrary to the opinion of the minority.

It may be also mentioned, as connected with this subject, that presbyteries have no superintendency over private schools, but by the 19th George II. c. 39. where it is declared, that no person can keep a private school for teaching English, Latin, or Greek, or any part of literature, until their description be registered, and the master qualified by taking the oaths, under the penalty of transportation.

In the attention of the legislature to this subject at an early period, we observe the dawning of that system which has now pervaded our country. The cathedral schools would most probably be designed for the use of the Roman Catholic church. It was a great object for clerical men to hold that high rank in society which they

had obtained by superior learning. The expression, "putting to the schules," in the statute of James IV. is dubious, and cannot possibly give any information respecting the number of schools in the country, or by whom they were taught.

Putting to the *schules* seems to be equivalent to our expression, "giving education;" and therefore, all we learn from it is the miserable state of ignorance into which the first ranks of society were then plunged, and the desire on the part of government to have the evil redressed.

The act of the Secret Council of James VI. shews us the general improvement of the country, and desire for instruction in the ordinary branches of education which then prevailed. It might happen, indeed, that the well-known peculiarities of this monarch did suggest the idea of schools in every part of the country; but it is much more likely, that the act was nothing more than extending and confirming a practice which was already pretty common, and found to be useful. The prominent features of this act are the appointment of a school in every parish, and the maintenance of it at the expence of the parishioners. This act was ratified and extended seventeen years after, in the first Parliament of Charles I. when the bishops were empowered, in their several visitations, with consent of the heritors and parishioners, to fix the sum to be paid by every plough or husband land, for maintenance and establishment of said schools.

These concessions, favourable to general instruction, must have been wrung from an arbitrary government, by the spirit of reformation which then directed the good sense of the country. I will venture to affirm, that nothing of the same kind of practical utility was ever

done by any government, which thought it necessary to employ the influence of religion as an engine of state. On the other hand, the priests of the Roman Catholic religion, who wish to direct every movement of the heart, and to give no more knowledge than what suits their own views of governing mankind, could not be supposed to give their sanction to any plan of general instruction.

We find, however, that the assembly of our national church 1638, five years after the passing of the act Charles I. entered with full spirit into this liberal idea, and enjoined the presbyteries to see it carried into execution. From the year 1642, during the contention between the king and parliament, the usurpation of Cromwell and the reign of Charles II. there seems to have been nothing done on the part of government for the general education of Scotland; and the acts for confirming the power of the Presbyterian Church over schoolmasters, and the settling of schools, were acts of William and Mary after the Revolution.

Before we attend to the advantages resulting to the country from our schools in every parish, we may look for a moment to the merit and perseverance of our ancestors in obtaining them. The necessity of instruction is suggested to the mind in the rudest stages of society. The difference between the ignorance of the boy, and attainments of the man, are easily observed, and the steps which lead from the one to the other, are the education of savage life. When mankind become more civilized, and the objects to be attained more difficult and complicated, it is soon evident, that a higher kind of learning is necessary to certain ranks of the community, whether they be Druids, Brahmins, Priests, or Le-

gislators. With this is connected all the influence and respectability which superior knowledge gives to those who are understood to possess it; and the abuse of this knowledge, adapting itself to the minds of the vulgar, has been the source of the superstition and prejudices which have abounded in the world. The professors of Christianity, it is admitted, have abused its institutions to the same selfish and worldly purposes; but it is to the everlasting credit of the religion itself, that it cannot be charged with any design to impose on mankind. Some of its important truths are above the comprehension of men; and it is impossible for the Creator of all things to reveal himself to his creatures, either by a direct communication from himself, or by his works, without presenting to their minds something which their finite reason cannot fathom; but the influence or moral effect of every doctrine of our religion is addressed to every man's understanding and conscience. There are truths in Christianity which the wisest of mankind cannot explain; but there is no mystery which is not to be revealed and declared to the most ignorant. This appeal made to the unlearned, as well as the learned, encourages inquiry, and calls for instruction.

The good to mankind by the Reformation, was not so much the escape from the erroneous doctrines of the Church of Rome, as the deliverance from the ignorance and superstition which it imposed. That church prevented the clear light of the gospel from enlightening the minds of the ignorant. It substituted penances for repentance; it imposed unauthorised services in place of genuine godliness, and sold indulgences for money.

We cannot expect that the principles exerted by the Reformation

were to work as a charm, or that the great masses of mankind, having their minds for so many ages depressed and inactive, could at once have exerted, not only the vigour and zeal of new converts, but the wisdom which experience alone can give. It is not consistent with the history of the progress of the human mind, in any age, to suppose, that the old leaven was to be at once wrought out; that interest, in many cases, did not prevail over the dictates of reason; or that the abettors of a partial reform did not believe, that the zeal of some of their brethren might tear the coat to pieces, while they were pretending to improve it.

While we decline entering into these questions of nice discussion, we may be allowed to appreciate the wisdom of our forefathers, in providing for the country the constant means of general instruction. Their good purpose was, that men, whom they wished to be enlightened by the truths of Christianity, should have their minds gradually enlarged by the acquisition of ordinary science. They were not afraid that those who read the word of God for themselves, or who possessed the power of investigation which a common education gives, would, in proportion to their knowledge, become more turbulent and unmanageable. It is a proof of the integrity and uprightness of the leading men of those times, that they did every thing in their power to have an intelligent and enlightened public, to whom they might address their opinions; and their sagacity is the more to be admired, when we consider, that while the great object of the Reformation was to relieve mankind from the yoke of a superstitious worship, they took care to provide for them that kind of instruction which has proved so

beneficial to their temporal prosperity.

It is not at all improbable, that the constant and universal instruction of the Scots peasantry, has gone far to form the national character. Wherever a Scotsman is placed, with such ordinary education as he has received in the parish-schools, he has a turn for observation, and his mind always leads him beyond the circle of objects and ideas which occupy the attention of those who are not thus educated. Hence, where the character is not justly appreciated, he is thought to be cautious and deceitful; and because he succeeds by perseverance and superior knowledge, he is ridiculed as cunning and selfish. A person trained from infancy in the habits and discipline of a school—whose mind receives accessions of knowledge as it expands—and who is habituated to the best sources of information,—must, in point of humility and observation, be very different from one trained up in the habits and prejudices of an illiterate vulgar; and it is obvious, when these characters come into competition in the world, that the one will succeed, and the other complain.

Without pushing these observations too far in regard to national character, the success of Scotsmen in other countries, and in all situations where an ordinary education and common prudence are necessary, cannot be denied; and it may be fairly ascribed to the habits of an early education. A great part of the non-commissioned officers of the army, more than any proportion taken from the numbers of the men, are of our nation, and they are advanced because their steadiness and education qualify them for the duties of a corporal or serjeant. It is a fact well known, that by far

the greater part of gardeners in England are Scotsmen. This is an employment which requires superior skill and observation, and for which a mere day-labourer cannot be qualified. A gardener to a man of fortune is secured against the effects of the envy or malice of the men who might be supposed to come in competition with him, but who are not possessed of his talents. The place is therefore open to a stranger, and is one of those which, without partiality, will be filled by him who deserves it. There is no situation of this kind, which, though it were occasionally assumed by a foreigner, could be held for a long time in this country. The superior advantages of it would be immediately observed, and there is no want of means to furnish candidates. It must be the want of stuff of which candidates are made, that has given Scotsmen something like an exclusive right to the higher places of this department in England. If the envy created by their success do not expose them to danger, it should at least create competition. That part of the work which requires labour alone, is frequently done by workmen in the neighbourhood. By this means, these are brought into the field for competition; they have the nationality of the employer on their side; and their success, if they were equally well educated, would be certain. The benefit which the inferior ranks in our country derive from an early education, might, in every place to which they have emigrated, be illustrated from all the departments to which they have access, and in all situations where, along with sobriety and perseverance, the common branches of education can be usefully applied.

In Scotland, the improvements in agriculture are not confined to a few men of superior knowledge and

enlarged views. These may introduce a novelty, and change of system; but their operations are carefully observed, and if they are successful, their plans are adopted by every description of farmers in their neighbourhood. In consequence of this facility of observation and want of prejudice, I will venture to say, that no other country in Europe has made such rapid improvement, and so successfully changed its modes of agriculture, as Scotland has done during these last forty years.

It is urged against us, with some plausibility, that the narrow field we have to act in, and the poverty of the country, are the chief causes of our great emigration; and that our young men, particularly from the ordinary ranks of society, push themselves into better situations abroad, because they cannot find employment at home. This may be said of every country in possession of foreign colonies, when it is confined to the higher ranks, who can give their younger sons a good education, and who have influence and means to place them in a situation where they may be supposed to make a large fortune. But it is contrary to all the laws which regulate population, and to the love of country and kindred implanted in human nature, to suppose, that the common ranks of one country, or even district, shall supply similar stations in another, unless their superior qualifications excite a demand, or make their success probable. Nothing short of the want of the means of subsistence, arising from a temporary and defined cause, will induce the labourer and mechanic to leave his native spot, unless he is conscious that he carries with him the means of his future success. If his country be poor, he accommodates himself more easily to its scanty modes of

subsistence; and in all cases, in proportion to its poverty, his attachments to it are stronger. Men are induced to emigrate into a better country, where fields are ready for their cultivation, and when, from a change of system, or from national calamity, they cannot find subsistence at home. From causes of this kind, and particularly from the substitution of sheep for cattle, there has been a great emigration from the Highlands of Scotland during the last forty years. The temporary distress under which we labour at present, and which evidently arises in part from an excess of population, requires to be relieved by emigration. Men who leave their country in such circumstances, are induced, by necessity, to encounter dangers and difficulties with which they are not acquainted. If they carry hands with them to cultivate the soil, they have reason to believe, that they and their children will be able to support themselves by their industry, with ease and comfort. The friends, neighbours, and relations, who have gone before, or who accompany them, leave them nothing to regret in the change of place, except it be the face and appearance of their native country. In no respect is this to be compared with the adventurous spirit of Scotsmen, carrying them in every direction, and into every place where their merit can be appreciated, and their perseverance rewarded.—This is what I think peculiar to our countrymen, and may be fairly ascribed to their early education.

This subject may be farther considered, in its moral effects on the country; in its tendency to promote gradual and extensive improvement; in its producing an idea in the minds of the poor, that education is as necessary to the future prosperity of their children, as

food and raiment to their present comfort; and in affording the means for the discovery and display of genius, wherever it exists. In this investigation, when any of your correspondents shall proceed with it, it will be no great digression from the subject, to compare the modes of education in our parish-schools, with that rapid and mechanical mode, the introduction of which has been attempted, and which, I doubt not, in some situations, may be beneficial.—I am, &c.
SCOTUS.

ON THE SYSTEM OF EDUCATION
PURSUED AT THE UNIVERSITY
OF CAMBRIDGE.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

IN my last letter, I gave you an account of the studies of a Cambridge student, during the three first years of his residence.—The first term of the fourth year is occupied in reviewing the subjects that have been already read. But here I must remark, that the attainments of the higher students are by no means limited to those branches on which the tutor has lectured. In addition to these, they usually read Waring, Atwood, Robison, Cotes, De Moivre, and some works on Increments.

At the end of this term comes the general examination, on which the student fixes his principal hopes of academical distinction. In this examination, the students of every college, except King's, are examined previous to taking their first, or bachelor of arts degree. It occupies five days—four for mathematics, and one for moral philosophy.

The candidates are arranged and examined in classes, according to their previous performance in the schools, and the report made of them by their respective tutors. To be classed above their reading, is generally thought a greater disadvantage than to be classed below it. The questions are all given in printed papers, and the answers must be worked fully out. As to the nature of these questions, I shall say nothing. The mathematical reader may satisfy his curiosity, if he has any, by consulting a publication, called "Cambridge Problems," where the examination papers, for several years, are given at length.

The result is a classification of all the candidates, as Wranglers, Senior Optimes, Junior Optimes, and *οἱ πολλοί*. The senior, or first wrangler, is a sort of *αρχὸν ἐπανυμῶς*, and an old master of arts will tell you, I took my degree in Vince's year. The arrangement in the classes is according to individual merit; so that the place which a student's name holds on the Tripos Paper, or list of honours, marks with accuracy the comparative state of his mathematical attainments. Immediately after the examination, the students are admitted to the degree of bachelor of arts: few are rejected, as the only requisite is a knowledge of the first six books of Euclid, and the elements of Algebra.

I must now retrace my steps, to mention the inducements held out to classical learning, during the period of which I have been treating. Three gold medals are annually given, for compositions, on appointed subjects: the first for a Greek ode, the second for a Latin ode, the third for Greek and Latin epigrams. To these the present Chancellor has added a medal for an English poem, to be written by an

under-graduate. There are also college prizes for the best orations in Latin and English, and university prizes for dissertations on theological subjects. But the most serious trial of classical attainments, is the examination for university scholarships. Of these, one or two become vacant annually; they are open to all under-graduates; and the attainment of one is reckoned a very high distinction. Dr Bell, of Westminster, has lately added some scholarships, liberally endowed, for the sons of clergymen only. In the examination for these, both classics and mathematics are required. After the general examination, the bachelors who have been classed as Wranglers and Senior Optimes, are admitted candidates for two medals, given by the Chancellor to the best proficient in classical learning. It is remarkable, that in this trial the first medalist is generally found among the Wranglers; that is, the better mathematician is usually the better scholar.

We have now considered the progress of a student, as far as his first degree:—his next object of ambition is, a fellowship. The possession of a fellowship is valuable, not only as a literary distinction, but as it affords a comfortable maintenance to those who reside at college, and considerable assistance to those who are rustivating on a curacy, or studying at the Inns of Court. The pecuniary emoluments of a fellowship vary in different colleges, and in different stages of seniority, from L. 100 to L. 500 *per annum*. Fellowships are in most cases vacated at the end of a limited period, seven or eight years, unless the incumbent goes into orders; they must be also resigned on marriage, or the attainment of a college-living. In some colleges, the examination for fellowships is merely nominal, the highest name

on the Tripos Paper being selected for the first vacancy. But at Trinity, the examination commences *de novo*, and is, perhaps, the most complete of any in the University. It lasts two days and a half, and is conducted entirely by writing. On the first morning, a passage is given from Thucydides, Demosthenes, or Plutarch, to be translated into English; and a chorus from some of the Greek tragedians, to be translated into English or Latin verse. In the afternoon, miscellaneous questions in mathematics are proposed, reaching from Euclid to the third volume of the Principia. The next morning is devoted to Latin composition, both prose and verse; the afternoon to history, chronology, and antiquities. The examination closes with a paper of metaphysical questions; the authors usually referred to are, Locke, Butler, Berkeley, Clarke, Hume, Reid, and Stewart. Such is the examination for fellowships at Trinity; and, excepting the corresponding examination at Dublin, I have never heard of any that can be compared with it for depth and extent, nor any for which such previous exertions are made by the candidates.

The only other distinctions for which bachelors can compete, are the two prizes given annually by the Members of Parliament for the University, to the authors of the two best Latin essays on a proposed subject.

In my account of the lectures, I have omitted that which constitutes the principal part of an Edinburgh education; I mean the lectures of the Professors. Many of the chairs at Cambridge are sinecures, the professors having no duty to perform, except that of presiding at certain examinations. The following subjects, however, are lectured upon by their respective professors. 1. Divinity. Of this there are two professors, the Norrisian and the

Margaret; attendance on the lectures of the former is required from those who intend going into the church. 2. Civil Law. Certificate of attendance on these lectures is required of those students who are candidates for degrees in law. 3. The Laws of England. 4. Mineralogy. 5. Natural and Experimental Philosophy. 6. Chemistry. 7. Anatomy. 8. The Arts and Manufactures. 9. Modern History, the most popular, and as they are now conducted, perhaps the most useful course of lectures in the whole system. I do not mean to put these professional lectures in competition with those of Edinburgh; but then it must be remembered, they form a very subordinate part of the Cambridge system, a system which is very slightly affected by the knowledge or the ignorance of Professors.

What I have written is an impartial, and, I trust, an intelligible account of the course of study pursued at the University of Cambridge. As to the merits of this system, or the attacks that have been made upon it, I shall say nothing; but I must beg leave to notice, not an attack, but a very fair estimate of its merits, which appeared in the Edinburgh Review of Deastry's Fluxions. I call it a fair estimate, because I think it was written in a candid spirit; and those who direct the public examinations at Cambridge might take some useful hints from it. But the writer is not well acquainted with the actual state of mathematical knowledge in the University of Cambridge. All the high men with whom I have conversed, hold Deastry's Fluxions as cheap as he does, and never think of using it for any thing but its examples. For several years the higher Wranglers have possessed a competent knowledge of the modern analysis; and if the reviewer, of any of your mathe-

matrical readers, will refer to the Acts of the Analytical Society of Cambridge, they will find, that our young men are by no means ignorant of modern improvements, nor void of ingenuity in the application of them. At the same time I must own, these improvements have not been introduced by those whose office it is to direct the pursuits of the student, nor will they, I fear, form a regular part of the Cambridge system, till a younger generation shall have grown up into power and place.

I shall now conclude with again expressing a hope that some of your domestic correspondents will lay before the public a clear impartial account of the course of study, and the usual acquisitions of students, in the University of Edinburgh.

NUPER SOCIUS.

ON THE GYPSIES.

To the Editor of the Literary and Statistical Magazine.

SIR,

I LATELY met with a book*, on the Customs, Habits, and present State of the Gypsies, which introduced me to a subject that is not in general much attended to, although of considerable curiosity and interest. I have no doubt that the author has been actuated by the best intentions, in thus giving his lucubrations to the world; and every one must hope, that his wishes for the amelioration of the Gypsies may be accomplished. But it cannot be concealed, that his materials are arranged in a confused manner, and that the feebleness which characterises his style and manner of thinking, do not afford

any great promise of utility arising from his speculations. As the subject was new to me, I was tempted to consult some other authorities, and to note down the leading facts that struck me in the course of my reading; and if you think them interesting, or likely to call forth additional information on the subject, they are very much at your service.

The history of the Gypsies is so much wrapt up in obscurity, that it does not even seem ascertained in what century they first appeared in Europe. Our author refers to several writers, who mention, that they arrived at the beginning of the 15th century, and this opinion is acquiesced in by the Edinburgh Encyclopædia; while the Encyclopædia Britannica places their first appearance a century afterwards. It is, however, certain, that they first emigrated into the south-eastern parts of Europe, and from thence gradually extended towards the west. In their course they gave themselves out for pilgrims, probably for the purpose of procuring safety and respect in an ignorant and superstitious age; and in France, accordingly, (where they are said to have first appeared in 1427), they pretended to be journeying to Rome in fulfilment of a religious vow, and were in consequence greatly cherished by the people. They were known in different countries by different names, arising from the opinions entertained with respect to their origin or character. The French, hearing of them first from Bohemia, called them *Bohémiens*; the Dutch, *Heydens*, (heathens). The Moors and Arabians gave them the appellation of *Charami*, (robbers), from their propensity to thieving. In Hungary they were at first called *Pharaoh nepck*, (Pharaoh's people), on the idea that they were Egyptians, which name is still preserved by the vulgar in Transylvania; and for the same reason

* Historical View of the Customs, &c. of the Gypsies, by John Heyland.

they are by the Spaniards and Portuguese denominated *Gitanos*, and among us *Gypsies*; while in Italy, in Germany, and now in Hungary, they have the general appellation of *Zingari*, *Zigeuners*, &c. (wanderers).

With regard to their origin, or the place from which they emigrated, there seems sufficient reason for disbelieving the account which they themselves gave when they first appeared in Europe. They uniformly asserted that they came from Egypt; and this the existing tribes of Gypsies still maintain, perhaps from a political or superstitious consideration of their own, but more probably from what was at first a deception, growing in the course of time into a confused belief. It is very likely also, that the Gypsies were rather guilty of telling the whole truth, than of circulating a direct falsehood; for it is agreed on all hands that they came from the East, and it is no unnatural conjecture that they journeyed by the way of Egypt. Be this as it may, it seems to be now ascertained, that these wandering tribes were not natives of that country. It has been discovered, that their language bears no resemblance to the Coptic, and their manners are quite different from those of the Egyptians. Bellonius has said, too, and he has not been contradicted, that a race exactly similar to our Gypsies is found to exist in Egypt, in a condition precisely analogous, viz. that they are considered as strangers, who at a distant period had migrated thither.

When it was once ascertained that the former opinion as to their origin was erroneous, room was given for conjecture and research; and accordingly, many theories have been formed respecting their real descent. The most natural way of proceeding in this inquiry, was to attend to the analogy of

their language and manners. The latter appear still to exist in sufficient purity, but the former was unfortunately not properly investigated when it existed in a more perfect state; nor, indeed, were there great facilities of investigation at that period, whether we consider the limited intercourse amongst foreign nations, or the strong aversion which the Gypsies had to give any information respecting their vernacular tongue. Afterwards, the opinion became prevalent, that their language was a mere jargon; or, at least, that it was so mixed up with those of the countries in which they sojourned, as no longer to leave room for a comparison with other languages. More recently, however, the attention of the learned having been directed to the subject, a more accurate acquaintance with the remains of the Gypsy language has been attained; and along with that, a plausible conjecture (if it can be called no more) has been formed respecting the origin of the race. It seems now to be pretty well ascertained, that the Gypsies scattered over Europe have had a common language, every where much corrupted indeed, but every where exhibiting sufficient remains to justify that conclusion; and, from the analogy of the languages, it has been confidently maintained, that the Gypsies must have been emigrants from Hindostan. We shall give a short sketch of the proofs of these opinions; leaving those of the first, however, to come naturally out in the examination of those of the second.

Grellman, a German writer, appears to have been the most industrious investigator of the Gypsy history, and the most zealous supporter of the theory above alluded to. His chief argument is drawn from an account published in the *Vienna Gazette*, by a Captain

Szekely Von Doba, "to whom a printer in 1763 related, that a preacher of the Reformed Church, when a student at Leyden, being intimately acquainted with three Malabar students, took down a thousand of their words, which he fancied corresponded with the Gypsey language. He reported these words to the Raber Gypsies, who explained them without trouble or hesitation."—The following are selections from the very copious vocabulary given by Grellman:

ENGLISH.	GYPSEY.	HINDOSTAN
One	Ick, Ek	Ek
Two	Duj, Doj	Du
Three	Trin, Tri	Trin
Five	Pantsch, Pansch	Pansch
Nose	Nak	Nakk
Hair	Bal	Bal
Day	Diwes	Diw
Night	Ratti	Ratch
Dog	Jukel	—
Water	Panj	Panj
Silver	Rup	Ruppa
Ear	Kan	Kawn
Black	Kalo	Kala
Prince	Rajah	Raja

Besides the striking resemblance in the words, he further states, that there is a remarkable coincidence in the construction of the languages. In Hindostance, all words ending in *j* are feminine, the rest masculine; and the same is the case in the Gypsey language. In both, also, the inflection of the nouns is made by postponing the article.

Having thus stated the analogy which is found to exist between the languages, Grellman next gives it as his opinion, that the Gypsies are descendants of the Pariars or Suders, one of the Hindoo castes; and produces several striking coincidences in their habits and customs, to strengthen his conjecture. Like the Gypsies, the Pariars are filthy in their manners; like them, they eat flesh, for which they are held in abomination by the other castes; and both they and the Gypsies have this striking peculiarity, in com-

mon, that they prefer the flesh of animals which have died a natural death to all other. The Pariars are equally addicted to theft and lying with their supposed descendants, and, like them, are fond of horses. Their modes of procuring a livelihood are also similar, the principal being music, fortune-telling, and working in metals. Nor is there less resemblance in their religious and moral habits, or, more correctly speaking, in their almost total want both of religion and morality.

The fact of a very striking resemblance between the Gypsey and Hindostanee languages, is also vouched for by Mr William Marsden, in a letter to Sir Joseph Banks in 1785. He mentions, that having been struck with this resemblance, he had, by means of Sir Joseph's assistance, procured a list of words in use among our Gypsies that he had then, by the agency Mr Matra, transmitted a list of words to Turkey, and had received from B. Pisani, (an ingenious friend of that gentleman), a translation of them into the language prevalent among the Gypsies in that country; and that a remarkable similarity was found to exist, not only between the English-Gypsey and Turkish-Gypsey, but also between these and the Hindostanee.

Out of a great variety of examples, I select the following; and have preferred the words contained in the former list, that the fact of a language common to the Gypsies may appear more striking.

ENGLISH.	TURKISH.	HINDOSTAN.
ENG. GYPSY.	GYPSEY.	NEE.
One	Aick	Yeck Aick, ek, yak
Two	Dooce	Duy Du, dow
Three	Trin	Trin Trin
Five	Panji	Panch Paunch
Nose	Bol-nak	Nack Nauck
Hair	Ballow, bolow	Ball Baul, Bal
Day	Dewas, devas	Deaves Deen dewas, (Mahratta)
Night	Bautce	Ratce Raut Roat

In the 7th volume of the *Archæologia*, there are to be found specimens of the Gypsy language, collected in Hungary by Jacob Bryant, Esq.; and it is said, that of seventeen words enumerated by Coxe, the celebrated traveller, fourteen resemble exactly those of the same signification transmitted by Bryant.

Mr Hoyland has also exerted himself to procure specimens of the Gypsy language prevalent in England, and vouches for their coincidence with those already given. He applied, he says, to a James Corder, Broad-street, Bloomsbury, and to Robert Forster of Tottenham, and obtained a translation of several English words, out of which we select the following:—

ENGLISH.	CORDER'S GYPSY TRANS.	FORSTER'S GYPSY TRANS.
One	Yake	
Two	Duée	
Five	Pan	
Silver	Rupe	
Dog	Jukou	Jewcal
Bread	Mor	Maurau
Beer	Limbar	Livemar
Cold day	Shildewes	Shildeues
Hot day	Taldewes	Taldu
Ear	Kau	

He also mentions, that he accompanied a friend to a Gypsy encampment near Dagenham, in Essex, where he heard them converse in their own tongue, and pointed out what they said with no other assistance than Grellman's Vocabulary; and that they were greatly surprised and delighted with this, and became more communicative. —Another important statement is given by Mr H. in the following terms: "Since the commencement of the present year, 1816, a friend of the author* has informed him, that about three weeks before, he was in company with an English and a Persian gentleman, who had lately come from Persia through

Russia; the latter well understood the languages of both countries, and spoke them fluently. He had travelled with the Persian Ambassador;* and said, that he had met with many hordes of Gypsies in Persia—had many times conversed with them—and was surprised to find their language was the true Hindostanee. He did not then know of Grellman's work. He further stated, that the Gypsies in Russia were in language and manners the same, and exactly corresponded with the Gypsies of this country. Their name in Persia signified *Black Eyes*."

The opinion, that the Gypsies came originally from Hindostan, is also espoused by Clarke in his *Travels*; and he mentions as a circumstance in corroboration of it, that the officers of our army in Egypt observed a remarkable resemblance between our female Gypsies, and the wives of the Sepoys who accompanied Sir David Baird from India.

These are the facts and authorities which our author has collected on this subject; and they seem to make it at least very probable that the Gypsies emigrated from India. I ought in fairness, however, to mention, that the writer of the article "Gypsies," in the *Encyclopædia Britannica*, is of opinion, that all that Grellman and Mr Marsden have written is not in any way conclusive. He objects in general to the uncertainty of a comparison of languages, especially when one of them has never been written, and is confessedly much adulterated; and he does not think the analogy of their manners is striking enough to establish the fact of an original connection between the Gypsies and Suders.

MORAL AND POLITICAL STATE OF THE GYPSIES.

A miserable and degraded condition has always been the most

* Frederick Smith, of Croydon, Surry.

prominent characteristic by which the Gypsies have been distinguished by those among whom they have sojourned. This is to be understood, however, as indicative of their apparent condition only, for it would seem that they entertain no mean idea of their own happiness. Like most of the children of penury, they are accustomed from their infancy to endure the inclemency of the weather, fatigue, and all sorts of privation; but this is compensated by vigorous constitutions, and still more, in their opinion, by the enjoyment of freedom from the regular labour and subordination of ordinary life. This love of liberty, or rather perhaps of licentiousness, will be found to run through all their institutions. They are represented by some writers as possessed of a species of regular government, and as having amongst them a gradation of ranks, such as King, Dukes, Counts, and Knights. These appear, however, to be nominal rather than authoritative titles, and it is more than probable, were adopted in imitation of those which they found to prevail in Europe. They are still prevalent in Hungary and Transylvania; but the election even of their first magistrate is not attended with much solemnity, and does not bestow very extensive powers. The Gypsies seem to have no religion peculiar to themselves, but to have accommodated their nominal faith to that of the countries in which they reside; they are baptised in Christendom, and circumcised in Turkey; in this respect they become all things to all men, and shew how easily want of principle can produce conformity. They do not, however, allow their religious profession to go much beyond the name, being alike inattentive to public exercises and to religious duties. Their morality is

in truth singularly accommodating. Of honesty they have no idea; they are much addicted to spirituous liquors; and there is neither restraint nor decency in the intercourse of the sexes, the nearest relations cohabiting, and the whole family sleeping promiscuously like the beasts of the field. In all other respects their manners are equally disgusting; they have no idea of cleanliness, and to their want of this minor virtue, has been ascribed the darkness of their complexion; in proof of which it is said, that such of them as serve in the imperial army, are, after 12 or 14 years, not to be distinguished from their comrades. One strange peculiarity has been already hinted at, viz. their preference of the flesh of cattle that have died of distempers;—and they have a reason to state in defence of this, that an animal which God has killed must be better than one killed by man. By acquiring the Gypsy taste, in this particular, those whose squeamish humanity would prohibit the use of animal food, might be enabled, without relinquishing their favourite doctrines, to add something savoury and substantial to their vegetable diet. In some particular instances in Hungary, a more serious charge has been brought against them, that of a liking to the flesh of man,—gratified too without any nicety as to the mode of killing. It would appear that a number of them were put to death on the charge of this crime, though it is doubtful whether it was ever fully substantiated. To all their slovenliness and want of decency, the Gypsies add a great passion for finery, while they display no taste or consistency in the use of it. They are also very fond of silver plate, which they conceal under the hearth for security.

With regard to the occupations of

the Gypsies, they are mostly of an ambulatory kind, though in some countries, particularly in Spain and Hungary, there are many instances of their exercising ordinary employments in fixed places of abode. When they first appeared in Europe, the manners of the country from which they emigrated, or the ignorance and credulity of the people among whom they sojourned, made divination one great source of their livelihood. Accordingly, this was frequently carried so far as to occasion the interference of the government under which they lived; and it still continues to be a branch of the Gipsy-trade, though much less dangerous, and proportionally much less lucrative. Working in iron seems always to have been a favourite occupation among the Gypsies; and notwithstanding the inferior nature of their tools, they are represented as expert workmen.

It would not be easy, indeed, to suit the more improved apparatus of a smithy to the wandering life to which they are devoted. A Gipsy's tools are easily portable, consisting of a pair of hand-bellows, a hammer, a pair of pincers, a vice, and a file;—he converts a stone into an anvil, and with these he sits at work cross-legged, while his wife and children assist him in his operations.—Another employment for which the Gypsies have a great passion, is horse-dealing. They carry this to a considerable extent in many countries on the continent; and in places where the climate permits horses to lie out the whole year, as in Hungary, they breed them for sale, and in some instances grow rich from the traffic. Even in this trade, however, their characteristic roguery is wont to show itself; and among this people an honest horse-dealer is a rare occurrence. In some places they carried the system of deception as to age,

soundness, &c. to an extent, which called for the issue of an order, prohibiting them from the trade.—Their occupations are sometimes modified by the circumstances of the countries in which they reside; thus in the Banat, Transilvania, Wallachia, and Moldavia, they employ the summer as *Gold-washers*, and for that purpose have from government a licence, for which they pay tribute.

The peculiarities of the Gypsies character are very deeply rooted; for as they consider their condition to be happy, it is extremely difficult to introduce among them what we would consider as a reformation. The experiment was fairly tried by a lady of distinction in Hungary, but does not appear to have been attended with any success; they sold, or destroyed, the clothes which she gave them, neglected her work, maltreated the horses under their care, and preferred carrion to proper food. In this case, however, it would seem, that the experiment was made on whole families, and it was very natural that the old Gypsies should be incurable, while their children would be powerfully influenced by their example.

The Gypsies have not been allowed to reside unmolested in the various countries of Europe. They were at different times banished from Spain by Ferdinand, Charles, and Philip II. and from France by Francis I. &c. Various laws were framed against them in Italy, Sweden, Germany, the Netherlands, &c. and it seems to have been only in Hungary and Transilvania, that attempts at improving them have been resorted to, under the direction of the Empress Maria Theresa and the Emperor Joseph. Neither of the systems, however, appears to have been very successful; the banished Gypsies found their way

back again, and the laws for their improvement were either not properly enforced, or discovered, from the peculiar character of this race, to have been inefficacious. In England, where they first appeared about the beginning of the 16th century, there were various acts passed against them, particularly in the reigns of Henry VIII. and Elizabeth, under the authority of which many of them were banished, and some put to death. Similar laws are found in the Scottish statute-book; yet a writ of privy seal, dated 1594, supports John Faw in the exercise of his authority over his subjects. From this man, and his successors of the same name, the title of Faw Gang was given to the Gypsies in this country.

Mr Hoyland next proceeds to give a view of the existing state of the Gypsies in Great Britain; and mentions, that with regard to Scotland, he has been assisted in his inquiries, by communications from the sheriffs, or their substitutes, to whom application had been made through an official channel. The reports from thirteen counties he states to be, that, no Gypsies are resident in them; and from several others, that they are only occasional visitors. The only report given at length, is from a Mr William Smith, bailie in Kelso, to whom Mr Walter Scott in his letter, as sheriff of Selkirk, had referred him. The substance of his answer to the four queries, submitted to the different sheriffs, is as follows:

QUEST. I. *What number of Gypsies in the county?*

All that he knows of are those of Kirk-Yetholm, amounting to 109, and one family in Kelso. They marry early, in general have large families, and seem to be increasing in number.

QUEST. 2. *In what do the men and women mostly employ themselves?*

They were formerly employed as tinkers; and were sometimes called *Horners*, from their manufacturing and retailing horn spoons, or cutties. At present, their chief business is the sale of earthen-ware; and their common appellation has been changed to *Muggers* or *Potters*. They are, moreover, well skilled in the nobler sciences of hunting and fishing, which they practise without much care about times and seasons, or modes of destruction.

QUEST. 3. *Have they any settled abode in winter, and where?*

They mostly reside in one row in Kirk-Yetholm, called Tinker-Row; and, in general, have leases of their possessions for nineteen times nineteen years.

QUEST. 4. *Are any of the children taught to read, and what proportion of them?—With any anecdotes respecting their customs and conduct.*

They, for the most part, give their male children an education similar to that of the lower orders. They have their children baptized by the clergyman; and their attendance on divine worship is as seldom as is consistent with the obtaining of this object, which they consider as necessary to the good luck of the family. They inherit the Gypsy talent of *thieving*, but can be trusted if employed confidentially.—Mr Smith gives a remarkable instance of a sort of clanish attachment in an old tinker, called William Faw, who travelled to Edinburgh when eighty years of age, to see his landlord, (Mr Nisbet of Dirleton), for the last time, and died on his way homewards. He also relates an anecdote of Walter Scott, unimportant in itself, but shewing that the supposed

Reviser of Guy Mannering had, at an early period of life, been interested in the character of the Gypsies.

The information with respect to the Gypsies in England is extremely meagre, and of so vague a description as to be by no means interesting. It may be mentioned in general, that they are greatly more numerous there than in Scotland, and possess in greater purity the peculiar manners of the race.

He concludes with suggestions relative to the means of improving their condition and manners. He recommends that the children should be made to attend charity-schools, &c.; and that the boys should be apprenticed out to trades, and the girls sent to service. This is all very well; and much would no doubt be done, if the subject were brought fairly under the consideration of Parliament. Great alterations on long-established systems, are, in general, to be obtained only by an extended opinion of their expediency, and a widely-diffused and strongly-expressed desire of their attainment; and, till this takes place, I am not very sanguine of seeing much amelioration in the condition of the Gypsies. Mr H. has taken the best mode in his power of inciting the necessary spirit; and I hope that his exertions will be seconded by those who are desirous to promote the improvement of mankind, and who have the power of doing so in the case of the Gypsies: for it is evident, that the moral advancement of society is not so much to be looked for in great and sudden changes, as in the gradual amelioration of individual character.—I am, &c.

PTOLEMY.

ON THE WAR OF 1815.

For the Literary and Statistical Magazine for Scotland.

WHEN the Allies first denounced Bonaparte, on his return to France from Elba, and declared their intention of opposing, to the utmost of their power, any attempts which he might make to recover his former situation, the opinions of men in this country were, as usual, much divided. One party cried aloud for war; and the other recommended, that there should be no interference between the French people and their former Ruler. The faithless character of the Ex-Emperor working on the military spirit of the French, was insisted on, on the one side; and the other trumpeted forth his talents, the injustice of dictating to an independent nation, and the power of a people rising against encroachment.

The battle of Waterloo, while it at one blow put a finishing hand to the war, tended also to new-model, in some degree, if it did not alter, the opinions of people in this country; and, at any rate, threw a splendour around the measures of the Allies, which prevented them from being looked upon with a cool and steady eye. There were many who, comparing, without much nicety, the plans which they had formerly supported, with their result, saw in the one the principles of eternal justice, and in the other the finger of God; while others, who had still their little doubt as to the justice of the war, began, now that all was well over, to have their eyes opened upon its policy. Had these opinions been universal, there would not now have been any propriety in entering into a lengthened defence of the war.

It must be recollected, however, that not only were there loud cryings and predictions, and "seeing of visions, and dreaming of dreams," before the campaign in Flanders, but that even after its brilliant issue, there was a large party which, with consistency, reprobated the measures of the Allies; and that, while the battle of Waterloo was still talked of with enthusiasm, Lord Holland declared in the House of Lords, that disapproving, as he had always done, of the principle of the war, he could not express much congratulation for its success. When these opinions were entertained at that time, it was not to be expected that the present aspect of affairs would render them more moderate. The impressions resulting from success, which must affect every mind in a certain degree, have had time to subside; the measures consequent to that success have been fully developed; and peace has not come attended with that train of blessings which the sanguine had rashly expected. In the eyes of many, also, when they now look back on the events of the last five and twenty years, the chain does not seem to be broken; the last war, of a single campaign, appears joined to the long war which preceded it; and all their favourite maxims relative to the origin of the latter, rise up to prepossess their minds against the former.

In these circumstances, it will not, it is hoped, be considered either ill-timed or uninteresting, to devote a few pages to the examination of the justice and policy of the last war with France.

First, then, with regard to the justice of the war, there is an objection invariably stated *in limine*, of which it may be proper to get rid. Shall a nation, it is said, not

have the right of choosing its own government? This is a question which is plausible, and seems to carry in it something congenial to the common sense of mankind; for in this right of choice appears to be involved the whole happiness of the people. But this doctrine must be received with considerable limitation. And I would here state a well-known distinction, which I conceive to be essential, viz. that there is a wide difference between forcing a particular government upon a country, and saying to it, You shall not have this particular government which you desire.—Let us try this by the principles of morality between man and man.

A father can never be justified in forcing his son to follow a particular profession which he dislikes, because little good can be expected to accrue to either party from such a constraint. But a father has a perfect right, in certain cases, to prevent his son from embracing a profession for which he has a strong inclination. If, for example, a young man of rank should wish to become a petty artisan, and thus disgrace his family; or if the son of a man in an inferior station, and of small income, should aspire to a profession which requires an expensive education, and a large sum of money as the dues of entry—in such cases as these, there can be no doubt of the justice of the father's negative. I need hardly refer to a more delicate and interesting choice; and say, that though one has no right to force a son or daughter into a marriage, yet he is justifiable in preventing the one from marrying a strumpet, and the other a pickpocket.

When we advance from individuals to larger bodies of men, and examine the rules of justice which

ought to regulate the internal government of a nation, we shall find that the same remarks apply. If our Government were to give orders, that all its subjects were to dress in the costume of Turkey, it would assuredly be going beyond its legal powers. But it is perfectly just to make an act against the wearing of arms, even in that concealed and fashionable way to which, probably, the law itself gave rise. Nor can any one doubt, that our Legislature had a perfect right to prohibit the Highlanders from dressing in the particular costume of their country, if there were good ground for believing that it cherished remembrances inimical to the peace of the State. The policy of the measure might be doubted; but the title inherent in the Legislature, to limit, in this manner, the exercise of a natural right, when its exercise is dangerous, most certainly is undeniable.—Again, it has been deemed unjust and tyrannical, for a nation to oblige men to follow a particular profession. Every body knows, that colliers and salters were formerly restricted to particular mines, and were transferred along with these from hand to hand, as part of the property. This was justly considered as a remains of barbarism, and was at last abolished. Nor is the case of soldiers an exception to this part of the rule; for without resting on the absolute necessity of having an army, a man cannot be said to be forced into the ranks: he only stands his chance along with every unprivileged man in the country, and is constrained to serve himself, solely because he has not the means of procuring a substitute. While, however, the above doctrine is true, it has never been questioned, that a State has a right to prohibit its subjects from em-

bracing particular professions. I am not constrained to refer to the legislative enactments in all countries, against those whose taste leads them to acquire a livelihood by their dexterity in a crowded city, or by their courage on the highway. This would be an illustration by no means foreign from my purpose; but there are many others to which less exception can be had. The interference of the magistrates to prevent mendicancy, is a strong instance; because the profession here is certainly not one of the most seducing, and because its followers rest their claims on the good-will alone of the people. Another instance I may mention, is that of a patent: any man may be a maker of lamps, but no man except myself is allowed to be a maker of my patent lamp.—It would be tedious to multiply examples in support of the principle I have stated. Enough has surely been said to prove it; and it rests upon this ground, that though it is unjust to drive an individual into a situation in which he would most certainly be miserable, it is perfectly fair to hinder him from occupying one detrimental to his neighbour.

It will be at once seen, that these illustrations apply strongly to the case at issue. If the Allies wished to impose a government on France, they were wrong; because, by so doing, they would have trenched upon the happiness and security of every man in the country. But when they declared war to prevent the French from living under a government, which dear-bought experience had taught them to be adverse to the existence of freedom and social happiness in Europe, then they were perfectly justifiable in entering into that war. Napoleon had been advancing, for a course of years, in a track of con-

quest and spoliation. He had given away kingdoms with as lavish a hand as other monarchs bestow titles of honour; and as the discoverers of America sent home specimens of the gold, and rare productions of the New World, to whet the avarice of their employers, —so did he ransack palaces, and violate even the sacred temples of the living God, that he might accumulate in Paris, those curiosities and monuments of ancient and modern art, which their possessors held most valuable. One triumph only increased the appetite for more. Ambition grew in him into a restless and ungovernable lust of conquest, unchecked by any principle of morality, and despising at last the calls of common prudence. In a daring and profligate attack upon Russia, was this man successfully resisted; the nations of the Continent again recovered from their apathy; and Bonaparte was dethroned, and sent to Elba. The very next year he returns; and, aided by the good wishes of part of his former subjects, and the indifference or fear of the rest, he again seizes the reins of government in France. In these circumstances, will it seriously be maintained, that the Allies were unjustifiable in opposing his re-establishment on the throne, because, forsooth, the French wished him to reign over them?—In a similar case in private life, it would be perfectly just to apply for legal interference; and had there existed a Court of Kings, such as was proposed by Henry IV. this would have been a good case for their decision. But, as things exist, war is the only means of compelling a nation to be just. The French could not be summoned to the bar of a court, that their cause might be pleaded, and a bloodless execution follow on the sentence. And was

it to be expected, that after the experience which the Allies had had of the utter profligacy of Napoleon's character, and the terrible energies which he could call forth, that they were calmly to see their work rendered nugatory, because the French preferred a man fond of war to the peaceful descendant of their ancient kings?

The foregoing reasoning proceeds upon the idea, that the French nation was unanimous in wishing the return of the exile; and is sufficient, in my mind, to screen the Allies from the charge of injustice, even in that extreme view of the subject. But it must be kept in mind, that such a supposition is by no means supported by fact; but, on the contrary, that there existed in France a strong party devoted to the interests of the Bourbon family. It is impossible, I admit, to form any correct notion of the real strength of the parties; and if, even upon the levelling principles of French philosophy, we were inclined to number the people like a herd of cattle, and to esteem that party the stronger, which could cover a wider plain, or send the air with a louder clamour,—even on this supposition, there existed no data by which to arrive at a true estimate. But while this is true, I decidedly think, that they had had sufficient demonstrations of public opinion in that country to justify them in their conduct towards it. The French had shown the most ardent joy at the return of the Bourbon family in contradistinction to their Emperor; and as if on purpose to leave no doubt of their sentiments in the minds of the Allied Monarchs, the most powerful of them were themselves present at these rejoicings, and were thus enabled to see without any intervening cloud of ministerial intrigue and faction,

but with their own eyes, how gladly the return of the long exiled family was hailed by the French people. Upon what grounds, then, were they called upon to believe, that the current had run in an opposite direction, and that Bonaparte, who had been so coolly sacrificed by the nation, should at once have again become their favourite? Yet a certain class of politicians would have had the Allies to sit down and speculate; would have them to put the French down on paper, and then to draw lines and divide them into columns: "This man is a Protestant, and he must love Bonaparte,—that man bought two acres of an ancient baron's domain, and he must love Bonaparte very much; oh! they all love Bonaparte, and we have been dividing the good French nation from their anointed lord:—Whom God has joined together, we shall no longer put asunder." The folly of this reasoning requires no serious reply. Lord Liverpool, (and we have no reason to doubt his sincerity), stated lately in the House of Lords, his conviction, that the majority of the French people were hostile to Bonaparte; the Allies had good grounds for thinking so, and they therefore declared war, not against the nation, but against the usurper, and the army who supported him.

Another post in which the opponents of the war endeavour to entrench themselves, is the conduct of the Allies to Bonaparte during his exile. "You allured him, by certain stipulations, in his behalf, to enter into a treaty. You persuaded the man whom you feared, to abandon the kingdom which he had so long considered as his own; and when you had inveigled him to lay down his arms, you forgot your engagements. You guaranteed to him the payment of an an-

nual pension from France, and he did not receive it. You stipulated to make over Parma, Placentia, and Guastalla to his Empress, and these have been destined to other purposes. You allotted him the island of Elba at once as his kingdom and his prison, and you were intriguing to deprive him of his little sovereignty, and to remove him to a stronger place of confinement. Bonaparte has resisted your breach of faith, he has broken his part of the treaty only after you had broken yours, and you have no reason to complain, far less to declare war against him."

It may be remarked in general, that in the present state of our information, it is impossible to decide with any degree of certainty upon the charges above alluded to. The Congress was still engaged in settling the affairs of Europe, when Napoleon made his escape; and till a final arrangement had taken place, it was difficult to say how far the treaty with him was, or was not to be fulfilled. It is at all events evident, that by the course he pursued, he took the execution of justice into his own hands, and by breaking through the stipulations of the treaty, without waiting the result of proper remonstrances, he evidently shewed how eager he was to grasp at any appearance of injustice on the part of the Allies, to serve as a cover for his return to France. It was unfortunate that the Congress should have given any ground or the apology; but very few will be inclined to doubt, that had Bonaparte been sincere in his professions of desire to spare the blood of France, and of the rest of Europe, he would have followed a very different course from that which he pursued. It is however, as above hinted at, impossible to enter very fully into this plea of re-

tiation, when the very contradictory accounts which have been given respecting it are considered. This is of the less consequence, besides, when we reflect, that the Allies might enter with justice into the war, even although their conduct had given Bonaparte some grounds for rendering it necessary.

It would indeed be a monstrous doctrine to maintain, that, in the case either of individuals or nations, an incidental piece of injustice should call for complete non-resistance on the one part, and authorise all sorts of retaliation on the other. If the Allies were guilty of a breach of treaty, this might justify Bonaparte in disregarding his share of the stipulations, and might pledge them to a particular line of conduct, if the change of circumstances should again throw him into their power; but it could not surely impose upon them the duty of leaving him to his full swing, and of destroying, in one moment the fruits of such an enormous waste of blood and treasure. The Ex-Emperor of France had acted towards them all in the most unjust and tyrannical manner; they had at last succeeded in his overthrow, and in the first flush of victory, and to prevent an unnecessary waste of human life, they had agreed to bestow certain advantages upon him to which he certainly had no claim. Circumstances occurred which induced them to break through their own stipulations, (for that is our supposition), and the Corsican broke through his. The treaty was disregarded, and the parties returned to occupy the situation in which they had been before it was made. But when Bonaparte resumed the purple, the whole causes of the former war opened against him; he was again the invader of Spain and of Russia; the wrongs of Prussia

and of Austria again demanded vengeance; England saw the inveterate and unjust enemy of her commerce restored to power;—she saw Napoleon at the head of that army which had been vanquished, not annihilated—which had been humbled indeed, but on which humility had not wrought repentance. And justice demanded, that he should be punished for his former deeds, and deprived of the power to renew the miseries of Europe.

Having thus endeavoured to prove, that the Allies acted justly in the measures which they pursued against the usurper, I now proceed to show, that these measures were recommended by the principles of the soundest policy.

The first thing here that seems to demand attention, is, whether the return of Bonaparte was dangerous to the repose of the world. If the punishment which this man had undergone, had produced repentance; if in the process the coarser particles had been expelled, and a pure sublimate only had remained; if, in short, Napoleon, metamorphosed into a peaceful and virtuous character, had been chosen by the French nation in preference to the ancient family,—I cannot see that the Allies would have been called upon, (however justly they might have done so), to enter into a crusade against him.

But assuredly the Allies had good grounds for doubting on the matter of this reformation. Independently of other facts, such a regeneration would have looked very like a miracle, and, in the present times, we could hardly expect that Saul of Tarsus should so suddenly have become an apostle. Was it to be believed, that a few months banishment to Elba had changed the crimson of the Corsican's character into

wool? It must not be forgotten, that his banishment was the fruit of his degradation. He did not retire into a voluntary and honourable exile; before he went to Elba, his ambitious designs were blasted; his military glory was obscured; his usurped crown was torn from his brow; and his iron sceptre wrenched from his hand. And was it to be supposed, that there were no evil passions rankling in his breast, or that he looked with other feelings than those of rage and revenge, on the authors of his temporary fall? Even upon their general knowledge, therefore, of the Corsican's character, it would have been foolish in the extreme, had the Allies permitted him to maintain quiet possession of the throne of France.

But I should be acting unjustly towards the Allies, did I rest their justification upon the character alone of Bonaparte, however strong such a one undoubtedly is. There are other presumptions, and other facts, which prove to a demonstration, that his return was dangerous. And, indeed, I cannot see how the believers in his reform, can reconcile the fact itself of his return with their faith in his regeneration. As long as he remained quietly in the possession of his narrow dominions, and continued to fulfil conscientiously the treaty founded upon his abdication, it might justly have been said, that he was contented to be no longer the disturber of Europe. The moment of his return, however, completely destroyed this presumption. Men's minds went naturally back to the beginning, and saw the foundation of his future re-appearance laid on the very deed which sealed his abdication. They saw, in the boasted pistol of Marshal Ney, nothing but a flattering hope of his again assuming the French government; and in the choice of Elba, the selection of a

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convenient station, from which to make a descent upon France. After his return, too, many circumstances came out which could hardly have been known before, because, till that event happened, concealment was necessary, but not after it. It was now evident, that there had existed almost from the commencement of the Revolution, an organized plot for producing a counter-revolution; the imperialists, it seems, had symbols and watchwords, and looked for the re-appearance of their leader in spring, with as firm a confidence as the farmer does for the natural vegetation.

The enemies of the war exult in all these things, and ask how our worthy negotiators could overlook those obvious facts and considerations. The island of Elba has become as good a laughing-stock as the philosopher's stone. In all this they show their capacity to predict, so to speak, after the event has been fulfilled. It must be owned, indeed, that the Allies discovered some want of foresight in sending the Emperor to Elba. But it should be recollected, that they considered Napoleon to be more universally odious to the French than he actually was, and that they were anxious to get rid of him with as little loss of time, and as little chance of further bloodshed, as possible. While this is true, it is curious to observe, with what consistency the opponents of the war found upon the facts now alluded to. They magnify the treachery of Bonaparte, and yet they cannot see how strongly this fact militates against any idea of a reformation in his character. And while they ridicule the generous part which the Allies acted towards him, they would have this very generosity to preclude them from following out the plans of just vengeance against him who

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had broken his faith, and trampled on their kindness.

But it has been said, that his actions demonstrated how much his principles were altered and improved; and that, allowing his moral character to be the same, he showed plainly how much he reprobated his former schemes of ambition. The debauchee, I suppose, may still retain his tendency to wine, though the headache arising from last night's debauch, should prompt him to form resolutions of future sobriety. But what proofs are brought of this change of sentiment in Bonaparte? Are we to look for them in the abolition of the slave-trade, one of the earliest measures of his new reign? They are truly charitable who would consider a measure like this as the pledge of a change of system. Is it forgotten, that the government of Louis had resisted the innovation, and had on that account rendered themselves unpopular? and that therefore it was obviously good policy in the Emperor to carry through a popular measure which his rival had resisted. The fact itself, of its being done at a time when affairs of a nature much more urgent demanded attention, is sufficient to expose the motive which prompted to it. This obvious system of policy pervaded all France; and the petty shopkeeper, who changed the letters on his sign from *Royale* to *Imperiale*, was as much actuated by it as the Emperor on the throne.

This reasoning strikes at every liberal measure of the usurper. He granted an apparently free constitution to the French; he was contented with being the first, instead of the sole ruler of France, and he established the liberty of the press. But can any one be astonished at his catching at every branch or post, when he recollects the slippery ground on which he stood. He had returned to usurp a throne

in the face of all the powers in Europe, and would he not endeavour to exhibit a moderation and reform suited to soften their resentment, or to divide them? He came to sway the sceptre of a kingdom which could look upon him only as another Helen, the object of admiration indeed, but the forerunner of a tremendous war,—and would he not try to conciliate the people, by making them contrast the liberality of his measures, with the caution, to call it no worse, of his rivals?

But fortunately for the justification of the Allies, we have something more than bare presumptions to justify us in supposing, that Napoleon had undergone no material change during his banishment. The proclamations which he issued on his return, were sufficient to establish his personal identity. One of them, addressed to the soldiers, contained the same inflated language, and the same sentiments which they had long been accustomed to admire under the former reign of their Emperor. "Soldiers, you are not conquered," it begins, and then goes on to enumerate the victories which their valour had won, and to allude, in sufficiently broad terms, to the necessity of redeeming themselves from their recent losses. On his resuming the purple, he discovered the same love for military affairs; he spent much of his time at reviews, and was anxious to strengthen himself in the affections of his soldiers, by mingling familiarly with them in the ranks, and endeavouring to recognize those who had formerly served under his banners. In his imperious conduct to the Swiss officer who refused to march out his regiment to these reviews, we recognize the despotic character of the Emperor. Even while courting Carnot, and contracting his mouth for the pronunciation of the new constitutional language, his

former sentiments would ever and anon break forth. And his whole conduct, in short, reminds one of part of Satan's speech after he had escaped from hell :

" ——— ~~Easy~~ would recant
Vows made in pain, as violent and void ;
For never can true reconciliation grow,
Where wounds of deadly hate have pierced
so deep."

I may add, that there is a view of this part of the subject, which to many will appear to supersede the necessity of a lengthened proof. It is, that the Allies were not called upon to make any critical investigation into the reality of this new birth. Bonaparte came back to occupy that station whence he had been able to roll down a flood of misery on the nations; and it would have been worse than madness, had they permitted him, upon any theoretic speculation, to keep possession of the sluices which he might again open to deluge all Europe.

But if we would appreciate fully the danger to the repose and safety of Europe resulting from this counter-revolution, we must look not only to the character of Bonaparte, but to that of the French nation. The intermixture of one poisonous ingredient in a compound, often renders the whole mass deleterious; and thus, even upon the supposition of a reformation in the Corsican's character, there might exist a spirit in France, or in the dominant party in France, which comes to the same thing, which would be able to impel him to measures contrary to his better judgment. And if, as is most likely, this man remained the same, and a corresponding spirit existed in that country, could a stronger proof be demanded of the danger arising from the re-establishment of the imperial government in France ?

That a dangerous spirit did exist

in the *great nation*, is, I think, indubitable, and will appear evident, by glancing for a moment at the chain of events which led to the downfall of the imperial dynasty, and then ushered in its re-establishment. By attending too much to their own interest, under the specious title of the rights of man, the French had found means to overlook the rights of the tangible and untheoretical communities of men which existed around them. In other words, they preached up brotherly love, till they had embroiled almost all the nations of the continent. To this naturally enough succeeded a thirst for conquest and glory, and on these did Napoleon Bonaparte, aided by favourable circumstances, found his military despotism. Glory became then the watchword in France. For this were the young men marched to battle, under the terrors of a cruel conscription; for this were nations attacked, without provocation, and plundered without mercy; and for this were kings dethroned, to make way for the brothers and minions of Bonaparte, as the tragedy is succeeded by the farce. France, in short, was become a military nation, and her armies were the scourges of all the surrounding countries. This state of things continued till it became intolerable. The trumpet of England was at last successful in awakening the slumbering energies of all Europe. The Continental Powers arose with an irresistible impulse from their torpor; and, in a single campaign, the power of France was trodden under their feet, and her laurels withered. It was then that Napoleon was deposed, and Louis placed upon the throne of his ancestors, apparently by the French nation itself, which, relieved from imminent destruction, and fond of novelty, hailed his return with en-

thusiasm. To this excitation succeeded the languor of repose, and to the languor of repose, a restless desire of change. The exile of Elba seized the suspicious moment, and made his gay holiday-excursion into France; and, seated in his open chariot, and exposing his breast to the bayonets of his faithful soldiers, did enter into the good city of Paris, and did resume his seat upon the throne of France.

In these circumstances, it appears extravagant to suppose, that no danger lurked in the return of Bonaparte; or that the mutual action and re-action of the character of the French, and his own character, was not likely to produce an explosion. Since the first downfall of the Emperor, we have acquired much insight into the nature of the public mind in France. We had formerly concluded, that the Emperor must have ruled that country by the strong engine of military force alone, and that his arbitrary measures must have rendered him odious to the great mass of the people. We now find, that Glory was the god whom they worshipped; that vanity was their ruling passion; and that they cheerfully submitted to almost all kinds of privations, if these led the way to additional conquests, and to new trophies of victory.—If this be the real character of the French, it is easy to conceive what were the feelings which their degradation had produced, and for what purposes the return of Bonaparte was so eagerly wished by the army.

It has been doubted how far Napoleon was the choice of the French nation, when he returned from Elba. That there was a strong party in favour of Louis XVIII. is unquestionable; and as little can it be doubted, that there was a respectable party, hostile at once to the Bourbon and Imperial dynasties, who would have preferred the ab-

sence of Bonaparte; and this partly on account of his own character, and partly because they foresaw a decided opposition from the Allies. But then they dreaded the Bourbon policy; and they saw no way of bringing about a change so easily as by recalling the Ex-Emperor. The bow which had been forced from its accustomed curvature, would resume its former shape more readily than any other. Bonaparte would form a centre round which they could rally, and would naturally resume that ascendancy to which his abilities and his former rank entitled him. But we should err widely did we suppose, that this was the character of the ruling party in France. It is vain to deny, that that party was the army; that a military spirit was predominant in the nation; and that whoever was at the head of the government, must have been acted upon by its influence.—If, then, this army was so instrumental in replacing their favourite leader on the throne, what, it may be asked, was their motive for doing so? Was it, that he might have an opportunity of reducing to practice a system of just and peaceful maxims, which he had concocted in Elba? Was it that he who had best taught them to use their swords, might shew them the readiest mode of changing them into ploughshares? —Many, grounding their opinions more on common sense than on fine-spun theories, may perhaps be inclined to believe, that the French army demanded very different conduct from their Emperor; that it was disgusted with the inaction of peace; and panted for the recovery of the fair provinces which they had lost, and of the military renown which, if not destroyed, required at least to be gilded anew. Even upon the supposition, therefore, of a change of character in Bonaparte,

(a thing not to be credited), there still existed an army, and a military spirit, compared to which, as Lord Castlereagh said in the House of Commons, Napoleon was a mere drop in the bucket. The army was the mine full of combustibles, the train was already laid, and Bonaparte was the spark which was required to kindle it.

But it has been said, that there was a new government in France; that the will of the Emperor was no longer law; but that a grave and dignified Assembly of the Peers, and Representatives of the Commons of France, was thereafter to form a check upon the Imperial power. I am perfectly aware, that the Chambers had an influence which no similar assembly had enjoyed in France for a long course of years; and that there existed in that Assembly a spirit by no means favourable to the power of the Emperor. But it was certainly problematical, how far such a body of men, even allowing them the desire, could have resisted the influence of the army; and it is very doubtful, how far they would have acted towards the Allies in a way consistent with the preservation of peace. We have seen too many instances of the meddling and ambitious principles of Jacobinical Assemblies, to feel disposed to intrust them with power founded on the breach of a solemn treaty, and with a man like Bonaparte for their leader.

But we must go a step further than this, and attend to the relative situations of Bonaparte and that Assembly. I have already stated, that it was the obvious policy of the Emperor to appear as the choice of the people,—both to give the Allies less pretence for interference, and to stimulate the French to greater exertions in his defence. But it appears to me, that had the Allies consented to his con-

tinuance on the French throne, this very circumstance of a free government would have precipitated, instead of retarding, the ambitious schemes of the Corsican. Was it to be believed, that Bonaparte would sit down contented with acting as a sort of puppet, whereof the Chambers were to pull the wires? Yet such he must undoubtedly have considered to be his situation, compared with the despotic power which he had formerly enjoyed. In these circumstances, the best way for acquiring his ancient influence was to court the army, an engine already sufficiently devoted to him. He would have found himself nowhere so powerful as in the field; and he would have looked to foreign victories as the forerunners of unlimited authority at home.

Having now, I hope, sufficiently demonstrated, that there was no chance of a secure or lasting peace while Bonaparte was at the head of affairs in France; I proceed to the task—certainly not a very difficult one—of proving, that there could not have existed circumstances which rendered a successful war against him more certain.

And, *first*, if we look to the state in which France was at the time. Her resources had been drained during the course of a long war, which had latterly been a losing game for Bonaparte, and at the end of which he had seemed resolved to hazard his whole remaining fortune upon a single cast.—France was accordingly exhausted, to a great degree, of men and money; and the return of the Bourbons, however it had electrified that sensitive people, could not at once recruit their finances, or repair the waste of a long and bloody war. It is true, that an immense number of veterans had been disgorged into France from the prisons of her enemies; but though these

were doubtless a great increase of strength, it should be kept in mind that they would have been no less formidable, but, on the contrary, better organized, when Napoleon should have found an opportunity for renewing hostilities; and that, in the mean time, they disseminated in the country idle and dissolute habits, the fruit of their captivity.

But while France was thus weak in her resources, she was no less decayed in her spirit. She was no longer that France which could anoint upstarts with the oil of kings, and whose armies could march in triumph from the Loire to the Danube and the Vistula. The spell of her military invincibility was broken; the purity of her virgin territory had been violated; her laurels were no longer green. She still smarted, in short, under the pains of defeat; and her sons still remembered the dash of the terrible Cossacks, and the charge of the Sans Culottes Montagnards. She had still a restless desire for war; but she had lost part of that confidence which is the surest pledge of victory; and the distracted state of parties and feelings in France, added greatly to the difficulties of the Usurper. No time could, therefore, have been better chosen for leading out the armies of Europe against her.

While France was thus unfortunately situated, the Allies could never have hoped to occupy a more commanding position than that which they then held. They were strong in the feelings of their armies: Their soldiers knew what it was to conquer, for they had driven the French before them to the very gates of Paris. They were inured to the hardships of war; and the languor of a long peace had not yet intervened to relax, in any degree, their military habits. Not yet had

they forgotten that the French were their enemies. Moscow had not yet emerged from the ashes of her burning; the plains of Dresden and Leipsic still bore the marks of a French army. The soldiers were told, that the fruit of all their toils and victories was "nipped in the ripening;" and that the desolator of Europe had again mounted the throne of France, in the face of that treaty which their swords had dictated.—In all these particulars, we see the germ of a spirit which the wiser politicians of the day deemed unconquerable, and on which they staked the fate of Europe.

While the Allies were thus strong in the feelings of their soldiers, they were no less so in the talents of their generals. And it must not be forgotten, that they were not to engage in a new warfare, in which they might be opposed by an enemy practising different tactics. The Romans, who had triumphed over their Italian neighbours, were unable to resist the savage fury and painted countenances of the Gauls; and Hannibal was overcome by the caution of Fabius. But in the present case, the Allies had only a conquered enemy to oppose; their generals were acquainted with the modes of French warfare, and on the theatre of the war many of them had already acted. It should be mentioned, besides, that they were the personal friends of each other; and that each knowing his own rank, fell without difficulty into his proper place, and formed part of a compacted whole.

But these are mere advantages attending the union of the Allied Powers, and must not make us overlook the important fact of that union itself. It has happily not been often necessary, that Europe should unite against the overgrown power of an individual member of her republic. But, from a variety

of causes, unnecessary to be discussed here, France had acquired an influence which was destructive of any thing like an equilibrium: and were I disposed to compare great things with small, I should say, that Europe had so far lost her balance on the wire, that the motion of a hand or a foot could not save her, but that she required a vehement struggle, a convulsive motion of the whole body, to bring her back to a proper balance. This effort had been made, and had been successful, but the return of Bonaparte again endangered her safety; and upon the rational supposition of his character remaining unchanged, we are to consider, whether it was better, on the principles of common prudence, to oppose him at that auspicious moment, or when he should be inclined to "let loose his red right hand to plague us." There never could have been a better opportunity for overwhelming him, but there might have been a worse. Were the Allies to remain true to their union? Were French negotiators extinct? Were there no tempting baits to offer? Or were there not, indeed, jealousies already springing up in the Congress?—In a few years, there would probably have been a war with France, backed by some of the great nations of the Continent. Yet in spite of these obvious considerations, we were, forsooth, to sit down contented till Napoleon had organised his resources, and formed alliances, and then to meet him in a glorious war. We were not to hit him on the ground, or push him too much against the ropes, but to give him good vantage-ground, and the sun and the wind to boot.

I have heard many respectable people, who, in their great love for maintaining peace, would have been contented to have seen her dressed in the accoutrements of war; or,

without metaphor, who deemed an armed neutrality vastly superior to a state of open hostility. Indeed there were few who did not believe, that in dealing with Bonaparte, the strongest securities were necessary, and that the Allies would have been unjustifiable, had they not reared up a strong bulwark to deter him from making encroachments. Yet surely such a state of things is not much preferable to open war; it is as if a man should choose to endure a long course of pain and physic, rather than the momentary torture of an operation. Those very people, too, who recommended such a line of conduct, were they who declaim most violently against the danger of fostering a military spirit, forgetting, that an armed neutrality is the finest nursery for war. Besides, when people are prepared for fighting, they will ever be wishing to try their strength; and when, to these considerations, we add the enormous expense of military establishments, their tendency to fetter and destroy liberty, the immorality resulting from them when they exist in a state of repose, and the fact, that even after all, war would probably have been the consequence,—we shall surely be inclined to think, that even the hazards of a widely extended warfare were to be preferred to a peace so expensive and so precarious.

There is only one other point on which I had intended to say a few words; viz. the individual policy, so to speak, of Great Britain, with respect to the state of things on the return of Bonaparte. I have, however, trespassed too long on your patience already; and indeed I am convinced, that the propriety, or rather the necessity, of her co-operating with her Allies, cannot be seriously disputed.

These are the considerations

which have led me to believe that the last war was just and necessary, and which I had an opportunity of stating in a different form, while its result was still in a state of uncertainty.—They will not have much weight with men who consider that it was waged for the support of a tyrannical system in Europe, and that it has greatly added to the almost unsupportable distresses which the former war had entailed upon us. My object, however, will be gained, if I assist in directing the minds of the more impartial of your readers, to contrast in a favourable manner that security, and those prospects of a durable peace, which they now enjoy, with the state of jealousy and apprehension which, by the re-establishment of the Imperial dynasty in France, would have been superadded to the distresses inseparable from the conclusion of a long and widely-extended war.

M—L—c.

MODERN CRITICISM.

—BONAPARTE.

IN my former letter, which you have published in your first Number, I had occasion to hint to you, that our best critics, whose professional business it is, to appreciate the taste, genius, and learning displayed in the authors of the day, think it also incumbent on them to discuss political questions, and devote themselves to the purposes of a party. Without considering at present, whether in so doing they are departing from the dignity of that literary censorship which critics assume to themselves over the taste and manners of the world, I may be allowed to say, that they contrive to make this part of their works

very amusing, and that there is more of what may be called genuine reviewing, wit and humour, discovered in such discussions, than when they devote their labours to the more serious and important business of their arduous profession. We cannot decently quarrel with an author for wanting understanding and good taste. We might as well ridicule him in good company for his deficiency of limbs or eye-sight; but if, along with the weakness of his mind, he should be found to be a Whig or a Tory, a supporter of good government, or a friend to democracy, he may then very fairly be censured by one critic and praised by another.

It is to a fact of this kind, connected with a very important character, that I shall direct the attention of your readers in my second attempt to delineate the nature and excellency of modern criticism. In the last Number of the two Reviews of the greatest eminence, and published nearly at the same time, though dated, one in December and the other in February, we find the labours of some of their able conductors directed to the same work, viz. to Mr Warden's Letters from St Helena. I make no apology for bringing this work again before the public; not only because the price of the book precludes it from general circulation, but because I have formed an opinion of it in some respects different from the reviewers on both sides. To those who have had an opportunity of reading both the reviews, it must have been evident, that the one is not a reply to the other, but that the writers have given their uncontrouled sentiments of the book, and of the hero who forms its ground-work.

Although the information contained in this book had been of less consequence than it is, it must have

been still very interesting, to have obtained, from one who had a good opportunity, some account of the conversation, the behaviour, and the vindication from himself and his suite, of a person with whom the history of the nations of Europe has been connected for twenty years,—of one who held the highest rank, who excited the greatest terrors, and who, if we believe the reviews before us, for the purpose of gratifying a selfish ambition, was guilty of the greatest crimes.

The character of Bonaparte, separated from the political motives by which he was actuated, is now pretty fully before the public; and I have no hesitation in saying, that his friends in this country, in his present circumstances, may be excused for laying hold of every kind of extenuation for conduct admitted by himself, and to apologize for which a great degree of ingenuity is necessary. I confess, however, that I am unable to discover on what grounds the friends of liberty in Great Britain have been so eager to vindicate and praise the late Emperor of France. Suppose the object of our reformers to be fully attained, and suppose, which would very probably happen, that the perfect government, which they have now in idea, were invaded and trampled upon by an adventurer; in such circumstances, would they cling to him as the last hope of aspiring liberty? Would they do in their own case what they have done with regard to another country, when their old friends were the sufferers, and when this adventurer had trampled their rights, their universal suffrage, their representation, and their constitutions of all kinds, under his feet? The events which have lately happened, the fall of the Emperor, and the discoveries which have been made of his conduct as a politician, a soldier, and

a man, have considerably lowered the tone of his friends and admirers. To illustrate this observation, I shall, in the first instance, attend to the manner in which *our* Review now speaks of Bonaparte in their remarks on Warden's Letters; afterwards, I shall consider the letters themselves; and finally, attend to the accounts given of Mr Warden by the London Quarterly Review.

The most valuable and entertaining part of this article in the Edinburgh Review, is the outline of the public and political life of Napoleon; and from it I shall select the particular expressions which contain the defects of his character, and the extenuation of his friends; or, in other words, their censure and their praise. At an early period of his life, he was not entirely destitute of the feelings of humanity. After Toulon was evacuated by the Allies, when he was shewing the works and the operations of the siege to his brother Louis; and particularly, when pointing out the fresh graves of a part of the army which had been sacrificed by the ignorance of the person who commanded the attack, he is said to have addressed him in these remarkable words: "*Tenez, jeune homme; learn from this scene, that it is not less a matter of conscience than of prudence, for a military man to have studied well his profession. For, had the wretch who led these brave fellows to the fort, understood his duty, many of them would be now enjoying life, and serving their country.*"—These words he uttered with great emotion, and with tears standing in his eyes. "How strange it seems," adds the Reviewer, "that one who had naturally these strong sentiments of humanity, should have been the cause of so much havoc and destruction in the world! The officer at Toulon sacrificed hun-

dreds to his ignorance ; how many thousands have perished in Spain, Russia, and Germany, victims to the ambition and wilfulness of Napoleon !"—Edin. Review, p. 169.

His campaign in Italy followed soon after, and though the Reviewer does not follow him through its brilliant history, yet he states it to be the most splendid and least exceptionable period of his political career. "In one year he drove the Germans from the shores of the Mediterranean to the front of Carintha, defeated and dispersed their armies, and gave peace to the Continent. His least glory was that of a conqueror. Not to speak of the civil institutions in Lombardy, by which he did every thing in his power to secure the happiness and independence of the new republic he had erected, he shewed himself on every occasion the sincere and earnest friend of peace, and merited, if he has not obtained, the praise of being the first man in authority under the French Republic, who set limits to its aggrandizement, and *honestly* endeavoured to restore tranquillity to the world," p. 471.

He was then blamed by men of a truly republican spirit, for the indulgence he shewed to the Pope, for his moderation, and for concluding the peace of Campo Formio, in opposition to the secret orders and positive instructions of the Directory. So pacific were his dispositions, and so excellent his general character at that period, that the Reviewers say, "If he fell into an error, it was by indulging hopes, in which every good man was willing to participate."

This is one side of the picture, in which the amiable traits of this extraordinary character are brought into view ; in which we see his conduct without his motives, and in which his failings seemed to have

leaned to the side of mercy. Let us for a moment contemplate the other side, delineated by the same historians of his life.

"But, splendid as were the achievements, and great as were at this time the merits of Napoleon as a warrior, a legislator, and a peace-maker, it is impossible to bestow upon them, even then, *our* unmixed commendation. The tone in which he offered liberty to the Italians, was that of Kaled propagating his religion by the sword ; converts were praised, protected, and encouraged, but infidels, that rejected his mission, and resisted his arms, were given up without mercy to military execution," that is, agreeably to his own language on another occasion, "*il n'avait d'autre moyen que les tuer*." This is one of the reasons why the Reviewers could not then, even when he was so highly respectable as a warrior, a legislator, and a peace-maker, give him their commendation without some mixture of censure. They express themselves with great caution and delicacy ; but it is evident, they blame him for planting the tree of liberty at the point of the bayonet, and watering it with the blood of those who did not wish to be free.

Another, and a greater stain on his character after the peace of Campo Formio, was his conduct towards Venice. He admitted, according to the Reviewers, a secret article into the preliminaries, which secured the cession of that state to the House of Austria ; and then, with no pretext for just invasion, and by holding intercourse with the disaffected, the friends of liberty of course, and his own friends, he attempted to get possession of the capital without resistance ; not for the purpose of restoring liberty to the people, by putting to death all who would not

accept of it, but with an intention of coolly and deliberately delivering them over to the harsh, haughty, and rapacious gripe of the Austrians. This the Reviewers very justly call a complicated act of treachery and injustice; but they attempt to lessen Napoleon's share of the blame, by dividing it with the Emperor of Germany. Their own words are, "It may be difficult to say, whether Napoleon or the Emperor of Germany was most to blame. The one betrayed, the other accepted the spoils of a friend. The difference was, that the Austrians had no character to lose, no reputation to forfeit." I humbly apprehend there is a greater difference than this. The relative situation of the French and Austrians at the peace of Campo Formio, permitted Bonaparte to assume a higher tone than his antagonist. Cessions made to France, and compensations to Austria, were more immediately under the controul of the victor. This atrocious action was with him matter of choice; and to attempt to vindicate him, is to allow one man to plunder another, that he may pay his debt to a third. But if what is asserted be the only difference, then it will be allowed, that the excellent and boasted character of Napoleon was here lost.

He has been also reproached, adds the Reviewer, with having corrupted, during his Italian campaign, not the discipline, but the tone and character of his army, by protecting and encouraging his generals in the most scandalous pillage and extortion; and in which they quickly became as great proficients as the commissioners of the Convention itself. We know the facts, that from this period the French armies were without principle, and many of their officers without the spirit or conduct of sol-

diers or gentlemen; or, in the words of the Review, that they were protected and encouraged in the most scandalous pillage and extortion. We learn from this passage, that the Convention began this detestable work, and that the general of their creation adopted it, and encouraged the army to carry it on; and thereby brought that under a licentious military execution, which before had the appearance of a legal exaction.

It was this army, too, which the Reviewers say gave the first example of military interference in the political concerns of the interior. Addresses from his army, encouraged by himself, were sent to the government, complaining, in language most indecorous and unconstitutional, of the majority of the legislature. "It was the design of Napoleon, to have followed up these addresses, by marching with part of his army to Paris, on pretence of supporting the Directory and the Republic, but with the intention of procuring for himself a principal share of the government." The triumph of the Directory in the Revolution of Fructidor, gave the general of the army of Italy no pretence for crossing the Alps with his troops; but, according to Melzi, "it was ever his custom to speak with contempt of the Directory; and when commenting on their supineness and blunders, he used to remark, that if any man could combine the new system of France with a military government, he might raise that country to a high rank among nations, and maintain it in that elevation."

I feel personally the indelicacy, and even cruelty, of exposing the guilt and crimes of an enemy when he is fallen from his high estate. I rejoice as much as any man in the deliverance of the civilized world

from the grasp of his ambition; and if his friends would let him rest, I should wish him all happiness in a situation in which he can do no harm; but if I were in his place, I declare freely, that it would be easier to bear the resentment and reproach of all who have been oppressed by him, than to have such a vindication of character, and extenuation of guilt.

After considering, as carefully as I am able, this least exceptionable part of his political career, I see nothing in it deserving the approbation of an honest man, and nothing which ought to excite the admiration of a soldier, except alone the ability displayed in leading an enthusiastic army to victory. How can it be known, that at this period Napoleon had any sincere desire to set limits to the aggrandizement of the French Republic, or to restore tranquillity to the world? The peace of Campo Formio was against the secret orders and positive instructions of the Directory; he knew that it was a peace which could not be maintained, and at the very same time he was preparing to bring his army to Paris, and declaring openly, that by a military government France might be raised to a high rank among the nations of Europe. This very army he was preparing, by corrupting them, for every act of licentiousness. And in addition to all this, when he was forming republics, and, agreeably to the spirit of the times, offering French liberty to the Italians, he deliberately, and without mercy, put every man to death who would not accept of it. These were the splendid achievements and great merits of Napoleon, as a warrior, a legislator, and a peacemaker, during his first campaign; and I do not wonder that the historian of such transactions should

find it impossible to bestow upon them his unmixed commendation.

The political rulers of France, at this period, were afraid of their general, and therefore they wished him to carry on the war, rather than bring the army which he was corrupting against themselves. The general, on the other hand, wished to have a share in the government, and therefore he made peace, contrary to the secret orders of the Directory. According to his own calculation, provided he had any pretence for it, he could employ the army with more effect in Paris, than against the Austrians; and of course he is hailed by those who worship him, as the first man in authority who set limits to the aggrandizement of the French Republic, and who honestly endeavoured to restore tranquillity to the world.

The providence of God put it in his power, at this time, and afterwards, to have given peace to Europe on moderate and proper terms, just as he had it in his power to have given political freedom to France: "But other thoughts than these, as the Reviewers well observe, occupied the mind of Napoleon,—his views were all personal and selfish." If this was the character of the man, when it was fully unfolded, and with the nation which honoured him, what reason have we to believe, that he was honestly desirous of peace in the various treaties which he made with its enemies? Was his selfishness confined to the French? Was his ambition ever satiated by victory? Were his views ever limited to any thing short of universal empire? Were not his treaties of peace always more advantageous to himself than the continuance of warfare? It is admitted, and he now boasts of it, that he did not use



his victories to the extent of seizing the whole sovereignty of those empires whose armies he had conquered. He had political sagacity enough to know precisely the accession of power and territory which suited his circumstances. It is much easier to over-run a country than to govern it. His maxims of policy, therefore, were to seize on Europe by piece-meal, to change the form of its governments by degrees, to accustom every new acquisition of territory to submit to the sovereignty of France, and at his leisure and conveniency to seize on the whole. To secure success to this extensive plan of subjugation, he employed every mean of open warfare, and of secret intrigue, of pretended treaties of peace, of impudent boastings, and of low cunning. The generosity exhibited in his treaties of peace, consisted simply in his not taking what would have been imprudent and inconvenient to himself to have taken; and at the same time they were always clogged with conditions which the other contracting party had not power to execute, or which involved in them a new war. After this, we are gravely told by Napoleon himself, and his friends in this country, that, except in one instance, he was never the aggressor; but that, with the best intentions, he went on to conquer Europe, because they would not let him alone, and compelled him to act on the defensive.

But to return to the Review. The Directory, though supine and blundering, had sagacity enough to perceive, that their general, if not employed abroad, would be dangerous to their existence at home; and therefore, to be free of his influence over the army, and of the army itself, their business was to find them work. Their first attempt was, to separate him from

the army, by making him one of the commissioners to Rastadt, for the final pacification of the Continent. "But he soon discovered, that the negotiation was a mere farce, and that the Directory had no serious intentions of peace. He was next appointed to command the expedition against England; but he saw the folly of the enterprise, and withdrew from it." A project was now resumed for the invasion of Egypt, and the command of the expedition was proposed to him. To use the language of the Review, "No war could be more unjust. France was at peace with the Ottoman Porte, the nominal sovereign of Egypt, and had no pretence of quarrel with the Beys, the real masters of the country. But this consideration was not sufficient to deter the general, and was little calculated to make impression on the government that employed him."

But how did he behave in Egypt? "He made war," we are told, "on the same principles as in Italy, but in a style more oriental and despotic. He had to deal with treacherous and ferocious enemies, and he punished their perfidy and inhumanity with a severity and cruelty borrowed from themselves." With regard to this it may be admitted, that the enemies whom he excited to take up arms against him in Egypt, were as little acquainted with the laws of civilized warfare, as with the military tactics of Europe; and perhaps it was difficult, and not to be expected, that they could change their perfidious and cruel habits as soon as they came in contact with the politeness and discipline of a French army. There was something perfidious and unjust in attacking them at all, and therefore they might be less scrupulous about the means of defence. But without trusting to

supposition, the greatest difficulty is, to shew, that in departing from the common modes of warfare, the French army, encouraged by their general, were not here, as they were elsewhere, the aggressors. At any rate, if the Egyptian army set them the example, the French under Bonaparte did not fail to improve on it. Let us read the account of this transaction in the Edinburgh Review: "The inhabitants of Cairo having risen against his garrison, he was not content with punishing those taken with arms in their hands; but suspecting the priests to have been the secret movers of the insurrection, he collected them, to the number of two hundred, and ordered them to be shot." Such conduct, they admit, is plainly unjustifiable, and therefore they content themselves with offering some palliation. There is no occasion either to excuse or condemn it. The simple statement of the fact is, that the inhabitants of Cairo assembled in arms to attack the French garrison, which they believed to be unjustly placed there, and the general not only put those to death who openly attacked his usurped authority, but he collected the most respectable part of the community, whom he *suspected* of having secretly prompted the insurgents, and put them to death also. Independently of any rhetorical attempt to palliate such conduct, it will go with its own force to every man's bosom, and it will tell him, that he who could be guilty of it is an enemy to mankind, and never to be trusted.

This instance of cruelty and injustice, is certainly the most highly furnished of any with which Bonaparte is blamed during his residence in Egypt and the neighbourhood. Not to mention the "minor accusations against his conduct, however, there are other facts which

have been mentioned as among the deepest and most heinous of his offences." The Reviewers select four, viz. the massacre of his prisoners at Jaffa; the poisoning of his sick at Acre; his pretended conversion to Mahometanism; and his desertion of his army. The two last might have been classed among the minor accusations, in so far as, in point of magnitude or criminality, they are not to be compared with the two first. With regard to one of them, his pretended conversion, I am willing to admit with the Reviewer, "that it was a low artifice, the device of a cunning, not the recourse of an elevated mind;" and also, that when we consider his infidelity to all religion, we may add this species of mean hypocrisy, without much injury, to his character. Like one of the heroes of Moliere, whom he represents as guilty of every mortal sin, and hypocrisy last, it made him more dangerous, and gave mankind less reason to confide in any future profession which his circumstances should make necessary; but along with this, I have no objection to give its full weight to the apology of the Reviewer, which is, "that we must consider the infidelity then openly professed in France, and recollect, that Napoleon, bred in camps, and educated in the revolution, must have imbibed the loose notions of religion that generally prevailed, at that time, among his countrymen." The seeds of the Revolution, in this instance, were sown in a good soil, and produced a plentiful crop. His desertion of the army I shall believe to be a military offence, and leave the punishment of it to his own government. All that remains worthy of consideration is, the manner of the Reviewer's apology for the massacre at Jaffa, and the proposal for administering a suf-

ficient quantity of opium to his sick soldiers.

Of the massacre of the Turks we have two accounts,—the one given by Bonaparte to Lord Ebrington in Elba, and the other by the same person to Mr Warden in St Helena. The only material difference between them is, that to Lord Ebrington he says: “C'est vrai; j'en fis fusiller à peu près deux mille;” and his words to Warden are, “At the dawn of the following morning, a report was brought me, that five hundred men, chiefly Napoléon, who had lately formed a part of the garrison of El Arish, and to whom I had, a few days before, given liberty, on condition that they should return to their homes, were actually found and recognised among the prisoners. On this fact being indubitably ascertained, I ordered the five hundred men to be drawn out, and instantly shot.” These statements are both true, but in the last the whole truth was not told. Nearly 2000 as he says, or as the Reviewer states, 1800 persons, were shot by his orders at Jaffa, but 500 only had previously capitulated on terms. This explains the expressions in the Review, where the author is filled with becoming indignation at the massacre, before he enters on the vindication of it. “But this is not all. We have been informed, that one-third only of the garrison of Jaffa were composed of prisoners taken at El Arish; and whatever right the laws of war might give to the conqueror over them, *we cannot understand* how that right could be extended to the rest of the garrison.” From the difference of the two statements of the same transaction given by Bonaparte, we learn the earnestness with which he wished to defend his conduct, particularly to Englishmen, and through them, as we are a nation of authors, to the

English people. The true history of this event can only be obtained by comparing the two statements. In that made to Lord Ebrington, he admits the number of men sacrificed, but endeavours to impress his Lordship with an idea that they were all of them the men who had capitulated at El Arish. “I ordered nearly 2000 to be shot.—Vous trouvez ça un peu fort, mais je leur avois accordé une capitulation,” &c. In that made to Mr Warden, he speaks only of the 500 men who had capitulated, and conceals the 1300 prisoners of war who were at the same time shot by his orders. Were it not for this circumstance, his conversation with Warden would rather impress us with an idea of the humanity of his character.

The soldier who carried a flag of truce to the garrison was inhumanly put to death, and his head exhibited to the French army. At this sight the soldiers, become infuriated, were led on to the attack. “The attack was dreadful, and the carnage exceeded any thing I had then witnessed. We carried the place, and it required all my efforts and influence to restrain the fury of the enraged soldiers. At length I succeeded, and night closed the sanguinary scene.” One would think that the impulses of humanity, which made him use his best endeavours to spare the garrison in the heat of assault, might have decided in their favours, and at least limited his orders next day to those who were guilty. But instead of this, he ascertained the fact indubitably, that 500 men were of the garrison of El Arish, and then coolly ordered the whole prisoners, whom with difficulty he had saved from the fury of the soldiers the preceding evening, to instant destruction.

The situation of the French army

is the ground on which the Reviewers vindicate this conduct. This, they say, was the real motive for the massacre. Bonaparte himself, in assigning this motive to Lord Ebrington, connects it with the breach of capitulation; but as this is found not to be the true state of the case, the Reviewers consider the point more generally, and though unwilling to discuss the right of a general to put his prisoners to death, or confine them in a situation where they must inevitably perish, or deliver them over to a barbarian, in whose hands they have no mercy to expect, yet they believe, that on the determination of this point depends, not only the reputation of Napoleon, but of several other great men, whose names stand high in military fame. This is a species of vindication which is again and again used. If Napoleon has wasted human blood, other conquerors have done the same thing. If he has committed abominable crimes, some other men of otherwise great reputation have done something similar. They do not consider that every case of this kind must stand on its own merits and necessity; and that if we were willing to discuss any one of them, we must not extenuate and lessen the guilt by example, but by the extremity which impelled the guilty. On this legitimate ground, let us attend to the alleviation hinted at in this review. "This much at least," it is said, "is certain, that the necessity must be clear and urgent, which can justify acts so repugnant to the feelings of humanity, and so contrary to the practice of civilized nations; and that there was some appearance of necessity in the case of Jaffa cannot be denied." In reply to this very lame vindication of character, I ask, if in any campaign in an enemy's country, and under any general who has captur-

ed such a portion of the enemy's forces, and who intends barbarously and deliberately to murder them, there may not occur to himself some appearance of necessity, which to other men may not be so clear and urgent as to justify an action so repugnant to their feelings. Had Bonaparte, for example, selected theingleaders from the 500 who had formerly capitulated, punished them with death, retained the rest as hostages or prisoners, and dismissed the innocent, on condition, as before, that they would no longer appear against him in arms, he would have so tempered justice with mercy, as to produce a good effect on their minds; and on the supposition that this disarmed rabble of 1800 men had again attacked him on the flank or rear, the consequence would have been less pernicious to his circumstances in the field, and to his character afterwards, than this horrible butchery. The decision of the council of war, consisting of five generals named by the Reviewer, and other officers, is a part of Bonaparte's defence, which he pleads neither in his conversation with Lord Ebrington nor Warden; and if it be true, it only shews that the protection and encouragement which he had given to his generals in Italy, in the most scandalous pillage and extortion, had now produced their full effects, and that they were as much to blame as himself. This is the weakest part of the palliation. The general might call a council of war, and request their advice, though no advice was necessary; but their opinion was not absolute, nor was he obliged to act upon it. The irritability of his temper, which was prone to break out at all times, might have urged himself to a hasty decision, and a rapid execution, in the belief that the men he had spared the evening before, were

them who had broke faith with him. But no, the fact was indubitably ascertained, that 500 were guilty, and 1800 more prisoners of war; and we find a Council of French officers and gentlemen of the highest rank, and the general at their head, with the controul of mercy in his own power, devoting them to destruction. These are the facts connected with this affair, as the *Edinburgh Review* has stated them; and the friends of Bonaparte in this country may be permitted to extenuate his guilt by them, as they shall think proper.

The remaining article of accusation against the conduct of Bonaparte, during the continuance of the expedition to Egypt, is the intention of administering opium to a few of his soldiers who had the plague, and whose case was hopeless. He has more than once admitted this fact, and discovered considerable anxiety to have his motives explained. The Reviewers, as in other cases, condemn the intention, and at the same time favour us with every thing that can be urged in palliation of it. They give us the exculpatory evidence, taken from his former good character, and from his own simple and ingenuous confession; and to do them justice, their extenuation is more successful in this instance than in any other. Bonaparte was a man bred in camps, and consequently had no opportunity of being much acquainted with the religious and moral principles which direct the worthier part of mankind. In more barbarous times, even in this country, it was not an uncommon practice, to leave people to perish without assistance who were infected with the plague; and I do not know whether it was ever the practice, but we have all heard it disputed, whether it might not be mercy to smother the patient

under a hopeless case of hydrophobia. More enlightened times have introduced different modes of conduct in these extreme cases, and the criminality in the one before us may be allowed to consist in the ignorance of present customs and feelings. The good effect of the exposure has been, the conversion of the person accused to better and more humane feelings. "I have often reflected since," says he to Lord Ebrington, "on this point of morality, and have conversed on it with others; and I believe, at bottom, it is better to allow a man to finish his destiny, whatever that may be." This was not merely the conviction of his mind, but we find him acting on it. "I judged so afterwards in the case of my poor friend Duroc, who in extremity repeatedly cried to me to have him put out of his misery;" when, instead of putting him to death with his own hand, or ordering a physician to administer opium, "I said to him, I pity you, my friend; but there is no help for it, we must suffer to the end."

The remaining part of the history of this life is very much abridged in the Review; and therefore, as I do not mean to question the facts produced, I shall very shortly lay before your readers the substance of the accusations and defence.

"That Captain Wright was most scandalously and cruelly used, we do not doubt; he was no spy, but an open enemy. But though we consider his imprisonment in the Temple as a mean and unjustifiable act of vengeance, and know that his treatment there was harsh and cruel, we believe that he died there by no hand but his own."

"The arrest of the Duke D'Enghien, on neutral territory, was an open and undisguised infraction of the law of nations, for

which the apology offered to Baden was no atonement. To try him as an emigrant, when he had been seized in his bed on neutral ground, was a shocking and outrageous violation of every principle of justice. It is remarkable, that in his conversation with Lord Ebrington and others on the subject, Napoleon seems always to have considered, that to see the Duke D'Enghien, and to pardon him, were the same thing."

"After the peace of Tilsit began the war of Spain, the most unpopular in France of all the military or political enterprises of Napoleon. On this hackneyed subject we can only repeat what his enemies admit, and his friends acknowledge, that he had ample provocation to make war with Spain, and to warrant the expulsion of the reigning family; but that no provocation could justify or palliate the base and treacherous arts he employed to accomplish his purpose."

"With the Spanish war began the downfall of Napoleon. Prosperity had gradually changed and vitiated his character. His head was turned by success, and his temper corrupted by adulation. To contradict, was to offend him. No rank or station afforded protection against the sallies of his resentment. The press was an engine in his hands to vilify or degrade any man who had incurred his displeasure. But though violent and intemperate in his passion, he was not cruel nor revengeful."

After these general charges, which, we trust, for the sake of humanity, are coloured rather too highly, and after such palliations as they may admit of, the Reviewers finish the article by an eloquent and well-composed character of Napoleon. This, compared with the account of his life, I have never seen equalled, except by the pen of

Fielding, in the monumental inscription on Captain Blifil.

"We must here close our Review of Napoleon. We have represented him as he appears to us,—a man of extraordinary talents, and dangerous ambition; better qualified to support adversity with firmness and patience, than to bear prosperity with temper and moderation;—quick and violent in his passions, but more susceptible of friendship than of lasting enmity;—with *some* of the characteristic vices of a conqueror, but not more prodigal of blood, nor more indifferent about mankind, than the Cæsars, Alexanders, and Frederics who have preceded him in the same career. He was engaged in many wars in which oceans of blood were shed, but in none, the war with Spain only excepted, was he the aggressor. He had nearly reduced the continent of Europe under one monarchy; but it was in repelling the attacks of his neighbours that he extended his empire. His equanimity in misfortunes, and calm resignation to his fate, have been equalled by few, surpassed by none."

This equanimity and *indignant patience*, as the Reviewers elsewhere call it, together with its aim and object, will be seen in reading Mr Warden's book. Bonaparte has had the felicity, during his whole political life, of imposing always on his friends, and sometimes on the world. His real motives were seen by the result; but the apparent and ostensible were ever held forth and descanted on as the real ones. It was the serious and deep conviction of his insatiable ambition that undeceived the nations of Europe, and taught them, that the liberty and constitutions which he offered and imposed, had trampled on their rights, and terminated in their subjugation. Examples of this kind are so abundant as

to render any appearance of change in his conduct suspicious, and so glaring as to be admitted by his best friends. Bearing with him this character to Elba, he became, we were told, a new man. His calmness, dignity, and resignation, were such as very few had equalled, and which none had surpassed. He so conformed himself to the limited imperial dignity that was left to him, that the wisest of our countrymen who had access to him, were almost convinced of his total change of character. His return to Paris, and the subsequent acts of his short reign, finished at that period the delusion of his calm resignation and equanimity in misfortune. At the very moment that he was acting the part, was he not laying plans with his adherents in France for his future greatness? Patience and contentment are no virtues when they are thus assumed. They are the inherent qualities of a humble mind resting in the allotments of providence, but hypocritical when they become the stepping-stones to a project of ambition. This, a reasonable man might suppose, would have ended for ever the pretensions of the late Emperor of France to unequalled resignation. His motives for the assumption were now unmasked, and during his short reign I do not recollect that any of his admirers accused him of any approaches to that virtue. His moderation was the next theme of their praise. He had now seen the impracticability and folly of universal empire, and it was his sole and declared object to give peace to France, and not to interfere with the other nations of Europe. It was not fair, they said, to deprive him of the opportunity of shewing the sincerity of his new system. Let him alone; give him time, and you will find, that he who could never be trusted before, either when

empire was within his reach, or when virtue could be counterfeited, will act a new part, and give that peace to the nations of Europe which they already enjoyed. In another mood, they said it was dangerous to contend with him. You were cherishing a malignant spirit, and giving exercise to an unprincipled army, which should rather be allowed to soften down into the shades of private life, and mingle itself with a polished and peaceable society. The battle of Waterloo, and his subsequent abdication and flight, placed Bonaparte in a situation for giving exercise to the humbler virtues of his character, and have afforded to his admirers another opportunity of bestowing on him their unqualified praise.

With these previous remarks I shall take up Mr Warden's book, and, without considering it at present as a gossiping tale with one set of Reviewers, or as containing misrepresentations of facts with another, I shall view it as unfolding the present designs and character of this remarkable person and his suite. Mr Warden appears from the letters, to be a plain, sensible, friendly man; one who may be mistaken in his conclusions, and likely to be imposed on by the dissimulation of those who find access to his heart, but totally incapable of attempting to impose, or intending to deceive any one. Bonaparte and his suite had an evident interest in assuming that mildness of manner, and that candour, which he describes; but in no one instance does he compromise the credit of his country, or say any thing calculated to give offence, except in applying the word *trash* to some of the pamphlets written against Bonaparte, which the Quarterly Review had commended.

Mr Warden, from the authority of those who were implicated in the

disaster, completely vindicates the British government from any breach of faith, or want of generosity to an enemy who was compelled to throw himself on their mercy. Bertrand indeed says, "That his Emperor had thrown himself on the mercy of England, from a full and consoling confidence, that he should there find a place of refuge." He asked, What worse fate could have befallen him, had he been taken a prisoner on board an American ship, in which he might have endeavoured to make his escape?" And in the same style of rhodomontade, he proceeds to shew what his master might have done. "Could not the Emperor, think you, have placed himself at the head of the army of the Loire?—And is it not possible, nay, more than probable, that he would have been joined by numerous adherents from the North, the South, and the East? It was to save the further effusion of blood that he threw himself into your arms, that he trusted to the honour of a nation famed for its generosity and love of justice; nor would it have been a disgrace to England to have acknowledged Napoleon Bonaparte as a citizen. He demanded to be enrolled among the humblest of them; and wished for little more than the heavens as a covering, and the soil of England, on which he might tread in safety."

Bertrand knew that there was not the least chance of ultimate success, but the certainty of immediate bloodshed, by his master's junction with the army of the Loire, even on the supposition that he possessed the power of joining it, which he did not. He knew also, that he had thrown himself on the mercy of England, when every attempt to escape in an American or French ship had utterly failed, and that he was precisely in the same situation as if he had been taken in an Ame-

rican ship on any part of her voyage. The Allies had declared, that the sole object of the war was to oppose the usurpation of Bonaparte; and when he was in their power, without the possibility of escape, he throws himself on the mercy of England. This is no farther a compliment to our country, than in shewing, that we have obtained from our neighbours that high character of romantic generosity, that a few soft words, and hypocritical professions, will make us act up to it, though we should, by doing so, endanger the peace and happiness of the whole world.

This state of the case is made evident by a conversation which Mr Warden had with the Count de las Cases, one of Bonaparte's suite, on the subject of his escape from France.

"From the time the Emperor quitted the capital, it was his first determination to proceed to America, and establish himself on the banks of one of its great rivers, where he had no doubt a number of his friends from France would gather round him. On our arrival at Rochefort, the difficulty of reaching the land of promise appeared to be much greater than had been conjectured. Every inquiry was made, and various projects proposed; but after all, no very practicable scheme offered itself to our acceptance. At length, as a *dernier ressort*, two chasse-marées, (small one-masted vessels), were procured; and it was in actual contemplation to attempt a voyage across the Atlantic in them. This project, however, was soon abandoned, and no alternative appeared, but to throw ourselves on the generosity of England. A letter to the Prince Regent of England was dictated, and on the following day I was employed in making the necessary arrangements with Cap-

tain Maitland on board the *Bellephophon*. That officer conducted himself with the utmost politeness, and gentlemanly courtesy, but would not enter into any engagement on the part of his Government."

There is nothing in this whole statement to prevent us from hazarding the conjecture, that Bonaparte and his suite had it in contemplation to take the first opportunity of escaping from their retirement in America or England, and that they eagerly wished to be in that situation in which their adherents in France could entertain the hope of a new Revolution. Proofs of this kind indeed are conspicuous in every part of the conversations held with Mr Warden, both by his attendants and by himself.

The first great shock to the feelings of his suite must have been, the certainty that they were not permitted to reside in England, but were to be confined to such a place as to render their escape almost impracticable. Madame Bertrand, as might be expected, seems to be the only person of the suite, who expressed strong indignation at this proceeding. Bonaparte himself could not expect, nor possibly believe, that he could have any other destination. He left Elba, even before his plans were fully matured, with the impression that the Allied Powers were to send him to St. Helena. And if they intended to do so in the apprehension of his returning to France, and resuming the crown, would they not much more when he had failed in his attempt, and had surrendered himself? It was to escape from greater evils that he threw himself on this alternative. The experience and knowledge of mankind would teach him, that England might have used him with greater indignity, but he had no reason to expect that

his treatment would be better. His letter to the Prince Regent, and his declarations that his political career was now terminated, were calculated to deceive nobody. His admirers in this country might declaim on the generosity of England, and with good reason, for they have experienced it, and on severity to this extraordinary person; but he himself was placed in a situation not to exercise patience, but to entertain hope. I desire your readers, in his own language on another occasion, to give particular attention to this opinion, which is a decided one; and I shall not abandon it, till his patience has had its perfect work, till it is less indignant, and till no attempt is made to corrupt his guards, or to correspond with his friends in France.

It is natural, I confess, for a person in confinement to wish for liberty; and if he is deprived of the comforts of society, and indulged in nothing but the bare necessities of life, and his body laid in a dungeon strong and deep, he might be considered as guilty of a less breach of moral duty in attempting to obtain it. But if he is treated with generosity, and maintained at great expense; if he has only to complain of those restraints necessary to prevent his escape, which he is still contemplating, I do not see that his admirers should boast, either of his fortitude or his patience.

The character of Bonaparte, and his conduct as detailed by Warden, give the strongest reason to suspect, that he is as deeply engaged in a meditated escape as he was formerly in Elba; and for any thing we know, his escape may be, as much as it was before, connected with the desire of regaining his former power and consequence in Europe. The repeated

declarations of his suite, that his political career is now terminated, is exactly similar to other declarations, by which he meant to deceive the world, and which were too frequently successful. There was evidently a belief in its efficacy, and an appearance of concert, for the purpose either of securing a situation to his mind, or of relaxing the vigilance of his guards if he should be otherwise disposed of. The folly of the attempt does not preclude the possibility of the intention. One instance of this duplicity appears in the application of this cant expression by Las Cases, p. 119. "From the time the Emperor quitted the capital, it was his fixed determination to proceed to America, and establish himself on the banks of one of its great rivers, where he had no doubt a number of his friends would gather around him. On my observing, that the good people of Washington might entertain very different notions of his philosophy, and rather contemplate with apprehension such a colony as he would establish, Las Cases replied, Oh! po; the career of Napoleon's ambition is terminated."

His wishes, frequently expressed, to read a particular English newspaper, may be accounted for in two ways:—He may be anxious to know what his friends say of him in Great Britain, and what hopes yet remain to him from a distorted view of the exertions made by his party in France;—or that paper may have been fixed on by him and his adherents for conveying intelligence to him of a particular kind. I am far from thinking, that any publisher of a newspaper in Great Britain would be a party to such a proceeding; but I have no doubt that, by concerted words and letters, intelligence of any kind may be conveyed, while

the publishers and readers of the paper knew nothing of the matter. Were this double-sense method discovered to be one of his practices, which is not an impossible one, it would furnish an ingenious counterpart to some of those which were employed before his return from Elba, and which are very faithfully reported in some of the Reviews.

St. Helena, from its difficulty of approach, its distance from land, and the impracticability of its shores, is chosen by our Government and the Allies, as a place where a person of such importance may be best secured, with the view of giving him every comfort that his situation admits of. His table may be well supplied, his airing-ground extensive, his house convenient, his company—his old friends who may chuse to follow him. All this has been granted to him in the most liberal manner; and it is worthy of remark, that in all the instances where his patience becomes indignant, he does not shew that the necessary restraints are more than what are competent for safety, but that they are such as prevent escape. Every book and paper sent to him, and every thing which he despatches, must come under the inspection of the governor. He must be surrounded with sentinels, and when he travels beyond his boundary, an officer must accompany him. These are the subjects of his complaints,—not that he was a prisoner, but that he was thus treated. "I find," says he to Warden, "there is a considerable force on the island, full as many as the place is capable of maintaining. What could induce your Government to send out the fifty-third regiment? There was surely a sufficient force before for my security; but this is the way you English people get rid of your-

money." And on another occasion, "You are acquainted with the island of St. Helena, and must be sensible that a sentinel, placed on either of these hills, can command the sight of me from the moment I quit this house till I return to it. If an officer or soldier placed on that height will not satisfy your Governor, why not place ten, twenty, a troop of dragoons? Let them never lose sight of me, only keep an officer from my side."—And it is this small indulgence to a patient, but indignant spirit, which the Reviewers think might have been granted by one soldier to another. They do not consider, that the restraint may be wisely intended to prevent escape, and that the indulgence may have been inconsistent with Sir Hudson Lowe's instructions.

On this subject it may be proper to inquire, whether it be altogether impossible to escape from St. Helena. It is understood to be impracticable by any attacking force. The approaches in this way are prevented by the ships before the town, and the cannon on shore; and it appears that at one place only the attack could be made. But does it follow, that at no other part of the coast a fishing-boat could set off by night or by day? No man believes that Bonaparte can command a fleet of French or American ships to carry him away in the face of our batteries; but may not a small vessel, hired for the purpose, lie within reach of a boat from the island? And may not such a boat sail with the person escaping from it, unless he shall be strictly and constantly guarded? If this is within the reach of contingency, it is folly to speak of what one soldier should do to another, the one being the Governor acting under instructions, and the other his prisoner, for whose secu-

rity he is responsible. And till we are sure that his escape is not meditated, it is in vain to speak of fortitude and patience.

If this remarkable person had discovered equanimity in prosperity; if, to use the language of the *Edinburgh Review*, his head had never been turned by success, nor his temper corrupted by adulation; if men of sense had never been offended by his rudeness and impatience; but on the contrary, if what is now called greatness of mind had appeared in any part of his former life, we might have been permitted to think that the same dignity of character was exhibited, without the suspicion of deceit or design, in his fallen and degraded state. The descent would have been natural and easy, and the same virtues would have been displayed under different names, and in different circumstances. In addition to this, if this trick of patient resignation, which it must be admitted, he has the power of displaying, has been found in one similar instance to be a counterfeit of the grossest kind, I ask, what reason have we to believe that it is now an inherent virtue of his character? Our previous knowledge of him gives us a right to say, that the part he is now acting is assumed for the purpose of deceiving those who are employed to watch him, and that the merit of his pretended fortitude consists wholly in the power of assuming patience. Some men are apt to wonder that his knowledge of mankind should not have prevented him from attempting to act the same part a second time; but let them consider, that he has nothing else left to do; and further, that he has succeeded not only in deceiving a man of plain sense like Mr Warden, but that he has imposed on the authors of the *Edin-*

burgh Review, who seem to give him credit for his suavity of manners, sincerity, and patience.

The remaining parts of his conduct, during the voyage, and on the island, as Mr Warden has reported them, are all consistent with any future and dangerous attempt which he may have in contemplation. On every occasion he shews that he has the full command of himself, and holds the power in his hands of communicating, whether it be in vindication or otherwise, the facts which he chooses, and nothing more. The idea of his former greatness, of which no man who approaches him can divest himself, gives him this power, and he avails himself of it. No plain truth, no allusion to tyranny, no commendation of the English nation, could in any instance bring him off his guard. He seemed rather to esteem Mr Warden for his honesty; and when the latter asked him if his sleep was sound, and felt at the same time that it was an adventurous question, instead of resenting the hesitation and motives, of which he must have been aware, and instead of turning away without giving an answer, at which Mr Warden would not have been surprised, he replied with a look, more expressive of sorrow than displeasure. If at any time he murmurs a complaint, it is to excite sympathy, without creating suspicion; and though apparently frank in his manners, yet he is frequently so ambiguous in his replies, as to have made the Quarterly Review say, that equivocation is his nearest approach to truth. One instance of this I shall repeat, as it gives a fair specimen of Mr Warden's subdued manner when conversing with Bonaparte, and of his ambiguity. "Mr Boyce, as well as Paul, whose letters are under a feigned name, give very interesting particulars of

Waterloo. It will, I think, make you smile, general, when I tell you, your guide, La Coste, is not forgotten. He is represented as having been most dreadfully frightened.—Frightened at what?—At the balls, Sir, that were flying about him. It is said also, that you rallied and consoled him with the assurance, that it was much more honourable to receive a ball in the breast than in the back. Besides, he is made to complain, that he was very inadequately recompensed for the labour and danger of the day; that a single Napoleon was his only reward.—Napoleon instantly replied, with an intelligent smile, It might as well have been said five hundred."

I have not left myself room to say a great deal of the Quarterly Review of Mr Warden's book. For some reason they have thought proper to be much displeased with it, and endeavour to shew, that no kind of credit is due to any part of it, excepting the particular expressions which on other grounds they believe to be true. It does not appear to me, that Mr Warden is friendly to Bonaparte's character, or to his ambition, or that he flinches in one instance from the true spirit of an Englishman and a sailor.

The examples which this Review gives of inconsistencies in Mr Warden, are trifling and absurd. Mr W. informs us, in the introduction to his letters, that the subjects of various conversations with the general and his suite, were committed to his journal, from which the letters were formed, with such additions as might occur to his recollection at the time they were written. This simple avowal accounts for the inconsistencies so ostentatiously brought forward by this Review. In working the book into the shape of a correspondence, he might very

naturally, and for the sake of probability, allude to letters which he had received. For the same reason he might say to Bonaparte, that there was not a person in England who *would receive* Sir Robert Wilson or his companions with a diminution of regard for the part they had taken in Lavalette's business; and afterwards in the letters, written after the return, he might use the words complained of, and say, *who received*, instead of, *who would receive*.

With regard to the conversations in French, the only thing to blame is, that Mr W. does not distinctly state that he conversed by means of an interpreter, although it is sufficiently evident that he did so.

Bonaparte's attempts to speak English amount to little. On one occasion he said, "How do you do, Mr Warden?" and yet the Reviewer very gravely states, that on this account his quoting two lines from Shakespeare is a direct and palpable falsehood. Mr Warden says he repeated to his doctor the quotation of Macbeth in the following manner:

"Can a physician minister to a mind diseased,
Or pluck from memory a rooted evil?"

Have the Reviewers never heard an Englishman who could not speak French, repeat a quotation from a French author? Have they never heard a Frenchman, in similar circumstances, apply a line of English poetry? I have witnessed both. And considering the quotation as one with which Bonaparte must have been peculiarly struck as soon as he heard it, I see no good reason for saying with the Reviewer, that he could as well have written Macbeth as pronounced the three first words of this quotation.

In the same style of critical observation, the Reviewers quibble
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about a phrase employed by Mr Warden, viz. that he yielded reluctantly to become an author. It is very true, that a man is an author of the book which he writes, although it should not be published; but it is equally true, that the incongruity here blamed would not readily occur to a man accustomed to the Scotch idioms, or not entirely divested of them.

These are the kind of exceptions which are made to the authenticity of Mr Warden's letters; and though the language used by the Reviewer were elegant or polite, though, beyond the precincts of a Review, it could be considered either as wit or humour, yet I do not think it would justify the compiler of the article in his assertion, that this author of plain sense and great honesty, is a "blundering, presumptuous, and falsifying scribbler."

I intended to have concluded this letter with a character of Bonaparte, in the words of the Edinburgh Review, expressive of their opinion of his conduct and motives in the different parts of his eventful life, and without the palliations which I have already detailed; but I have refrained from doing this, not merely because I have occupied already too much of your Miscellany, but because I hesitate concerning the propriety of exhibiting such a character to the world, after it has ceased to be dangerous. I would not have said so much as I have done, if I had not met with some of the readers of this Review, who, notwithstanding its pointed severity and plain facts, have been simple enough to believe, that it is rather favourable than otherwise to Bonaparte.

I am, Sir,

Your most obedient Servant,

J. B.

EXTRACTS FROM NEW PUBLICATIONS.

The following Hindoo Tale is extracted from a Translation of a French manuscript, written by the Abbé J. A. Dubous, Missionary in the Mysore,—a book of great merit, and very lately translated by an eminent literary character in London. We shall afterwards lay before our readers an abridgement, from it, of the character, manners, and customs of the people of India.

Tale of Apaji, Prime Minister of King Krishnaraya.

ALTHOUGH the composition I am now about to describe be placed in the list of tales, yet it is believed to be founded on historical truth; the memory of the good King Krishnaraya, and his faithful minister Apaji, being still held in reverence among the Hindoos. They flourished a short time anterior to the first invasion of the country by the Muhammadans; and their sole ambition was to make their subjects happy. But, whether history, or tale, the narrative affords a good illustration of the customs and usages of the people.

In the happy times, when the race of Hindus was governed by native princes, one of their monarchs, called Krishnaraya, bore rule over one of the most extensive and richest provinces of that vast country. His only study was to gain the respect and love of his people, by rendering them happy; and with that view he was particularly solicitous to admit none into his services or counsels, but men whose experience and prudence would insure a wise administration of the state. His prime minister, Apaji, stood highest in his confidence, because, with many other excellent qualities, he possessed the

happy talent of displaying truth in entertaining and striking allegories.

One day, when at the court of his master, nothing of greater importance being under consideration, the king proposed to him the following question:

“I have often heard it said, Apaji, that men, in their civil and religious usages, only follow a beaten track; and that the form of worship, or of other customs, being once established, continues to be blindly acted upon by the undiscerning multitude, however absurd and ridiculous it may be. I desire that you will prove to me the truth of that opinion, and shew me the justice of the trite adage so constantly employed through the whole country: ‘Jana Marulu, Jatra Marulu;’ the meaning of which I take to be, Is it the men or their customs that are ridiculous?”

Apaji, with his usual modesty, promised the king to apply himself to the solution of that proverbial question, and to give his answer in a few days.

After the king had dismissed his council, Apaji, wholly occupied with the question which his master had given him to resolve, went home, taking with him the shepherd who had the care of the king's flock, a man of a gross and rough nature, as those of his profession generally are. He thus addressed him: “Hear me, Kuruba; you must instantly lay aside your shepherd's clothing, and put on that of a Sannyasi, or penitent, whom you are to represent for a certain time. You will begin by rubbing your whole body with ashes. You will then take in one hand a bamboo rod with seven knots, and, in the

other, the pitcher, in which a penitent always carries his water. Under your arm you will take the antelope skin, in which persons of that profession must always sit. This being done, go without delay to the mountain nearest to this town, and enter the cavern in the middle of the hill, which every one knows. Going to the farther end of it, you will spread the antelope skin on the ground, and sit down upon it, in the manner of a penitent. Your eyes must be fixed on the ground, while one hand keeps your nostrils shut, and the other is resting on the crown of your head. But be careful to perform your part well, and see that you do not betray me. It may happen that the king himself, with all his retinue, and vast multitudes of people, may go to see you; but, whether I, or even the king himself, shall be there, you must remain immovable in the posture which I have described. And, whatever pain you may suffer, even if they shall pluck up all your hairs, one by one, you must appear to feel as little as if you were dead; complaining of nothing, attending to nothing; looking at nobody, speaking to nobody. There, shepherd! that is what I demand of thee. And if thou transgress my orders in the slightest degree, thy life shall answer for it; but if, on the contrary, thou shalt execute them as I expect, thou shalt be most liberally rewarded."

The poor shepherd, having been all his life accustomed only to feed his sheep, had no ambition to change his employment for that of a Sannyasi; but his master's commands were uttered in so determined a tone, that he saw any attempt of his to alter them to be altogether useless, and therefore prepared to play the part of the penitent. Every thing being in order,

he betook himself to the cave appointed, with the resolution of executing the orders of his master.

Apaji, in the mean time, went to the palace, where he found the king already surrounded by his courtiers. Having approached him, he addressed him to this effect:

"Great King! while you are occupied in the midst of your wise counsellors, with the means of making your subjects happy, I am under the necessity of interrupting you, by announcing to you the most happy news, and that the day is arrived when the gods, delighted with your virtues, have chosen to give you a signal proof of their protection and favour. At the time I am now speaking, a great wonder is exhibited in your kingdom, and very near your own palace. In the middle of the mountain, which is but at a short distance from your capital, there is a cave, in which a holy penitent, descended without doubt from the dwelling-place of the great Vishnu, has taken up his abode. In profound meditation on the perfections of Para-Brahma, he is wholly insensible to all terrestrial objects. He has no other nourishment than the air which he breathes, and none of the objects that affect the five senses make the slightest impression on him. In a word, it may be truly said, that the body alone of this great personage resides in the lower world, whilst his soul, his thoughts, and all his affections, are closely united to the divinity. I have no doubt that the gods, in sending him to visit your kingdom, have deigned to give you an unequivocal proof of their favour and kindness to you and your people."

The king and all his court listened with earnest attention, and remained for some time looking at each other in deep amazement. At last the king, with their unanimous

concurrence, determined to visit the illustrious stranger, and implore his blessing. He went accordingly, in magnificent procession, with his court and troops attending. The royal trumpets sounded in all parts, to announce the object of the visit, and invite all persons whatever to attend. As they came near the mountain, the numbers increased; and never before had such an assembly been seen. Every face was cheerful, and every heart rejoiced to have lived to see so distinguished a personage upon earth.

The king and the splendid throng had ascended the mountain, and approached the cave where the pretended Sannyasi lived in deep seclusion from the world, and in intimate union with the deity. The king, already penetrated with religious awe, entered the holy retreat, with marks of submission and reverence in his demeanour. There he saw the object of his respect in a remote corner. He paused a while, and gazed at him in silence. It was a human form he saw, sitting on the skin of an antelope, with a pitcher of water on one side, and a seven-knotted bamboo rod on the other. Its head hung down, and its eyes were fixed on the ground. One hand kept the nostrils shut, and the other rested on its head. Its body seemed as motionless as the rock on which it lay.

The king was struck with reverential dread. He drew near to the penitent, and thrice he prostrated himself at his feet, and then addressed him in these terms:

"Mighty Penitent! blessed be my destiny, which has prolonged my existence to this day, when I have the inexpressible felicity of seeing your holy feet. What I now behold with mine own eyes, infinitely exceeds the public renown which emblazons your virtues. The

happiness of this hour, I know not whence it comes. The few good deeds I have performed, in the present generation, are surely inadequate to so distinguished a favour; and I can attribute it only to the merits of my ancestors, or to some signal work which I may have been enabled to perform in a preceding generation, the memory of which I no longer retain. But, however that may be, the hour in which I now first see your hallowed feet is far the happiest of my life. Henceforth, I can have nothing to wish for in this world. It is enough for any mortal to have seen those sacred feet; for so beatific a vision will blot out all the sins I have committed in this and all preceding generations. Now am I as pure as the sacred stream of the Ganges, and I have nothing more to wish for on earth."

The counterfeit penitent received the flattering speech of the monarch without emotion, and inflexibly maintained his posture. The numerous spectators were amazed, and could only whisper to each other, what a great being that must be, who could hear the submissive addresses of such a king, without deigning to cast a glance of approbation towards him. Well might it be said, they thought, that the body only of the holy penitent remained upon earth, while his thoughts, his sentiments, and his soul, had been re-united to Parabrahma.

King Krishnaraya continued to gaze with admiration, and tried, by farther flattering and compliment, to gain but a single look of the Sannyasi; but the penitent continued absorbed in thought.

The king was then about to take his leave; but the minister, Apaji, interposed. "Great Monarch," he said, "having come so far to visit this holy personage, who will

henceforth be the object of public veneration, and not having yet received his benediction, it would be desirable at least to have some memorial of him, to preserve as a precious relic; if it were no more than one of the hairs which grow so profusely on his body."

The king approved the advice of his minister, and immediately advanced, and neatly plucked a hair from the shaggy breast of the Sannyasi. He put it to his lips and kissed it. "I shall enshrine it," said he, "in a box of gold, which I shall always wear suspended to my neck, as the most precious of my ornaments. It shall be my talisman against all accidents, and the source of perpetual good."

The ministers and other courtiers, who were about the king, followed his example; and each plucked a hair from the breast of the penitent, to be preserved as a holy relic. The innumerable multitude, who were spread over the mountain, gradually learned what was going on in the cave. Every one burned with desire to be possessed of so precious a memorial. Each plucked his relic, till the tortured shepherd had not a hair left on his body. But he endured his sufferings with heroic fortitude, and never winced, nor altered his steadfast look.

On his return to the palace, the king informed his wives of all that had passed, and shewed them the relic he had brought from the breast of the Sannyasi. They heard and looked with curiosity and wonder, and sorely lamented that the rigorous rules prescribed to the sex had not permitted them to accompany their husband to the cave, and to share in the general happiness and joy, by visiting the holy man. But the king might, as the greatest of favours, graciously permit the famous penitent to be

brought to the palace, that they also might have the happiness of seeing him, and of selecting a hair from his body with their own hands.

The king made many difficulties, but at last consented to indulge the wishes of his wives; and being desirous, at the same time, to do honour to the Sannyasi, he ordered out his whole court, and his troops of horse and foot, to serve for an escort. On arriving at the cave, which was still surrounded by a part of the multitude who had not yet got their hairs, the four chiefs of the cavalcade went up to him, and having unfolded the nature of their mission, they took up the motionless penitent in their arms, and placed him in a superb new palanquin, in the same posture in which they found him in the cave.

The shepherd sat immovable in the palanquin, still keeping up the appearance of a Sannyasi in contemplation, and was conducted in state through the streets of the city, in the midst of an immense concourse of people, who made the air resound with their rejoicings. The poor shepherd, in the mean time, who had eaten nothing for two days, during which his whole skin had been lacerated and torn by the perpetual plucking of his hairs, felt but little enjoyment from the triumph, and would have betrayed the plot, but for the dread of his master's anger. "Why should I," he would say to himself, "carry on a trick like this in the midst of torment and pain? I would be in the company of my sheep, and hear tigers roaring in the woods, rather than be deafened with the noise of their acclamations. Had I been with my flock, I should have had three good meals before now, whereas, after two days of fasting, I know not when I may be relieved."

While such thoughts were passing in his mind, they arrived at the palace, and he was immediately introduced into a superb apartment, where he received a visit from the princesses. They prostrated themselves, one by one, at his feet; and after a pause of silent admiration, each of them would have a hair also, to be enshrined, like their husbands, in a box of gold, and to be worn continually, as the most precious ornament. It may be supposed that, after so much pinching and plucking, it would be no easy matter to find any thing remaining on the hide of the poor shepherd; and in fact it was not without carefully exploring various creases and folds, that each lady could be accommodated with a relic. At last they concluded their devout visit, and retired, leaving the shepherd still maintaining his inflexible attitude of contemplation; from which he was at length relieved by the king giving orders, that the Sannyasi should be left alone all night, in order to enjoy repose, after so much fatigue and suffering.

But Apaji found a secret entrance, by which he introduced himself in the night to the hungry and smarting shepherd; and thus he addressed him in soothing accents: "Kuruba! the period of your probation is accomplished. You have well performed the part I set down for you, and you have fulfilled my expectations. I promised you a recompence, and you shall not be disappointed. In the mean time, put off that dress, and resume your coarse woollen kambali. Get something to eat, and go to bed, as you have need; and, in the morning, go out as usual with your sheep."

The shepherd did not wait a second bidding, but quickly got into the fields, resolved not to act the Sannyasi any more.

Early next morning, the king went with his retinue to renew his humble salutations to the holy penitent. They found him not, and they remained astonished for a while. But, on reflection, their veneration was augmented, for they could not doubt that it was some divinity, under a human form, who had come amongst them, on a temporary visit, to convince them of his being their protector; and had returned in the night to his heavenly abode. The advent and departure of this wonder were the only subject of conversation at court, town and country, for several days. Then it gradually grew stale, and at last was but occasionally remembered, like any other antiquated miracle.

A good while afterwards, when Apaji was one day at court, the king put him in mind of the old proverb of *Jana Marulu, Jatra Marulu*; and asked him, whether he still thought that a people followed a particular track, merely because it happened to be laid down for them, and that, however ridiculous the ceremony and usage of a nation might be, those who practised them were still more ridiculous.

Apaji, who waited only for an opportunity like this, to enter on his favourite speculation; and having obtained permission to express himself without reserve, thus addressed the king:

"Great King! your own conduct some days ago decided this question, when you condescended to visit the cave in the mountain, and the pretended Sannyasi who was there. You have allowed me to speak without constraint, and I will therefore confess, that the venerable penitent was no other than the shepherd who has been all his life employed in keeping my sheep; a being so rough and uncultivated

as to approach nearly to utter stupidity. Such is the personage whom you and your court, upon my sole testimony, have treated with honours almost divine, and have elevated to the rank of a deity. The multitude, without examination, have blindly followed your example, and, without any knowledge of the object of its adoration, run with you into the excess of fanatical zeal, in favour of a keeper of sheep, a low-born man, uneducated, and almost a fool. From this striking instance, you must be satisfied, that public institutions are matters of example and habit, and that we ought to direct our ridicule of the absurd usages of a country, not so much against the usages themselves, as against those that practise them."

The king, like a wise sovereign, took in good part the strenuous efforts which his minister had boldly adopted to enlighten him on matters so important and abstruse, and continued to repose upon him as his most faithful subject and friend.

INTRODUCTION OF TEA AND COFFEE.

From the *Curiosities of Literature*, Vol. III.
just published.

THESE now common beverages are all of recent origin in Europe; neither the ancients nor those of the middle ages tasted of this luxury. The first accounts we find of the use of this shrub, are the casual notices of travellers who seem to have tasted it, and sometimes not to have liked it: A Russian ambassador, in 1639, who resided at the court of the Mogul, declined accepting a large present of tea for the Czar, "as it would only encumber him with a commodity for

which he had no use." The appearance of a "black water," and an acid taste, seems not to have recommended it to the German Olearius in 1633. Dr Short has recorded an anecdote of a stratagem of the Dutch in their second voyage to China, by which they at first obtained their tea without disbursing money; they carried from home great store of dried sage, and bartered it with the Chinese for tea, and received three or four pounds of tea for one of sage; but at length the Dutch could not export sufficient quantity of sage to supply their demand. This fact, however, proves how deeply the imagination is concerned with our palate: For the Chinese, affected by the exotic novelty, considered our sage to be more precious than their tea. The first introduction of tea into Europe, is not ascertained. According to the common accounts, it came into England from Holland in 1666, when Lord Arlington and Lord Ossory brought over a small quantity; the custom of drinking tea became fashionable, and a pound weight sold then for 60s. This account, however, is by no means satisfactory; I have heard of Oliver Cromwell's tea-pot in the possession of a collector, and this will derange the chronology of those writers who are perpetually copying the researches of others, without confirming or correcting them.

Amidst the rival contests of the Dutch and the English East India Companies, the honour of introducing its use into Europe may be claimed by both. Dr Short conjectures, that tea might have been known in England as far back as the reign of James I. for the first fleet set out in 1600; but had the use of this shrub been known, the novelty had been chronicled among our dramatic writers, whose works are the annals of our prevalent

tastes and humours. It is rather extraordinary that our East India Company should not have discovered the use of this shrub in their early adventures, yet it certainly was not known in England so late as in 1641; for in a scarce "Treatise of Warm Beer," where the title indicates the author's design to recommend hot in preference to cold drinks, he refers to tea, only by quoting the Jesuit Maffei's account, that "they of China do for the most part drink the strained liquor of an herb called *Chia*, hot." The word *Cha* is the Portuguese term for tea, retained to this day, which they borrowed from the Japanese; while our intercourse with the Chinese made us no doubt adopt their term *Thek*, now prevalent throughout Europe, with the exception of the Portuguese. The Chinese origin is still preserved in the term *Bohea*, tea which comes from the country of *Fouhi*; and that of *Hyson* is the name of the most considerable Chinese then concerned in the trade.

The best account of the early use and the prices of tea in England, appears in the hand-bill of one who may be called our first tea-maker. This curious hand-bill bears no date; but as Hanway ascertained that the price was 60s. in 1660, this bill must have been dispersed about that period.

Thomas Garway, in Exchange Alley, tobacconist and coffee-man, was the first who sold and retailed tea, recommending it for the cure of all disorders.

The following shop-bill is more curious than any historical account we have:—"Tea in England hath been sold in the leaf for six pounds, and sometimes for ten pounds the pound weight; and in respect of its former scarceness and dearness, it hath been only used as regalia in high treatment and entertainments,

and presents made thereof to princes and grandees, till the year 1657. The said Garway did purchase a quantity thereof, and first publicly sold the said tea in leaf or drink, made according to the directions of the most known merchants into those Eastern countries. On the knowledge of the said Garway's continued care and industry in obtaining the best tea, and making drink thereof, very many noblemen, physicians, merchants, &c. have ever since sent to him for the said leaf, and daily resort to his house to drink the drink thereof. He sells tea from 16s. to 50s. per pound."

Probably tea was not in general use domestically so late as in 1687, for in the diary of Henry, Earl of Clarendon, he registers, that "Pere Couplet supped with me, and after supper we had tea, which he says was really as good as any he had drunk in China." Had his Lordship been in the general habit of drinking tea, he had not probably made it a subject for his diary.

While the honour of introducing tea may be disputed between the English and the Dutch, that of coffee remains between the English and the French. Yet an Italian intended to have occupied the place of honour; that admirable traveller, Pietro della Valle, writing from Constantinople, 1615, to a Roman, his fellow countryman, informing him, that he should teach Europe in what manner the Turks took what he called "*Cahué*," or as the word is written in an Arabic and English pamphlet, printed at Oxford 1659, on "the nature of the drink *Kauhi* or Coffee." As this celebrated traveller lived to 1652, it may excite surprise that the first cup of coffee was not drunk at Rome; this remains for the discovery of some member of the "Arcadian Society." Our own Purchas,

at the time that Valle wrote, was also a pilgrim, and well knew what was "*Coffa*," which they drink as hot as they can endure it; it is as black as soot, and tastes not much unlike it; good, they say, for digestion and mirth.

It appears by Le Grand's "*Vie Privée des François*," that the celebrated Thevenot, in 1658, gave coffee after dinner; but it was considered as the whim of a traveller; neither the thing itself, nor its appearance, were inviting; it was probably attributed by the gay to the humour of a vain philosophical traveller. But ten years afterwards, a Turkish ambassador at Paris made the beverage highly fashionable. The elegance of the equipage recommended it to the eye, and charmed the women. The brilliant porcelain cups in which it was poured; the napkins fringed with gold, and the Turkish slaves on their knees, presenting it to the ladies seated on the ground on cushions, turned the heads of the Parisian dames. This elegant introduction made the exotic beverage the subject of conversation; and in 1672 an Armenian at Paris, at the fan-time, opened a coffee-house. But the custom still prevailed to sell beer and wine, and to smok and mix with indifferent company, in their first imperfect coffee-houses. A Florentine, one Procope, celebrated in his day as

the arbiter of taste in his department, instructed by the error of the Armenian, invented a superior establishment, and introduced ices; he embellished his apartment, and those who had avoided the offensive coffee-houses, repaired to Procope's, where literary men, artists, and wits, resorted to inhale the fresh and fragrant steam. Le Grand says, that this establishment holds a distinguished place in the literary history of the times. It was at the coffee-house of Du Laurent, that Saurin, La Motte, Dauchet, Boin-din, Rousseau, &c. met; but the mild steam of the aromatic beer could not mollify the acerbity of so many rivals; and the witty malignity of Rousseau gave birth to those famous couplets on all the coffee-drinkers, which occasioned his misfortune and his banishment.

Such is the history of the first use of coffee, and its houses, at Paris. We, however, knew the use before even the time of Thevenot; for an English Turkish merchant brought a Greek servant in 1650, who, knowing how to roast and make it, opened a house to sell it publicly. I have also discovered his hand-bill, in which he sets forth:

"The virtue of the coffee-drink first publicly made and sold in England, by Pasqua Rosce, in St Michael's Alley, Cornhill, at the sign of his own head."

R E V I E W.

Journal of a Tour and Residence in Great Britain, during the years 1810 and 1811, by LOUIS SIMOND. To which is added, an Appendix on France, written in December 1815, and in October 1816.—Edinburgh, Constable & Co. 1817. 2d Edition.

It is both entertaining and instructive to hear what is said of us by an intelligent and impartial foreigner. Dr Johnson has somewhere very sensibly remarked, nearly in the words of a philosophical ancient, that the eye, which sees every thing around it, sees not itself; and this observation, which was originally suggested by the difficulty which attends self-examination, and the knowledge of individual character, may be applied in its fullest extent to all large societies of men, living under different laws, and acting under different motives. Such, indeed, is the power of habit upon the human mind, that, generally speaking, we approve of things, not as being intrinsically good, but merely because we are more or less used to them; and, with regard to those matters, again, which fall under the head of taste, we pronounce them graceful, elegant, or becoming, not so much because they are determined to be so by any natural principle, as because they happen to accord with our local ideas of fitness or propriety. Even the line which separates virtue from vice, does not, in every country, set out from the same point. What is reputed an innocent freedom on one side of a mountain, is held a serious breach of decorum on the other; practices sanc-

tioned by religion in the East, are openly condemned by the same authority in the West; and the gravest fashions of a southern kingdom are laughed at, as ridiculous, a few degrees farther north. This variety of opinion, too, found, where it would be least expected, in the dogmas of religion and precepts of morality, only becomes more extravagant and uncertain, when we endeavour to trace to any rule or standard such usages, in the familiar intercourse of life, as are avowedly conventional, connived at, or merely tolerated: for what we see every hour, although at first disagreeable and repulsive, soon reconciles itself to our feelings; whilst, on the other hand, we are unwilling to condemn that which we ourselves may have consented to in practice, and perhaps laboured to defend upon principle.

Thus, the older we grow without visiting any country besides our own, we find it the more difficult to divest ourselves of our prejudices and every-day impressions, so as either to try our own habits by the test of reason, or to institute a fair comparison between ourselves and the people of other nations, who, in point of character and manners, differ from us the most widely. It is not, indeed, until we have seen other parts of the globe, and have become familiar with usages different from those of our native province, that we allow ourselves to doubt as to the decided superiority of our own customs and modes of life, or even so much as to examine into them, upon any more general principle than that of mere consuetude. But, besides the disqualification which thus arises from

our ignorance and bigotry, for making a fair and enlightened survey of the moral, literary, or statistical condition of any contemporaneous society, we are, in most cases, predisposed by our pride and rivalry, not to find among strangers any thing wiser, greater, or better than we ourselves have produced and can exhibit; and, we believe, it is only this view of the matter that will account for the many foolish and malignant caricatures which have been recently sketched by both French and English travellers, upon their first getting a hasty glimpse of the opposite sides of the Channel, after the long interruption occasioned by the war.

We willingly except from the class of persons to which we have just alluded, the very respectable author now before us, than whom we know not that there could be any writer better qualified to perform the task which he has undertaken, of describing the manners of our countrymen, and of estimating the value of our political institutions. M. Simond is at once a native of France, and a citizen of the United States, where he had lived upwards of twenty years prior to his late visit to this country; and by deriving from Great Britain, as he himself informs us, the dearest relatives he has upon earth, he has become as it were a citizen of the world; being bound by birth, interest, or affection, to the three most prominent points in the old and new continents. His knowledge of men, and modes of life, has thus been extended from the extreme of artificial polish to that of artificial rudeness, whilst his prejudices and partialities are, by the same means, so much neutralized or cooled down, that they never interfere materially with his estimates of character, whether national or individual. We have, in

fact, in perusing his book, almost uniformly found the utmost candour combined with the utmost discrimination. The lineaments in which he draws objects as they pass before him, are neither distorted by malice, nor darkened by prejudice. He views our manners, and appreciates our attainments, through a clear medium, and with an unfettered judgment: He gives his opinions with unaffected modesty, and draws his conclusions with suitable caution. The characteristic nationality of the Frenchman seems, from his long residence in a foreign country, to have become almost extinct within him; whilst he has carefully eschewed the bad taste, and the blustering rivalry, peculiar to the land of his adoption. His qualifications, too, in point of science and general literature, do him no small credit, and give much additional interest to his work; and the light which he has thrown on the several subjects which he has incidentally discussed, affords ample proof that he did not study them for the first time after his arrival in England. We have perhaps rather too much of dissertation on matters purely scientific, as well as an excess of criticism in the department of the Fine Arts. The chapters on the National Debt, and the Huttonian theory, seem certainly a little out of place in the mere journal of a traveller; and we will confess that his critiques on paintings, statues, and architecture, tired us so much, that, towards the close of his volumes, whenever we found him in a gallery of pictures, or in front of an old edifice, we skipped over all his learning, to attend him towards the next stage of his tour.

M. Simond, with his companions, landed at Falmouth from America in the end of 1809, and reached London about the middle

of January following.—The first impression made on the mind of a stranger when he enters the great metropolis of the empire, is usually that of confusion, smoke, and insecurity. He finds himself all at once in a wilderness of brick buildings, crowded with busy, eager-looking persons, who, as another American visitor archly remarked, seem all to have been sent messages, and told to make haste back. Every one looks, however, as if he cared for no one besides himself, and there is on every countenance an air of importunate selfishness, which has to a mere on-looker a very repelling effect. Coachmen and waggoners drive their ponderous vehicles along the streets, intent solely upon making way for themselves, and apparently quite indifferent how many they may impede or even crush to pieces in their progress. We prefer, however, M. Simond's description of that colossal city, as being, in our opinion, both very correct and very lively.

“ This morning I set out by myself for town, as London is called *par excellence*, in the stage coach, cramped inside, and *hérissé* outside with passengers of all sexes, ages, and conditions. We stopped more than twenty times on the road, (between Richmond and London); the debates about the fare of way-passengers—the settling themselves—the getting up and the getting down, and damps shewing their legs in the operation, and tearing and mudding their petticoats—complaining and swearing—took an immense time. I never saw any thing so ill managed. In about two hours we reached Hyde Park corner: I liked the appearance of it; but we were soon lost in a maze of busy, smoky, dirty streets, more and more so as we advanced. A sort of uniform dinginess seemed to pervade every thing, ~~that is, the exterior~~; for through every door and window, the interior of the house, the shops at least, which are most seen, presented, as we drove along, appearances and colours most opposite to this dinginess; every thing there was clean, fine, and brilliant. The elevated pavement on each side of the streets full of walkers, out of the reach of carriages, passed swiftly in two

lines, without awkward interference, each taking to the right. At last a very indifferent street brought us in front of a magnificent temple, which I knew immediately to be St Paul's, and I left the vehicle to examine it. The effect was wonderfully beautiful; but it had less vastness than grace and magnificence. The colour struck me as strange—very black and very white, in patches which envelope sometimes half a column; the base of one, the capital of another;—here a whole row—quite black,—there as white as chalk. It seemed as if there had been a fall of snow, and it adhered unequally. The cause of this is evidently the smoke which covers London; but it is difficult to account for its unequal operation. This singularity has not the bad effect which might be expected from it.”—“ It is easier to acquire a practical knowledge of the geography of London than of Paris, which has not the same rallying points, except the Seine, which divides Paris more equally than the Thames does London; the other side of the Thames is only an extensive suburb, whereas the other side of the Seine is half Paris. The people of London, I find, are quite as disposed to answer obligingly the questions of strangers as those of Paris. People do not pull off their hats when thus addressing any body, as would be indispensable at Paris; a slight inclination of the head, or motion of the hand, is thought sufficient. Foot passengers walk on with ease and security along the smooth flag-stones of the side-pavement. Their eyes, mine at least, are irresistibly attracted by the allurements of the shops, particularly print-shops; not that they always exhibit those specimens of art so justly admired all over Europe, but oftener caricatures of all sorts. My countrymen, whenever introduced in them, never fail to be represented as diminutive starved beings, of monkey mein, strutting about in huge hats, narrow coats, and great sabres; an overgrown awkward Englishman crushes half a dozen of these pignies at one squeeze. *There are no painters among the lions*, at least they are not here. It must be owned, however, that the English do not spare themselves; their princes, their statesmen, and churchmen, are thus exhibited and hung up to ridicule, often with cleverness and humour, and a coarse sort of practical wit.”—“ The inhabitants of London, such as they are seen in the streets, have, as well as the outside of their houses, a sort of dingy smoky look; not dirty absolutely, for you generally perceive clean linen, but the outside garments are of a dull dark cast, and har- n on ize with mud and smoke.” Prepossessed with a high notion of English corpulency, I

expected to see everywhere the original of *Jacques Roustelet*. No such thing; the human race is here rather of mean stature, less so perhaps than the true Parisian race; but really there is no great difference; and I have met more than once with Sterne's little man, when, in turning round to help a child across the gutter, he saw with surprise a visage of fifty, where he expected to see one of five. The size of London draught horses makes up for that of the men; those which draw brewers' carts and coal waggons are gigantic, perfect elephants."—"The weather is called here very cold, (20° or 22° of Fahrenheit); the serpentine river is covered with skaters, some of them first-rate ones. Ladies crowd round to contemplate the human form divine—strength, grace, and manly beauty. There is certainly much to admire in this respect in the class of gentlemen in England, who are not only handsomer but stronger than the labouring class both of town and country. It appears to me that it was the reverse in France, and that gentlemen in general were rather inferior in bodily faculties to countrymen and town labourers. This difference may be ascribed to the practice of the athletic amusements being much more general in England—much more a part of education; and to the circumstance of the young men being introduced later to the society of women in England than in France."—"People generally taste of fewer dishes here than at Paris, each dining generally on one or two. You are not pressed to eat. Formerly it was the custom to drink every one's health round the table; and although less general now, it is by no means entirely abolished. It was done in this way; one of the guests challenged another, male or female; this being accepted by a slight inclination of the head, they filled respectively, each watching the motions of his adversary, then raised their glasses, bowing to each other, and in this attitude looking round the table, they had to name every one of the company successively; this ceremony finished, the two champions eyed each other gravely, and carrying their glasses to their lips, quaffed their wine simultaneously. As one challenger did not wait for another, and each guest matched himself without minding his neighbours, the consequence was circular glasses, calling of names, and mutual bows, forming a running fire round the table, crossing in every direction."—"There are some customs here not quite consistent with that scrupulous delicacy on which the English pique themselves. Towards the end of dinner, and before the ladies retire, bowls of coloufied glass, full of water, are placed before each person. All women as well as

men) stoop over it, sucking up some of the water, and returning it perhaps more than once, and with a spitting and washing sort of noise quite charming, the operation frequently assisted with a finger thrust elegantly into the mouth. This done, and the hands dipped also, the napkins, and sometimes the table-cloth, are used to wipe hand and mouth. This, however, is nothing to what I am going to relate. Drinking much and long leads to unavoidable circumstances. Will it be credited that, in a corner of the very dining-room, there is a certain convenient piece of furniture, to be used by any body who wants it? The operation is performed very deliberately and undisguisedly, as a matter of course, and occasions no interruption of the conversation. I once took the liberty to ask why this convenient article was not placed out of the room, in some adjoining closet; I was answered, that in former times, when good fellowship was more strictly enforced than in these degenerate days, it had been found that men of weak heads or stomachs took advantage of the opportunity to make their escape shamefully, before they were quite drunk; and that it was to guard against such an enormity that this nice expedient had been invented. I have seen the article in question regularly provided in houses where there were no men, that is, no master in the house; the mistress, therefore, must be understood to have given the necessary orders to her servants—a supposition rather alarming for the delicacy of an English lady. Yet I find these very people up in arms against some uncleanly practices of the French; for instance, spitting on the floor, the carpet, &c. &c. or spreading in full view a snuff-taking handkerchief, with an innocence of nastiness quite inconceivable. To take a lump of sugar with their fingers, is another offence the French are apt to give, but of a lighter dye. Dr Johnson was once exposed to an abomination of the latter sort, during his tour in France, and the astonishment and wrath of the Doctor are faithfully recorded somewhere."

In these remarks, our readers will perceive a slight tendency on the part of M. Simond to overcharge his descriptions, whilst, in the affair of the sugar, we have some faint idea, that Dr Johnson was himself the offender, and not, as stated above, exposed to the abomination. In justice to our author, however, we must take care to distinguish

between wilful exaggeration, and the effect which is constantly produced by describing familiar matters in solemn and technical language. When any of our ordinary doings or customs are set before us in words appropriated to science, it is with the utmost difficulty that we can recognize them. An anatomical explanation, for example, of the action of sitting down, or rising up, of mounting a horse, or scrambling over a wall, would be ludicrous in the extreme, and, perhaps, barely intelligible even to those who understand all the terms employed. We have, accordingly, seen a minute scientific detail, delivered too in very learned words, of the familiar action of smoking a pipe ; which detail completely puzzled us as to the thing really meant to be explained by it, and could not fail, of course, to render the practice in question extremely ridiculous. Describe any of our daily modes of life, a salutation in the street, a curtsy in a ball-room, the powdered wig of a judge, or the epaulette of a general officer, and it will be impossible to refrain from a smile, or from regarding the picture as a professed caricature.

M. Simond, while in London, went two or three times to the House of Commons, the proceedings and forms of which he describes in a very lively manner. "On one occasion Lord P. Lord G. and Mr F. spoke with great vehemence in favour of ministers, all three with a sort of school-boy oratory, well enough as a lesson for practice, but to no sort of purpose as to persuading or changing any opinion. A veteran member rose next, old and toothless, and speaking like a Jew, uncouthly and carelessly, but ardently, and with that seeming self-conviction, which is among the very first requisites for eloquence. He stepped forward on the floor towards the table, and

used animated gestures, a little *à la Françoise*, or at least very different from the English mode of oratory. This was Mr Grattan."—We give a sketch of a few leading statesmen, now no more, of some of whom our author witnessed the closing exertions ; the characters of the others he drew from history or conversation. Speaking of Fox, he remarks with justice, that

—"he seems to have thought too well of the French Revolution, and to have feared too little its influence in England, as his opponent Pitt feared it too much, or feigned to fear it. During the short duration of Fox's power, he did little for what he deemed liberty ; and seemed as little disposed as his predecessors to sacrifice to peace, after declaiming so long against war. It might indeed be want of power rather than of sincerity. His eloquence appears to have been the genuine English eloquence ; simple, direct, and vigorous, rather than subtle and ornamented. In the heat of debate, his voice was apt to become sharp and disagreeable. It is strange that, knowing so well how to speak, this great man did not write better. The fragment of history published after his death is remarkable for a sort of laborious simplicity ; and its morality seems liberal to laxity. I was surprised to find his diplomatic correspondence with M. Talleyrand was not written in very good French.—Pitt, the reverse of Fox in every thing, had more art and logic, a choice of expressions never equalled, and the most pointed irony, without the persuasive eloquence of his great opponent.—Burke was all imagination, but, judging particularly from what he wrote on the French Revolution, an ungovernable imagination, the liveliness and exuberance of which might dazzle and delight, but proved little, and did not convince. His learning and wit gave his conversation a peculiar charm ; yet at a certain period of his parliamentary life, it was observed that the benches of the House became empty whenever he spoke ; and he was called from that circumstance the *dinner-bell*.—Mr Windham is less, unlike Burke than either of the other, with a simpler style of eloquence, and an imagination more under controul : his ideas, however, appear full as eccentric, and more paradoxical. He likes to cut his way through the opinions and principles of the rest of the world, provided they are modern opinions, for his innovations consist in changing nothing—and his originality in doing what was always done.

He whose object is only resistance, may indeed attain it equally, whether he swims faster than the stream, or stands against it, and lets it pass by him. The following *bon mot* is given to Mr Sheridan:—'The generality of men,' said he, 'see only two sides to a question, but Mr Windham contrives to find always a third, and, then, pairs off with himself.'—The House of Commons has exhibited lately a very curious tragicomic scene, which I do not introduce as characteristic of the manners of this singular people, being perhaps even among them unique in extravagance. An honourable member, a country gentleman, and I believe, a county member, took offence at some slight he had experienced during the late examination in Parliament; and having made some intemperate remarks, supported by oaths, there was a notion that the words of the honourable member should be taken down. The Speaker, in consequence of a vote of imprisonment, was obliged to order the sergeant-at-arms to do his duty; and the latter, with the assistance of some other officers, succeeded in carrying off his prisoner after an obstinate combat,—the honourable member being a Hercules!—The Legislature of the United States witnessed, a few years ago, a scene still more edifying. An honourable member (a naturalized Irishman) actually spit in the face of another honourable member. Immediate consequences were prevented; but the day following, the insulted member gave battle to his filthy colleague in the same place. They fought with fists, and with poker and tongs, and rolled in the dust of the legislative floor before the representatives of the nation.—The Speaker had left the chair, to give fair play!"

Upon leaving the metropolis, our tourist directed his course into Wales. Having admired the mountains and beautiful cottages of that romantic principality, he at length arrived in Scotland, where the mountains are more lofty, and the cottages—not so clean! Indeed, a traveller from any other part of the world must be struck with the air of comfort and competency which marks the cottage of an English peasant, with the bright white-wash, the honey-suckle and roses which adorn its exterior, and the neat arrangement and tidiness which prevail within. With more know-

ledge, and, generally speaking, with a greater share of virtue, the country labourers in this part of the island have as yet acquired little relish for those minor elegancies and comforts, which prove so great an ornament to rural life.* Entering Scotland by Dumfries-shire, M. Simond passed over a tract of country which he describes as being very different from England.

"It is a succession of steep hills and intervening valleys, all uniformly covered with a fine green turf, smooth, and unbroken by a single tree, bush, weed, or stone; sheep hanging along the sides of its acclivities, and here and there a shepherd boy wrapped up in his plaid; nothing to interrupt the sameness and stillness, but the little stream bustling along each valley over a bed of round pebbles. The road following these streams was singularly good and level; and upon the whole, there was much simple grandeur and beauty in the scene. As the hills became lower and the valleys wider, fields and meadows, and extensive plantations of firs and beeches succeeded, all very flourishing—but the cottages miserably dirty, and a sad contrast to those of Wales, so white and so neat, and adorned with flowers. The Scotch are said to be more industrious and more thrifty than the Welch. They cannot afford leisure, I suppose, to be comfortable, and certainly do not ruin themselves by luxuries.* Children in health and in rage, with fair hair and dirty faces, swarm on the dunghills at every door. An old barrel stuck through the thatch serves for a chimney. The stable and dwelling are under the same roof; one door serves for both—and the dark *runnings* from the heap of dung and the heap of peat, piled up against the house, drain under the floor, and come upon it. The climate must be healthy indeed where all this does not breed infection. The men along the roads have generally the plaid thrown across their shoulder, and over one arm. Some wear it like a Spanish cloak, or an antique drapery, and with their short petticoat and naked knees, might be mistaken for Roman soldiers, if the vulgar contrivance of hat and shoes did not betray the northern barbarian. The females have their extrinsecities more classical, for they go barefooted and bareheaded, and only fail by the middle, covered with vile stiff stays and petticoats. We see them at the fords of their little brooks, exhibiting, very innocently I believe, higher than the knee, unmindful of the eye of travellers."

This is perhaps a little too picturesque ; and for the sake of a striking portrait, the author has evidently sacrificed, in some small matters, both the likeness, and the truth of colouring. ' Our object, however, is not to contest with him every statement he has been pleased to make as to our soil, climate, and manners, it is merely to afford to our readers a little amusement, by abstracting and abridging the most entertaining parts of his book.—Well, this Gallico-American at length reaches Edinburgh on the 10th of August, and, crossing the bridges, he gets into the New Town, which, he says, presents a long line of quay or terrace, and houses of a neat and modern appearance. Proceeding along this fine quay,—Prince's street, we presume,—the retrospect of the Old Town presented a confused heap of ancient houses, one over the other, very dingy and high, like towers of eight or ten stories, with windows innumerable; and its castle perched on its rock, overlooking the whole.

" This is a town," he informs us, " of ninety or a hundred thousand inhabitants, in three distinct divisions; the old and the new town side by side, with a wide ditch between; then the port, at about a mile distant, on the Frith of Forth. The shops, tradesmen, and labourers, are chiefly in the old town. The College is there also; but learning begins to be attracted by politeness, and the Professors come to live in the region of good dinners and fine ladies. From a height (Calton-hill) in the new town, which overlooks the dark, dull, and dirty assemblage of the old houses of the old town, strangers are shewn, with a mixture of pride and pity, the back of the humble abode of Adam Smith, and the place where he used, walking to and fro, his work on Wealth of Nations. Not far off, the lately inhabited by another celebrated professor, but who, happily for his country, has not yet taken his place among the great men who are no more.—This is in every respect a singular town. The new part is placed in the middle of a beautiful and fertile country, without suburbs or shabby up-

proach, like other towns which have grown by degrees. This one was cast in a mould, and created all at once, within the memory of half its inhabitants.—From the windows of our apartment, we see above the houses opposite to us, the castle on its rocky pedestal, and the esplanade where the troops exercise. The wind which agitates their standards, bears to us at intervals, the sounds of warlike music, and the last rays of the sun shine on their polished arms. The centinels seen "athwart the sky," seem really "of giant size," an image I had admired in the splendid poem of Mr Scott, notwithstanding my doubts of its exactness, and for which it is not easy to account.—Descending from the castle, we follow a long street on a slope, forming the only avenue to it. This street is terminated at its lower end by Holyroodhouse. On the way we were shewn a very small window of a very poor and old house, from whence the fanatic John Knox, 250 years ago, used to harangue the factious and ignorant populace of Edinburgh, against the Antichrist of Rome and the unfortunate Queen Mary. Holyroodhouse is a dismal monastic-looking castle, formerly the residence of the Scottish kings; a quadrangle, flanked with towers at each corner, the apartments distributed all round. The name of *Monks' Hall* on a door attracted our attention; it was the apartment occupied for some years by that prince and his little court. His bed is still there, and some remains of furniture. We were shewn on the wall the portrait of Princess Elizabeth, well painted, but overdressed in the extreme of the fashion of the time. At the extremity of a long gallery, on a raised platform, the altar is still seen where mass used to be celebrated for these illustrious exiles. Raising a corner of the cloth which covers this altar, we recognized the familiar form of a common side-board, which had been thus dignified.—The building for the records of title-deeds, &c. (the Register Office), is well secured against fire, and very handsome. A lady artist has decorated it with a colossal statue of his Majesty, in white marble, which does more honour to the loyalty of the inhabitants of Edinburgh, and their complaisance to the fair donor, than to their taste. By some accident, an upper slice of the head, just all that part above the eyes, containing the brains, has been displaced, and laid by on a shelf, crown and all. It was probably originally an added piece, the block not being long enough, and has since come loose; but this accident might pass for a very improper joke.—Edinburgh is the Birmingham of literature; a new place which has its fortune to make. The two great Universities, OX

ford, and Cambridge, repose themselves under the shade of their laurels, while Edinburgh cultivates hers. The exterior of the establishment of education is very modest indeed. The Professors are soldiers of fortune, who live by their sword; that is to say, by their talents and reputation. Dr Gregory lectures in a manner peculiar to himself. Seated in the centre of a vast amphitheatre, covered with 500 heads, his hat on, and playing with the case of his spectacles, he speaks without any notes, and in a tone of conversation. The only time I was present, the subject was the disorders of the liver, occasioned, he said, almost exclusively by the heat of southern climates, and by intemperance. He reproved in strong terms the vulgar impression of keeping the liver afloat, that is to say, continuing to drink as a cure for what is the effect of drinking. To illustrate this, he told us a story of certain British officers who had fallen into the hands of Tippoo Saib, and were detained three years in irons, because they refused to enter his service. They were treated with barbarous rigour. A handful of rice boiled into gruel, was the daily ration to each. They were chained two and two, and several of them dying of their wounds, the dead bodies remained in some instances fastened to the living, until they fell into decay. None of them hoped to live long; yet they not only lived, but the liver-complaints under which several of them laboured, disappeared by degrees; and when, after their long captivity, they returned to Calcutta, they found many whom they had left well, dead of the very disorder of which they had been cured by the terrible prescriptiott of Tippoo Saib."

• Upon leaving Edinburgh, M. Simond and his companions go into the Highlands by the way of Lanark, Glasgow, Dumbarton, &c. returning to our metropolis by Stirling and Falkirk. His remarks on the scenery and manners of the mountains, are neither new nor striking. His taste is indeed interested in the dreary sublimity of that singular district, and he is more merciful than tourists commonly are, to the habits of idleness, ferocity, and pride, which still exhibit their relics among the more bigotted of the clans. Passing through Edinburgh, he proceeds towards the lakes in the north of England,

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which he describes with much liveliness, and with the precision of an artist. He comes to this city once more, to pass in it the winter months; and during this interval of leisure, he gives us some unnecessary prosing about volcanic rocks, Scottish metaphysics, earthquakes, and the Edinburgh Review. In the following spring, he directs his face southwards, along the eastern shores of the island, inspecting in his progress, noblemen's houses, picture galleries, and coal mines. In due time, he finds himself again comfortably settled amidst the smoke and bustle of London; and in September 1811 he sails from Liverpool for the United States. In 1815, however, we find him on a visit to his native country, where he witnessed the return of Bonaparte from Elba; and we have, accordingly, in the second edition of his work, an appendix, on the state of France, containing, we think, a very interesting and candid account of the present state of that great kingdom. The appendix on Ireland might, for any thing we can discover to the contrary, have been written by a native of China, who had never crossed the Yellow Sea. It is a tissue of excerpts.

We conclude our extracts from this amusing Journal, with a short sketch of the British character and erudition, as they appeared to the author.

"If I were asked," says he, "at this moment, for a summary opinion of what I have seen in England, I might probably say, that its political institutions present a detail of corrupt practices,—of profusion,—and of personal ambition, under the mask of public spirit very carelessly put on, more disgusting than I should have expected: the workings of the selfish passions are exhibited in all their nakedness and deformity. On the other hand, I should admit very readily, that I have found the great mass of the people richer, happier, and

more respectable, than any other with which I am acquainted. I have seen prevailing, among all ranks of people, that emulation of industry and independence, which characterize a state of advancing civilization, properly directed. The manners, and the whole deportment of superiors to inferiors, are marked with that just regard and circumspection, which announce the presence of laws equal for all. By such signs I know this to be the best government that ever existed. I sincerely admire it in its results, but I cannot say I particularly like the means. What I dislike here, I might be told, belongs to human nature in general; to the world, rather than to England particularly. It may be so,—and I shall not undertake the panegyric of either the one or the other.

“The government of England is eminently practical. The one under which I have lived many years might be defined, on the contrary, a government of abstract principles. Certain opinions have taken possession of men’s minds, and they cling to them, as to the religion in which they were born, without examination. The measures of the government have the prejudices of the multitude for their bases,—always the same under any change of circumstances—and to be obeyed in defiance of the better judgment of that very government. Were the people left to themselves, they might come to a right judgment of things; but they are encompassed by newspapers, conducted by the mercenary pens of men, often foreigners, who find it more convenient to flatter prejudices, and inflame passions, than to rectify and enlighten; they follow the stream of opinion,—yet they swell the tide, giving it its headlong violence; and the people believe themselves free under an oligarchy of newspaper writers.”

“As to the nation itself, its distinctive and national character, it would be difficult to give any but a comparative opinion. No national character is, I fear, very excellent in itself, and the least bad must be deemed good. Among the nations of Europe, the two most conspicuous in civilization, in arts, and in arms, the nearest probably in their tastes and manners, yet so distant,—capable of understanding one another so well,—yet so different in their respective tempers and turn of mind, present themselves naturally as fit objects of comparison. I know them well, I think; and feel an equal interest in both. I once called one of the nations my own, and spent in it my boyhood. I have visited the other in my maturer age, and the best friends I have on earth were born there.

“The pretensions of the two parties are

certainly comprehensive. The English, for instance, lay claim to a certain superiority of moral rectitude, of sincerity, of generosity, of humanity, of judgment, of firmness and courage; they consider themselves as the grown men of Europe, and their neighbours as sprightly children, and that is the character they give them when in their best humour,—for otherwise they might be disposed to take Voltaire at his word, who said they were *moitié singes et moitié tigres*.”

“There is in England a sort of fastidious delicacy, coldness, or pride, which stands a good deal in the way of active benevolence. The ties of blood are also, I think, weaker than in France. People seem to calculate with more strictness how far the claim of kindred extends; and even the highest degree of consanguinity, that of parents and children, seems to command rather less deference and respect. A cousin may certainly not be more to you than another man, yet it is an amiable error, and a useful one, to think yourself obliged to show some kindness, and feel some particular sympathy, for the man whom nature has placed nearly in the same rank of life with yourself, and whom you are likely to meet oftener in your journey through life.

“The English are better reasoners than the French, and therefore more disposed to be just,—the first of moral qualities; and yet the propensity to luxury and ostentation is so strong, as well as so general here, as to expose this same sense of justice to hard trials. I never knew a prodigal who was just, nor indeed truly generous,—he never has it in his power.

“I do not conceive it possible for some of the most horrible scenes of the French Revolution to be acted here, in any event. The people of France are capable of greater atrocities than those of England, but I should think the latter sterner,—less prone to cruelty, but less susceptible of pity.

“There are perhaps, at this moment, more distinguished men of science at Paris than in London, and I think it is admitted by the English themselves. But there are certainly better scientific materials here, and in the long-run, accuracy and depth should prevail over quickness of parts. However the account may stand between the two nations, as to the higher sciences, I am convinced that cultivation of mind is more general in England than in France: It is indeed the bright side of English society. That conceited ignorance, forward loquacity, heedless and loud argumentation, which fill the common intercourse of men in France, is comparatively unknown here; and with so much better reasoning faculties, I do not think there are half so many

logical attempts. A man of sense once remarked, that he never heard the concluding formula *donc* introduced in a Parisian conversation, without expecting something excessively absurd to follow immediately.

"There are undoubtedly in the English *abroad* a coldness and reserve which discourage and repel at first sight; in the French, on the contrary, a warmth and an openness which invite confidence, and put you at ease instantly. The historian, Gibbon, said once, in speaking of French society, "I know that generally there is no depending much on their professions, yet, as far as I was concerned, I really believe they were sincere." This exception the historian made in his own favour may well excite a smile; yet his error was in the general opinion he had formed, not in the individual one. The kindness shown to strangers, and expressions of interest lavished upon them, are really felt at the moment. Their feelings might not last long, nor bear the test of any great sacrifice of private interest or convenience. Those who express them are inconsiderate and frivolous, but not insincere. I do not know whether I might not choose to live with the English, but I should undoubtedly find more pleasure in visiting the French. The reserve and coldness of the former wear off in time; the warmth of the latter cools, and the two manners meet at last, *a la ti-derai*, which is the common and usual degree of interest, and all you can really hope to inquire in general and mixed society. The advantage of superior and more general cultivation, of a greater range of ideas and surer taste, must, however, remain on the side of the English. Taste! I think I hear the French exclaim, — what a contradiction, after what yourself have said of the grossness and rudeness of the English stage; the indecent abuse of their newspapers, their libels, and so many offensive habits and customs! Perfectly consistent characters, I might answer, are only to be met with in novels. Nature does not produce any; and such a picture might be drawn of departures from good taste in French manners, and in French literature, as might show the propriety of toleration to similar ones in foreign countries."

We have refrained from entering into any statistical observations which may have been suggested to us by the numerous remarks on that subject, scattered over M. Simon's two volumes; nor have we met him on the debateable ground

of politics, although he has repeatedly expressed himself with fully more decision than his short residence in Great Britain could altogether warrant. Take him all in all, however, he is, without doubt, a sensible, well-informed, and agreeable writer.

Researches into the Physical History of Man, by JAMES COWLES PRITCHARD, M.D. F.L.S. London. Printed for John and Arthur Arch, Cornhill, London, 1813, pp. 558.

THIS volume contains the most plausible theory of the origin of man, which has yet been laid before the public. The author's intention is to shew, that all mankind have proceeded from a single family; and, we think, he has beyond all controversy proved his opinion to be correct. The physical history of man is a subject that has been treated by a very limited number of English authors; and these few have maintained, that, in mankind, there exist several distinct species. The most considerable number of foreign writers, on the other hand, have come to an opposite conclusion.

The author's greatest merit is the manner in which he has conducted his researches. Every preceding inquirer into this subject, has reasoned upon probabilities; but Dr Pritchard has deduced his opinion, by the strictest inductive reasoning, from facts authenticated by the best authorities. He has assumed nothing as already proved, he has produced no declamatory matter upon the wisdom and mercy of the Almighty power; he has placed before us an account of man, as he is known to

exist in different countries, according to the accounts of the most respectable travellers; and he has deduced his theory in a natural manner, from a consideration of the various appearances which mankind have exhibited.

If we were merely to review this work, we should impress our readers with a very inadequate idea of its value; we shall, therefore, give a short abstract of the doctrines which it contains, at the same time reserving to ourselves, if we shall see occasion, the liberty of making remarks upon any particular part,

If a person, unacquainted with any race of men but that of his own country, were to travel through a variety of nations, if he were to become familiar with people in a savage as well as in a civilized state, if he were to remark the human species, from the northern extremity of Spitzbergen to the southernmost point of America; if he were to study the variations of colour, form, and character, which distinguish the inhabitants of different parts of the globe,—he would not be much at a loss to determine, whether the individuals which he saw were of the same nature as himself. Even under every diversity of appearance, he would be able to trace a resemblance in figure, voice, and gesture, which would lead him to think, that the beings which he had surveyed, were all of them of the same genus. Wherever he arrived, the human race would appear to him to be the lords of the creation,—to possess the same external structure,—to be capable of the exercise of reason,—to be endowed with articulate language,—to live,—to walk,—and to act in a similar manner. But, if he began to draw a closer comparison between himself and the members of the different tribes

that he had observed, he would be greatly perplexed in accounting for so many variations from one standard, and in imagining the causes which had produced in the race such marked distinctions. He would be much inclined to embrace an opinion contrary to that of the sacred records, and to believe, that such diversity could not have happened without a number of original stocks: he would conclude, that the negro must have sprung from one family, the European from another, and the Albino from a third.

Many philosophers, accordingly, have maintained, that no adventitious circumstances are competent for the production of these peculiarities in the human kind. They have, therefore, assumed it, as necessary to account for the phenomena, that there originally existed different stocks, and that the descendants have preserved entire all the colours, forms, and qualifications of their ancestors.

"It is highly improbable," they observe, "that so many extensive continents should be created to lie vacant and sterile during thousands of years, till the tardy ramifications of one primary stock should spread themselves progressively to each distant corner of the globe; or that the infinite number of islands which diversify and ornament the face of the deep, should be left to be peopled by fortuitous incident, by the chance of shipwrecks, or the wanderings of some navigator, or perhaps to be perpetually desert, destined never to be marked by the footsteps of men. It is much more consistent with our views of divine wisdom and benevolence, to suppose, that the earth was plentifully covered at the period of its creation with animal and vegetable productions, naturally adapted to every peculiarity of soil, and cli-

mate, and that each part became immediately subservient to the great design of the Almighty maker."

Others, again, have conceived, that the varieties in the human species have arisen from the influence of climate. Extreme heat and cold, they observe, are known to accomplish in the human body exactly the same effects, which we see exhibited in the natives of different regions. Heat blackens the skin, and swells the features. Cold, interrupting perspiration, discolours and darkens the skin, and distorts the countenance; and man is to be seen in his fair proportion only in the temperate climates.—Such is the manner in which authors, to support a favourite dogma, arraign the justice of Providence, and accuse the Creator of an unequal distribution of his benefits.

Although our present inquiry is only concerning the physical history of man, it will be amusing to shew how far theorists are apt to carry an opinion which they have once espoused. The advocates for climate thought they had accomplished but too little, when they assigned to it an effect on the body only; they have extended its influence much farther, and have attributed to it the power of modelling the mental constitution, and stamping the national character. If one nation should be courageous and enterprising, and another should be cowardly and slothful, these effects have been caused by the comparative heat of the sun. The arts and sciences can flourish only in the temperate zone, and eminence in them is denied to all nations except those which inhabit a small tract of globe; every race of men beyond a certain line on the south, and on the north, are doomed to live in sloth and perpetual ignorance.

Such is the reasoning of the celebrated Montesquieu, in his *Spirit of Laws*. He has stretched his doctrine even to the last extremity, and has determined, that the swarthy races of the torrid and frigid regions are incapable of possessing freedom, and of living under any kind of government except the tyranny of despotism.

These opinions, however, do not owe their birth to modern times. Aristotle has reasoned, that Greece alone possessed that felicity of temperature which could ripen to maturity the human faculties. And after Greece had become enervated, and unfit any longer to hold the sceptre, when Rome had acquired the ascendancy, and fondly imagined, that she would govern the world for an eternity of time, Vitruvius in like manner contended, that Italy, in the centre of the temperate zone, enjoys every thing that is favourable in the opposite climates. "Divine providence," says he, "appears to have placed the Romans in this happy situation, that they might become masters of the world."

Lord Kames may be placed at the head of that sect of natural philosophers, who endeavour to prove a variety of original stocks, from its being inconsistent with our ideas of God's wisdom and benevolence, to suppose that he had created immense continents and innumerable islands, to lie desert till some shipwrecked mariner, or some adventurer in search of discovery, should happen to lead a colony for their population.

The same species of reasoning has been used by Sir William Jones to support an opposite opinion. His design is to convince us, by the Newtonian principle of simplicity of causes, that all men are derived from one primary stock. As

nature does nothing in vain, so, if the descendants of a single family can be computed to have been more than sufficient for the peopling of the whole globe, it is unnecessary and unphilosophical to suppose that a number of families should have been created.

Authors who argue in this manner, may inform us how they would have constituted the world, if it had been left to their discretion and wisdom ; but they can never conduct us to any positive determination concerning its actual formation. Man must be a very imperfect judge of the designs of the Almighty ; an animal which forms but a speck in the universe, must be very presumptuous to decide concerning his wisdom and benevolence.

Greece being now under the most abject slavery, and Rome having long since sunk in the estimation of mankind, Aristotle and Vitruvius may be pointed out as landmarks to warn future speculators from splitting upon the same rock. The arts have been cultivated by nations the most remote from each other. Of ancient nations, indeed, Greece was the most eminent in the arts and sciences ; but by her own acknowledgment, she derived much of her information from Egypt. Learning first drew breath in the South, and she has been gradually extending her empire towards the North. Those barbarians, who were the contempt and the ruin of ancient Rome, are now the inhabitants of the soil where freedom, literature, and science, hold a divided sway.

If, then, former philosophers have erred so widely in their researches into the physical history of man, and have mentioned no causes but what are either founded on speculative discussions upon the

fitness of things, and the divine wisdom or mercy, or what are inadequate for the accomplishment of the observed diversity among tribes of men ; if their reasonings upon the subject bring us to no conclusion, we must form another plan of investigation, and endeavour to explain the anomalies upon other principles.

For this purpose, our Author gives us three divisions. 1. Whether the physical diversities which distinguish the human race, constitute specific differences, or only varieties. 2. Whether all mankind are sprung from one original stock, or from a multiplicity of families. 3. He attempts to discover the causes which have effected such distinctions in the race.—Through the whole of these researches, we shall extend our view to the rest of the animated creation, and shall deduce such inferences as naturally arise from the analogy existing between man and the inferior animals.

1. We are to inquire, Whether the physical diversities which distinguish the human race, constitute specific differences, or only varieties.

The general principle of distinction among species, is marked and perpetual differences. Should we discover two races of animals, possessing a certain external or internal structure, or distinguished by separate properties, so that the peculiarities of the one race can in no instance and by no means pass into the other, we may determine that they are distinct species. This rule is simple, but the application of it is often attended with considerable difficulty.

In many instances it has been observed, that hybrid animals are unprolific. And, as it is reasonable to suppose that Providence has

used means to prevent the mixture of kinds, this incapacity of propagation in hybridous productions has been pointed out as the provision employed to ensure the attainment of so desirable an end.—Whenever, therefore, a male and female engender an offspring that is prolific, they form one species; but if the animal generated by their copulation be sterile, then the two races are specifically different.

Buffon and John Hunter have fixed upon this method of discovering identity or diversity of species in the animated world; but the experiments for the establishment of the rule have not yet been made upon a scale sufficiently extended, to authorise us fully to confide in the conclusion. There may exist some races which we have every reason to believe distinct, whose progeny may be fertile. In general, however, we may trust to this means of ascertaining species; for, although mules in a few cases have been known to propagate, still we may reasonably reckon these as deviations from a more general law, when we are aware that the contrary has most commonly happened. But, until the universality of this property shall be established, we can only draw from it a presumptive argument, that all mankind have been derived from a common origin. In the present state of physiological knowledge, some other more cautious method of inquiry must be pursued, to determine the controversy. Let us attentively observe those variations in which nature appears most to delight; and if, in animals with which we are well acquainted, we perceive that she indulges in any particular modes of throwing off varieties, we shall be enabled to judge, whether the changes, observ-

ed in other animals, are deviations merely, or such as mark a distinction of kind, even if we cannot trace the origin of these changes. Thus, if we encounter a rabbit, or a hare, with a white coat and red eyes, we may safely refer them to the same class of animals which have a darker hue, because we know that such variations in species are extremely common.

Nothing has been more universally noticed among animals, than peculiarities of colour and form, arising from particular causes, under certain situations. But these deviations are more frequent in the human race than in any other; as might be naturally conceived from man's being found in a greater number of situations, and consequently being more exposed to the operation of causes capable of creating diversity. And as, among mankind, the discriminations of colour are more general and permanent than those of form, we shall begin first with the consideration of the various peculiarities, in this respect, that are discovered in the race.

1. The prominent peculiarities of the Albino,* or the Leucathrop, a very remarkable variety in the human kind, are;—the iris of the eye of a bright red hue, and a remarkable sensibility of light in the organ of vision; a complexion uncommonly fair, resembling the most exquisite examples of the sanguineous temperament, or of a dull and disagreeable whiteness, with the appearance of disease; the hair soft, white, and sometimes of a flaxen colour; and in negroes of this description, the woolly excrescence covering the head is white.

This kind of variety is often seen in rabbits, rats, mice, and foxes, and is indeed very frequent in almost every department of beasts and

birds*. Animals of black colours are most liable to produce varieties; among men of dark complexion, this particular variety is most common.

2. The yellow-haired variety has the iris of the eye of a light colour, generally blue or grey; the complexion fair inclining to ruddy; the hair of a reddish, yellowish, or flaxen colour.

"Many species of animals, both wild and domesticated, exhibit the same characters, as foxes, rabbits, dogs, oxen, cats. The chesnut horse is a similar example."

3. A variety more extensively prevalent than the preceding, is distinguished by the iris of the eye being black; a complexion white, without the delicate tint of the sanguineous constitution; the hair of a hue corresponding to that of the eye.

Rabbits, cats, and many other animals of a grey colour, are analogous to this race of men, and horses of a light colour, with a black tail and mane.

4. A complexion of a yellowish tint passing into an olive, and stiff, long black hair, constitute some of the distinguishing marks of several similar nations of men, the principal of whom are the Mongoles, Mandshurs or Tungusians, and Samoiedes. These tribes are perhaps still more strongly characterized by peculiarities of figure, which will be hereafter considered.

5. The race of native Americans constitutes a class, which is characterized by a complexion darker than the preceding, varying from a copper colour to a more dusky hue, with black hair. The figure of the body is also peculiar, but

with that we have at present no concern.

The two last-mentioned varieties are analogous to many races of animals of a dark hue, which approach in different shades to black, as horses, oxen, cats, dogs, &c. of a deep brown or dun colour.

6. The children of negro parents are sometimes variegated, having their skin diversified by black and white spots, and part of their woolly hair white. They are commonly called pie-bald negroes.

Horses, dogs, cattle, cats, &c. and in Kamschatka wild foxes*, present a similar appearance.

7. Black or dark tawny colour forms the complexion of many races of men.

Sheep, rabbits, cats, hogs, horses, foxes, dogs, fowls, &c. afford a perfect analogy among the brute kind. Not only the hair, but the skin, is sometimes perfectly black, as in the black buffalo. There are seen of this animal varieties of a white grey, and of a bay or reddish colour.

These diversities of colour in the human race being therefore perfectly analogous to those in the inferior species of animals, we may, by the justest reasoning upon physical subjects, refer these appearances to the same class, and conclude that the various colours among men mark no specific difference.

These distinctions of colour are transmitted from the parent to the offspring; although there are some species which show a greater tendency to preserve connate variety than others. The progeny of black animals retain the same sable hue; and when a race has been produced of a white colour and red eyes, these peculiarities uniformly remain, as long as no intermixture

* Blumebach, de Gen. H. V. N.; — Shaw's Zoology; — Pennant's Hist. Quadrupeds; — Falles, Spicileg. Zoolog. Fædicæ.

* Capt. Cook's Voyage.

is. allowed. In the human kind, whole tribes of men of this latter description, which we have denominated Albinos, exist in Java *, Ceylon, and the Isthmus of Darien †.

Animals of different varieties sometimes transmit the character of both, and at other times, only those of the father or mother distinctively. But sometimes a colour which has apparently vanished, has only lain dormant for generations, and then returned. In horses, a colour that has been lost for six generations, has been known to reappear ‡.

In the human species this is a circumstance of very frequent occurrence. A son is often unlike his immediate parents, and possesses all the features of his grandfather or grandmother. In the individuals of our population, the mass of which is descended from the Celtic and Germanic tribes, every variety of colour, which was peculiar to the ancient nations, is perceptible.

Black and white parents generally procreate children of an intermediate colour, which has been distinguished by the term Mulatto. But deviations from this rule are not uncommon. In the *Philosophical Transactions*, vol. 55. Dr Parsons has related, That the child of a black man who had married a white woman in York, bore a resemblance to its father; and that, in another case, where a black man, servant to a gentleman who resided in the neighbourhood of Gray's Inn, had married a white woman who lived in the same family, the child was of so white a complexion that the father would not believe

that it was his, till the nurse convinced him by discovering, that the right buttock and thigh were of a dark colour.

The last instance is one of so peculiar a nature, that we shall transcribe the words of Dr Parsons, as quoted in the volume before us. Dr Parsons received the account from a lady who lived long in Virginia in an elevated rank.

“About 19 years ago, in a small plantation near to that of this family, which belonged to a widow, two of her slaves, both black, were married and the woman brought forth a white girl, which this lady saw very often; and as the circumstances of the case were very particular, I shall make mention of them here, both for the entertainment of the Society, and to show that this is exactly similar to the case of the boy before us. When the poor woman was told the child was like the children of white people, she was in great dread of her husband, declaring at the same time, that she never had any connection with a white man in her life, and therefore begged that they would keep the place dark, that he might not see it. When he came to ask her how she did, he wanted to see the child, and wondered why the room was shut up, as it was not usual. The woman's fears increased when he had brought it into the light; but while he looked at it he seemed highly pleased, returned the child, and behaved with extraordinary tenderness. She imagined he dissembled his resentment till she should be able to go about, and that then he would leave her; but in a few days, he said to her, “You are afraid of me, and therefore keep the room dark because my child is white; but I love it the better for that, for my own father was a white man, though my grandfather and grandmother were as black as you and myself; and although we came from a place where no white people were ever seen, yet there was always a white child in every family that was related to us.” The woman did well, and the child was shewn about as a curiosity, and was at about the age of 15 sold to Admiral Wgtd, and brought to London, in order to be shewn to the Royal Society.

“Thus it appears, that the phenomena of reproduction confirm the analogy which we have traced between the various complexions of men, and the diversities of colour in other kinds of animals. We have no reason to hesitate in attributing these similar appearances to similar causes, whatever they may be.”

* Blumenbach de Gen. Hum. V. N. and Maupertius *Vernes Physique*.

† Maupertius *ubi supra*. Haller. *Elem. Physiologicæ*.

‡ This fact is related on the authority of Dr Gregory, Prof. Prac. Med. University of Edinburgh.

We now come to consider the diversities of form. Nature always displays in all her works so great an inclination to variety, that no two individuals of any species were ever known to be found with a perfect resemblance. This tendency to diversity is extensively observable in the human form and stature, and in the features of the face. For, although children assimilate their parents, although a general likeness often pervades the whole members of a family, and a similitude can be perceived between the present representative of an ancient line, and the picture of his ancestor removed by several generations, there uniformly exists a certain difference between them, by which we can easily distinguish each individual. When the family lives in a remote part of a country, unconnected with other people, these appearances are, of course, the most visible.

Where, by particular circumstances, as by war, or by natural obstacles, intercourse and intermarriages among different nations are prevented, personal diversity ensues between them, and gradually increases as their religion and their manners disagree. In Italy, it is said, each state possesses a provincial physiognomy. Every caste in Hindostan, where intermarriages are prevented by religious principles, can, by those conversant with them, be distinguished by the particular form of the features, although they are all acted upon by the same local causes.

It is by attending to the peculiarities of structure so frequently to be seen among the brute creation, that breeders of cattle are able to ameliorate the breed. Whenever a variety of particular beauty or qualities arises among the herd, it is selected, and by preventing intercourse between it and the rest, a

race is formed with the characteristics of the pair originally chosen. By this means a race of sheep with white wool was originally obtained; and, by continually killing every black lam, we have preserved the colour. According to the account of Tacitus*, the horses of Germany were formerly much inferior to those of Gaul; but the German breed has at present greatly the advantage over that of France. This fact, and the superiority of the English horses, can only be accounted for by the attention that has been paid to the breed of these animals in each country.

But the most obvious diversity in form, and the most important to our investigation, is the configuration of the skull. Various systems have been proposed by philosophers to arrange into classes its different forms. The theories of Blumenbach, Camper, and Cuvier, are the most celebrated; but as our object is to sketch an outline only of the arguments used by our learned and ingenious author, we must refer for information on the subject to the works of the respective authors†. Dr Pritchard has translated from Blumenbach, the description of the skulls of the three most distinct races of men, in the following words:

"1. In the skull of the *European* the head is of the most symmetrical form, the forehead of moderate extent, the cheek-bones rather narrow, without any projection, but having a direction downwards from the malar process of the frontal bone, the alveolar edge spind, the front teeth of either jaw placed perpendicularly.

* Tacit. de Mor. Ger.

† Camper's *Dissertation Physique sur les différentes races, que présentent les traits du visage chez les hommes de différents âges*, Utrecht 1791. Translated from the Dutch.—Cuvier's *Leçons d'Anatomie Comparée*.—Blumenbach de Gen. Hum. V. N. also his *Decades Craniorum*.

" 2. The head of the Mongole is almost square, the cheek-bones projecting *outwards*, the nose flat, the space between the eyebrows and nasal bones nearly in the same horizontal plane with the cheek-bones, the superciliary arches scarcely to be perceived, the nostrils narrow, the fossa maxillaris slightly prominent.

" 3. In the negro—the head narrow, compressed at the sides; the forehead very convex, vaulted; the cheek-bone projecting *forwards*; the nostrils wide; the fossa maxillares deeply marked behind the infraorbital foramen; the jaws lengthened; the alveolar edge narrow, long, and elliptical; the front teeth of the upper jaw turned obliquely forwards; the lower jaw strong and large; the skull in general thick and heavy."

We must now inquire, whether these diversities in the configuration of the human skull are such as mark specific differences, or only varieties. And for two reasons we are inclined to believe that they are only deviations.

First, From the consideration, that the peculiarities which we have remarked are not confined to countries, or to particular tribes of men, but occur in all climates and among all nations. Many individuals in this country, whose descent from an indigenous race cannot be doubted, are found with skulls which bear all the characteristics of those of the Mongole or Negro. And, again, approximation to the European conformation is still more frequent among nations whose skulls in general are of a different structure. So that there are no national distinctions which are always uniform.

Secondly, Among the brute creation, diversities in capital formation are more universal, and in degree more remarkable, than those among men. We may instance the difference in this respect between the wild boar and the domestic hog, between the horses of different countries, and between the *eburus* and the common ox.

With relation to other diversities

of figure, the differences between men are neither so great nor so constant as those which we witness among the inferior tribes of animals. We have among the different breeds of sheep and oxen, some with horns and others without them. Hares have been discovered with horns resembling those of the roebuck. Of the hog species in England, varieties are found with the hoof entire and undivided. The Anken sheep have their fore-legs bent in the form of an elbow. Fowls with five claws, and others without rumps, are to be found in various parts of England.

Diversities of the above description are much more remarkable than any that occur between different nations of men, and lead us to draw this inference, that the diversities in the human form are not such as to authorize the opinion of original specific difference.

But we may be the more easily inclined to adopt this opinion, from the consideration of some very uncommon deviations, with which we have in late years become acquainted. It is probable, that if those individuals, whom we shall immediately mention, had been born in early periods, or placed in favourable circumstances, we would at this time have discovered a tribe of men with all their peculiarities.

In the *Philos. Trans.* No. 424. there is an account given by Mr Machin, of a very extraordinary kind of the human species. It was a person covered with scales or pines, resembling those of a porcupine or hedgehog. Every part of his body was clothed with these excrescences except his face, the palms of his hands, and the soles of his feet.

Mr H. Baker, who communicated the second account of this person to the Society, after he had attained forty years of age, was of opinion that the tegument was one

large wart, or an innumerable company of warts. His children possessed the same appearance as himself.

Maupeitius has recorded an instance as remarkable, of two families in Germany, who were born with six fingers on each hand, and the same number of toes on each foot. Jacob Ruhi, a surgeon of Berlin, was by the mother's side a descendant of one of these families, and inherited, and transmitted to his children, this peculiarity.

There is an anomaly fully as striking, not mentioned by Dr Pritchard, but related by Coxe in his *Travels in Switzerland* *. In the Vallais, he met with whole families with guttural protuberances, from the size of a walnut to the bigness of a peck-load. These goiters, as they are called, are hereditary, and frequently born with children.

Cretins, or idiots, are also very frequent among the Vallaisans.—They are sometimes the descendants of goitrous persons, and sometimes of parents without any visible deformity. They were not all equally deprived of the use of reason; but there was a gradual gradation from those who were deaf and dumb, and almost insensible, to those who were tolerably lively, and who discovered a faint dawning of reason. The lower class of people pay these idiots great respect, calling them the "souls of God without sin:" and there are many parents who prefer these diseased to healthy children, because they are incapable of intentional sin.

Neither is there any difference in stature so remarkable among mankind, as to confirm us in the idea of specific differences.

Captain Cook has related, that the Patagonians, whose gigantic stature had been so frequently ex-

aggerated by former travellers, were in general of a height from 5 feet 10 inches to 6 feet; but that he had observed one man 6 feet 7, and several of 6 feet 5 or 6 inches.

The *Skrællings* or *Greenlanders* are the smallest race of men of whom we have any well-authenticated account. Their general height is under 5 feet.

But in our own country we have much greater diversities in stature. In Ireland, giants of a size greatly superior to that of the Patagonians have at times appeared; and dwarfs are extremely common in every age and country.

It is probable, that if proper care had been taken to prevent intermixture, there might have been in existence, at this period, tribes of men both of a gigantic and dwarfish size. In Potsdam, it has been remarked by Dr Forster, that the women have very tall figures, owing to a body of troops belonging to the King of Prussia, composed of men of uncommon height, having been quartered there for fifty years.

(To be continued.)

Bertram, a Tragedy. By the Rev. R. C. MATURIN. 8vo. Murray, London. 1816.

THE drama of a country forms no unimportant part of its general literature, and the production of a successful tragedy is an event, therefore, of more than ordinary magnitude in the literary world. It is natural to judge of the merit of a tragedy by its success on the stage; but we are not quite certain that this criterion is just, at least not till time shall have impressed its seal upon the public voice. The immediate success of a tragedy may arise from different causes;—it may be owing to intrinsic

merit in the production itself, but it may also be owing to the degeneracy, whether permanent or partial, of the public taste; or it may be owing to some fortunate, adventitious, circumstances.—It is at any rate an inquiry of some importance, to which of these causes the success of a new tragedy is to be attributed. And in this inquiry, the first thing to be considered is the tragedy itself; for if in it a degree of merit be discoverable, sufficient to account for the public favour, it will be unnecessary to look farther; and the tragedy of *Bertram* may then take its place by the side of *Othello* or *Venice Preserved*.

Bertram is represented as having fallen, through ambition, from the height of power and prosperity. He was the King's minister, the army's idol, and in the sunshine of royal favour; but in aspiring to be still greater, he lost every thing, was stripped of his honours, degraded, and banished. He then associated with banditti, became their leader, and was cast on the shore of Sicily near the castle of St Aldobrand, whose Lord, it seems, was his avowed enemy, and had been chiefly, if not altogether, instrumental in his ruin. *Bertram* had loved *Imogene* when he was great, and continued to love her when fallen; but to save a father and family from ruin, she had in his absence given her hand to Aldobrand. These are the circumstances upon which the tragedy is founded, and with which it sets out;—the progress of the tragedy itself, and its plot, consist entirely in the revenge of *Bertram*:—his love for *Imogene*, the discovery of her being the wife of Aldobrand, and her subsequent infidelity to her Lord, are incidental circumstances, not necessarily connected with the main plot, but forming a minor plot

of themselves; and the whole tragedy concludes with the murder of Aldobrand, the madness and death of *Imogene*, and the suicide of *Bertram*.

In reviewing this as a whole, considering it as a piece of dramatic literature, there is much more to condemn than to praise. When we say, that the unities of action, of time and place, are preserved, which by the bye we do not look upon as very important,—that the plot is not too complicated,—that the incidental situations in the play are touching,—and that the language is exceedingly beautiful,—we shall have said all in its favour that can be said with justice.

We have mentioned want of intricacy as a matter of praise; but a plot may be too simple as well as too intricate. The first objection which we shall make to this tragedy is, that there is no plot at all; at least, that it is so direct, so obvious, and so unencumbered with obstacles, that it is not really entitled to the appellation of a tragical plot. The chief incidents in the history have happened before the play commences,—the greatness of *Bertram*, his ambition, and his fall. All that remains in the back-ground is the revenge of *Bertram*, called into action by the accident of his being thrown on the shore of Sicily, and to the fulfilment of which there is no sort of impediment. *Bertram* avows his intention of revenge from the beginning; on no occasion does he disguise it, and there is no obstacle to its completion from beginning to end, either in the exertions of others, or in the workings of his own conscience; and we appeal to every person who has either seen or read the tragedy, if the revenge of *Bertram*, and murder of Aldobrand, afford the slightest interest. Revenge may form an excellent plot

of a tragedy, but not this sort of straight-forward revenge, without any mystery, without anything like fate or destiny,—even without the smallest obstacle to its accomplishment. What a different sort of plot is founded on the revenge of Hamlet!—the dark mystery hanging around the deed, the destiny impelling Hamlet to revenge, and the high-wrought character of the hero. The character of Bertram is all dark, excepting his love for Imogine; and we certainly cannot gather from the incidents of the tragedy, that this love was of the most exalted kind. We always imagined that love exalted and purified the mind; that the image of the beloved object being always present, acted as a constant check upon the actions, and that its votary sacrificed every ignoble propensity, and every unworthy feeling, at the altar of his love and his hope;—but does Bertram do any thing of all this? He lost the favour of his prince, but not the favour of Imogine; he lost wealth and power, and was calumniated and banished, but Imogine still loved him; and if he had loved her as he ought, the remembrance and consciousness of her affection should have preserved his character and his conduct unspotted.—It is easy to throw a softening veil around wickedness,—it is easy for the poet to dress up vice in the garb, if not of virtue, at least of mere human frailty and weakness; and if it is a tragedy in which this is exhibited, it is not difficult, by the charm of poetry, and the tenderness of scenes and situations, to awaken the sympathy of an audience, and call forth the tear of sympathy from their overpowered feelings.

But this is all a deception: Bertram was a common robber, probably a murderer, and his heart was the seat of every dark and ma-

lignant passion. We must therefore again repeat, that neither is the revenge of Bertram any plot, nor, divesting the tragedy of the charm of poetry, is there any interest felt in the prosecution of that object. The whole interest of the play is in the minor plot, which consists of the discovery of Imogine's marriage, and her infidelity to her husband; but this is entirely an accidental matter, which is quite repugnant to the principles of tragedy, where chance ought never to be admitted as an agent. When Bertram is wrecked near the Castle of St Aldobrand, he does not know that Imogine is wedded to Aldobrand, or even that she is in that neighbourhood. His revenge is the first thing of which he talks, and that revenge might have been consummated, had no such person as Imogine existed.

But let us examine more minutely into this part of the tragedy, particularly the infidelity of Imogine to her husband. We are not now going to investigate this in a moral point of view, but merely as to its being a legitimate subject of tragedy; and we have certainly no hesitation in answering this question in the negative. Tragedy is a representation of human nature superior to what it is; it is an exhibition of its energies, while comedy is an exhibition of its weaknesses. It matters not whether it is a delineation of the good or the bad qualities of mankind that is given, whether ambition or resignation, hatred or love, revenge or gratitude; still these must be shewn in tragedy superior to what they are generally found; they must all be on a greater scale, exhibiting more energy, and on a higher point of elevation than they are generally to be found among mankind; but the mere weaknesses of human nature are not proper subjects of tragedy.

As an illustration, we may merely mention the contrast of comedy, where the weaknesses, and follies, and petty vices of mankind are portrayed. There is nothing improper in exhibiting in tragedy the infirmity of human nature struggling with virtue and duty; but when weakness is triumphant, tragedy immediately descends from its pitch of dignity and elevation.

We are not aware that Shakespeare has ever employed this, or indeed, that there is in existence any tragedy of standard merit, where either the frailty or infidelity of woman forms part of the plot. The only exceptions which we recollect, (independent of the German theatre), are, the *Fair Penitent* of Rowe, and *Berenice* of Racine. The first of these cannot certainly be reckoned a standard play; and the second, run down as it has been by the French critics, can hardly be said to keep possession of the stage.

In the German theatre alone can we find any thing of this kind. But beautifully as some of its plays are written, and captivating as they may be in representation, they are certainly any thing but models for tragedy. In the case before us this error is the more flagrant, as it was unnecessary; Imogene might have loved Bertram, and might have exhibited the greatest struggles between her virtue and her love, and might have been tormented by the kindness of her husband, and her secret affection for Bertram, without being actually faithless to her Lord; and we do think, that the tragedy would have been better, and not worse. Indeed, we do not exactly see, why the faithfulness of Imogene to Bertram, and her marriage with Albobrand, are introduced, except for the purpose of shewing that she could be faithless to her husband. The discovery of Imogene

being wedded with his enemy has no concern with the plot, for before Bertram knows it, his thirst for revenge is equally strong.—Almost the first words he utters are,

“I would consort with mine eternal enemy,
To be revenged on him.”

We have thus stated all the principal objections to this tragedy that have occurred to us, viewing it as a piece of dramatic literature, and we shall now recapitulate what we set out with, that if the success of a tragedy is not owing to intrinsic merit, it must be owing either to the degeneracy of the public taste, or to some fortunate adventitious circumstances. We think, from what we have said, that the success of this tragedy cannot be founded on its intrinsic merit as a drama, and that we must therefore look to one or both of the other causes we have mentioned. It is rather a bold assertion to say, that the public taste has degenerated; and it is a still bolder one, to attribute that degeneracy to the works of Lord Byron; but both of these assertions we make, and we think can prove to be well founded; and while we do so, we are not afraid of being accused of holding light the productions of that Noble Lord. We may merely appeal to our last Number, where, in the *Review of Childe Harold*, his poetical efforts received the full and unqualified tribute of our praise; and these sentiments we have no inclination to retract. Dramatic works are quite different from any other species of poetry; and it by no means necessarily follows, that the author of a good poem is able to write a good tragedy. We do not say, that Lord Byron could not write a good tragedy, because we have no proof that he could not; but from his being the avowed patron

and supporter of Bertram, we think the question is very problematical. Lord Byron's efforts have always been directed to the portraying of dark characters, and all his heroes resemble one another; in all his poems there is a mixture of tenderness, and he has invested his female characters with all the softness and witchery of the sex; in short, all his poetry is of the same school, and all his characters are evidently drawn by the same master. It is unnecessary to say a word as to the merit of these poems; they have given a bias to the taste of the age, which is certainly almost universal, and may be permanent. The similarity between Bertram and the Corsair must be evident to all; and accustomed as the public have been to consider that species of poetry as a model, and to look upon the character of the Corsair as one of the most splendid efforts of human genius, it is not wonderful that Bertram and Imogene should be looked upon by the admirers of the Corsair and Medora (and who are not so?) as fit subjects of praise. This is not the degeneracy of the public taste in poetry, but the too easy transition from the poetry of Lord Byron to the poetry of the drama;—the forgetfulness of the differences that ought to subsist between these two species of poetry, in the wish to view Lord Byron's heroes as models of approval, whether appearing in the rapid eastern narrative, or in the dignified drama. This then, we think, is one cause of the popularity of Bertram; and if it continue to operate, the public taste may with justice be said to have degenerated in regard to the drama. And in coming to this conclusion, we think we are paying the highest compliment to the genius of Lord Byron that it is in our power to bestow.

We mentioned another cause of success of a tragedy, and we

think that this also has had some weight in regard to Bertram. We allude to the character of Bertram being represented by Mr Kean, an actor whose fame has spread from one end of the island to the other, whose genius corresponds so well with this character, and whose powers never shone more triumphantly than in its representation. We have not room to enlarge upon this, but we think the force of it will be sufficiently felt by our readers.

It would be improper to conclude this article without paying a tribute of praise to the language of this tragedy. For richness of imagery, tenderness, pathos, and almost horrible energy, it has not often been surpassed; and as a confirmation of our opinion, we shall add one or two specimens.

“ *Imo.* Yes,

The lumner's art may trace the absent feature,

And give the eye of distant weeping faith
To view the form of its idolatry;

But oh! the scenes 'mid which they met
and parted—

The thoughts, the recollections sweet and bitter—

Th' Elysian dreams of lovers, when they loved—

Who shall restore them?

Less lovely are the fugitive clouds of eve,
And not more vanishing—if thou couldst speak,

Dumb witness of the secret soul of Imogene,
Thou might'st acquit the faith of woman-kind—

Since thou wast on my midnight pillow laid
Friend hath forsaken friend—the brotherly tie
Been lightly loosed—the parted coldly met—
Yea, mothers have with desperate hands
wrought harm

To little lives from their own bosoms lent.
But woman still hath loved—if that indeed
Woman e'er loved like me.”—P. 10.

“ *Imo.* They said her cheek of youth was beautiful

Till withering sorrow blanched the bright
rose there—

And I have heard men say her form was fair;
But grief did lay his icy finger on it,

And chilled it to a cold and joyless statue.

Yet thought she carolled blithely in her youth,

As the couched nestling trills his vesper lay,
But song and smile, beauty and melody,
And youth and happiness are gone from her.
Perchance—even as she is—he would not
scorn her
If he could know her—for, for him she's
changed ;
She is much altered—but her heart—her
heart.”—P. 13.

“ *Clot.* Hath time no power upon thy
hopeless love ?

“ *Imo.* Yea, time hath power, and what
a power I'll tell thee,
A power to change the pulses of the heart
To one dull throb of ceaseless agony,
To hush the sigh on the resigned lip,
And lock it in the heart—freeze the hot tear,
And bid it on the eyelid hang for ever—
Such power hath time o'er me.”—P. 14.

“ *Ber.* I dreamed I stood before Lord
Aldobrand
Impenetrable to his searching eyes—
And I did feel the horrid joy men feel
Measuring the serpent's coil whose fangs
have stung them ;
Scanning with giddy eye the air-hung rock

From which they leapt, and live by miracle ;
Following the dun skirt of the o'erpast storm
Whose bolt did leave them prostrate—
—To see that horrid spectre of my thoughts
In all the stern reality of life—
To mark the living lineaments of hatred,
And say, this is the man whose sight should
blast me ;
Yet in calm dreadful triumph still gaze on :
It is a horrid joy.”—P. 19.

“ *Imo.* Bertram—Bertram—
How sweet it is to tell the listening night
The name beloved—it is a spell of power
To wake the buried slumberers of the heart,
Where memory lingers o'er the grave of
passion
Watching its tranced sleep !—
The thoughts of other days are rushing on
me,
The loved, the lost, the distant, and the
dead,
Are with me now, and I will mingle with
them
“ Fill my sense fails, and my raised heart is
wrapt
In secret suspension of mortality.”—P. 23.

STATISTICS.

THE Editor has to regret, that from the want of part of the materials, he is obliged to delay one or two very important Statistical articles which he intended to publish in this Number. The following statements connected with the parish of West-Calder are correct ; and as he is able to give a particular account of the Parish Bank instituted in 1807, for which the minister has had many applications, he trusts that this Statistical Report, though not completed in the present Number, will be interesting to the Public.

Statistical Report of the Parish of West-Calder, (Presbytery of Linlithgow, Synod of Lothian and Tweeddale, and County of Mid-Lothian.)

THIS parish is bounded by the parishes of Carnwath and Cambusnethan, in the county of Lanark, on the south-west and west ; by Whitburn and Livingston, in the county of Linlithgow, on the north ; by Mid-Calder on the east, and by Dunsyre and Linton on the south. Its greatest breadth, from north to south, in the line of the village, which is nearly two miles from the boundary on the east, is seven miles, and its greatest length, from east to west, is nearly ten miles ;

but the breadth to the west varies from three miles to one.

A continuation of the Pentland Hills, here called the Cairn Hills, limits the prospect on the south, while the parish stretches considerably beyond the greatest height of the first range of those hills. Within this, and also within the Carnwath boundary, lies an extensive moor, on high ground, for nine miles from south-east to north-west, which, at an average, may be two miles in breadth. This, after de-

ducting some cultivated acres, surrounding a few houses, is occupied by sheep-farmers, and fit for sheep-pasture alone. The remaining part of the parish is arable ground.

The soil, west from the village, rests on a stiff tenacious yellow till, and consists of a thin stratum of black earth mixed with sand. On the east side of the village the soil is better, and mixed with clay. The crops chiefly raised are, oats, potatoes, rye-grass, flax, and of late a few turnips. Barley and pease are now seldom raised to any extent. Some attempts have been made to raise wheat, but though nothing was wanting either in the skill of the farmer, or in the manure employed, they have not been repeated. The expense is found to be as great as in a kindlier soil, if not greater; the comparative quality may require a reduction of 10 *per cent.*; the quantity is less in the proportion of 7 to 10, and the soil, even by this imperfect crop, is brought nearer to its unimproved state than in places more adapted to it. The lowness of the rent is the only thing which can be considered as a compensation for these disadvantages; but even with this, the cultivation of wheat is not persisted in, the best proof that it is not profitable. No crop, indeed, in this parish, hay excepted, will pay more than the expense of rearing it, and the farmers have therefore to look to the produce of the dairy, and to the cattle which they can sell yearly for their rent. The hardship under which the farmer labours with respect to corn, is, that when the price is above the average, he has little to sell; and in crops like those of 1792, 1800, and 1816, he has not meal for his family beyond Whitsunday.

Under all these disadvantages, the improvement of this parish has been advancing rapidly for twenty years past, while the rents, at a

general average, have not risen so much as in a richer soil. The rents here are scarcely doubled, while in many other places they are four times what they were thirty years ago. The general tendency to improvement has been impelled here by many causes. Several proprietors have very judiciously, though at great expense, improved their own estates. It is not probable that in every instance they have had a fair rent out of the return; but in the rapid rise of the value of land, they could have done more than pay themselves by the sale.

The enterprise of the farmer, on the other hand, has been aided by the great rise on cattle, and on the produce of the dairy, by the advantage of the Edinburgh market, and by the opportunity they have of driving coals to the lime-kilns, ten miles off, and bringing lime in return.

The lime is used in compost, on lea, and in a few instances among the farmers it is laid on fallow; but this last, except among the gentlemen improvers, is not likely to be a general practice.

The average crop of the richest and best cultivated ground in the parish, taken for four years, may be about six bolls per acre.

The substantial improvement, both on the face of the country, and on the soil, for 20 years past, has been made by inclosing and planting. In the judicious manner in which these operations are conducted, they serve for draining, for shelter, and for ornament. The principal improvers in these respects, as well as in cultivating the soil, are Lord Hermand of Hermand, Mr Young of Harburn, Mr Cunningham of Gavieside, and Mr Mowbray of Little Harwood. A great deal was also done by the late Mr Davie of Brotherton, and the late Mr Gloag of Limefield. The

estates of these gentlemen, since the author of this report knew the parish, have been new-modelled and completely changed. Within these three last years, Mr Douglas, who resides in London, and is the proprietor of Baads, the most extensive estate in this parish, has also begun to subdivide his farms by belts of planting sufficiently inclosed.

Among the most enterprising of our heritors, are Lord Hermand, and Mr Young of Harburn. The former has improved almost every part of his estate, and made considerable plantations on the banks of a small river that runs through his property, and in most other places where they can be employed for shelter or beauty. Mr Young has done every thing towards the improvement of his property, which wood, water, and substantial inclosing can accomplish. If others have done as much to the improvement of the soil, it must be allowed, that he has done more in making Harburn a finished and delightful residence.

The following authentic account of his fiorin deserves to be recorded: It is taken from his letter to Mr George Rennie, and published in the *Irish Farmer's Journal*, Sept. 23. 1816. After several attempts, which were not very successful, he was persuaded by Dr Richardson, to make a trial of raising fiorin on a piece of very indifferent land, nearly 20 acres, which the Doctor himself selected; the upper part, exceeding 13 acres, being a dry heathy moor, the under part 6½ acres of very indifferent moss, not worth a shilling per acre.

What follows is in his own words: "I began paring and burning the upper part of this field in the common way, but the ashes produced by the operation, were by no means abundant, and the lower or mossy part of the field, I found, could not be treated in the same manner with any advantage.

Resolving to confine my fiorin plantation to the lower part, I got the whole very carefully trenched a full spade deep, with a proper inclination towards a large drain; and for the purpose of covering the surface, I cut down a small knoll of clayey gravel in the immediate neighbourhood, which I mixed with ashes, from the upper part of the field, and 78 bolls of unslacked lime, spreading the whole on the surface of the trenched moss, upon which, in spring and summer 1814, I planted fiorin strings in the usual way, and it was rolled, and occasionally weeded in the course of the summer.

"In the beginning of November last, I began to cut the crop of grass, and gave it in abundance to my cattle and horses, to whom it afforded a liberal supply of green food till the end of February last, with a few short interruptions from the frost and snow. I cannot tell you what quantity of grass was produced in each acre, but I can assert with confidence, that it was at least equal to a heavy crop of clover and rye-grass.

"In the beginning of July last, the crop of fiorin on the six and a half acres, had again become so luxuriant, that I was induced, contrary to all the instructions of my preceptor, Dr Richardson, to mow it for a crop of hay, at the same time with the ordinary clover and rye-grass crops of the country; and it has been treated exactly in the same way, producing hay, as I think, of a superior quality, perfectly dry; the same bulk of fiorin hay, when weighed against clover and rye-grass, in perfect good order, being uniformly a fifth less in weight.

"Of the whole six acres and a half, I only made four acres into hay, using the remainder, as I am now doing, for green food. The produce of the four acres, before it was put up in a stack, was carefully weighed by John Gay, tenant

in Broadshaw, an intelligent farmer, who attests its weight to be 1820 stones, or 455 stones per acre. The whole operations on the field being performed at his sight, I was desirous that he should also weigh the produce, and see the stack put up, as he was formerly, when my overseer, a great unbeliever in the virtues of this grass, though the success of my experiment, I believe, has now converted him to the fiorin faith.

I paid for trenching the six and a half acres, with some small drains, -	L. 40	0	0
For 78 bolls of lime and leading, at 3s. 5d. per boll, -	11	6	6
Fifty-two cart-loads of ashes, taken from the upper part of the field, at 1s. per cart, -	2	12	0
Mixing and laying on the compound, -	11	1	6
Planting, rolling, and weeding, -	7	16	0
Total expense, -	L. 72	16	0
Being at the rate of L. 11, 4s. per acre.			

"The expense of trenching was considerably more than it ought to have been, but it was done with particular care and attention.

"I intended originally to have given much more lime, but I was persuaded by a gentleman, more skilled in such matters than I pretend to be, that the above quantity, with the ashes and clay, was sufficient.

The first cutting of the grass last winter, and the beginning of spring, I think, may moderately be estimated at L. 6 per acre,—in the whole, -	L. 39	0	0
The second cutting of two and a half acres this summer for green food, at the same rate, amounts to, -	15	0	0
And 1820 stones of hay on the remaining four acres, at only 5d. per stone, -	38	8	4
	L. 92	8	4

Subject to the ordinary expense of cutting, making, and leading home the produce; and I can as-

sure you, that there is no difficulty whatever in mowing the grass with a scythe."—*Harburn, Aug. 19. 1815.*

The Irish mode of burning clay was attempted in this parish, summer 1814. Both the gentlemen-improvers and farmers entered into it with great avidity. It was a proof, if any had been wanting, of the readiness with which Scotch farmers adopt a new plan, when there is any promise of success. This plan, however, was immediately abandoned. The tilly subsoil of this parish seems to be altogether unfit for the operation. There is little doubt, however, in all cases where paring and burning afford more ashes than is necessary for the field, that burning the bog mixed with moss clay and decayed vegetable substances, in the Irish manner, will produce more ashes, and that they may be used to a better purpose for turnips elsewhere, than spreading them where they are burned. A prudent farmer, therefore, may find many detached places in his farm, from which he may add a few acres yearly to his turnip husbandry, and leave as much soil, in the place from which it is taken, as will permit it to return to grass as before. These observations, however, are only applicable to particular places in a farm, where, from the quantity of bog, moss, and clay, the produce of ashes will be much greater than necessary to manure the surface from which they are taken.

The rent of arable land is from 15s. to 25s. per acre. One or two farms are let from 28s. to 33s.

Poor, and Poor's Funds.—The following tables will shew the money collected for and expended on the poor, from 1790 to 1814, the number of the stated poor, and the amount of sums occasionally given, together with the number of those marriages and funerals which have been recorded.

TABLE I.

	Collections.			No. of proclamations, 2s6d each.			No. Mortcloth.			Bond.			Voluntary.			Assessments.			Total.		
	L.	s.	d.	L.	s.	d.	L.	s.	d.	L.	s.	d.	L.	s.	d.	L.	s.	d.	L.	s.	d.
790	16	11	2	12	1	10	0	11	3	17	6	5	5	0	1	1	0		28	4	8
791	16	1	1	11	1	7	6	18	4	13	6	5	0	0					27	2	1
792	14	15	0	12	1	10	0	14	5	3	10	13	11	3					35	0	1
793	15	18	1½	9	1	2	6	17	6	17	0		7	0	0				30	11	7
794	15	10	1½	14	1	15	0	17	5	19	2	5	0	0	3	16	5		32	8	0
795	15	5	4½	3	0	7	6	16	5	1	8	1	19	0	15	16	0		38	9	0
796	14	7	3	12	1	10	0	7	2	12	6	5	0	0	12	11	10		31	1	9
797	17	7	4	10	1	7	6	8	2	7	0		6	1	8½				27	3	6
798	19	3	3¾	9	1	2	6	14	4	5	8		1	5	6				25	17	1
799	16	1	3½	15	2	7	0	9	2	18	0	25	0	0	0	15	7		47	1	10
800	22	6	2½	8	1	17	6	10	3	19	0	26	0	0	3	3	0	38	3	0	
801	20	11	11½	11	3	12	0	12	3	9	0	5	0	0	1	2	6	77	3	0	
802	19	6	8	15	1	7	6	7	2	15	2	10	0	0	2	7	0	2	0	0	
803	19	8	5½	16	2	0	0	14	5	7	0	5	0	0	4	0	0		35	15	5½
804	18	17	9½	16	2	2	6	9	3	5	10	5	0	0	1	19	6	36	0	0	
805	19	3	5	7	1	2	6	5	1	15	10	10	0	0	1	11	6		32	15	3
806	21	15	2½	20	2	15	0	11	3	14	8	20	10	0					48	14	10
807	19	17	4½	12	1	12	6	8	2	17	0	5	0	0				30	0	0	
808	23	13	8½	7	0	17	6	15	5	9	2	22	0	0	1	1	0		55	16	10¾
809	23	10	8½	11	1	7	6	12	3	18	4	15	0	0					29	10	4½
810	21	1	1½	10	1	5	0	14	5	6	6								28	15	6½
811	28	13	8½	7	0	17	6	9	3	13	4								27	12	7½
812	21	9	2	12	1	10	0	14	4	13	8	9	0	0					30	4	6½
813	22	19	1	7	0	17	6	14	4	13	8								36	12	10
814	26	7	10½	8	1	0	0	22	7	10	0				6	0	0		28	10	3
																			40	17	10½

TABLE II.

	Poor.	Aid.			Occasional.			House-rent.			Total.		
		L.	s.	d.	L.	s.	d.	L.	s.	d.	L.	s.	d.
1790	12	25	0	1	2	15	1	0	18	4	28	13	6
1791	11	23	1	5	2	2	3	1	0	0	26	3	8
1792	11	25	11	1	4	7	0	0	10	0	29	10	1 ¹ / ₂
1793	11	25	3	0	3	15	10 ¹ / ₂	2	16	4	31	15	2 ¹ / ₂
1794	40	23	8	6	7	8	11 ¹ / ₂	1	5	4	32	2	3
1795	11	23	0	0	15	4	3	1	14	0	39	18	3
1796	11	23	0	1	10	18	4				33	18	5
1797	8	17	1	0	7	7	7	0	15	0	25	3	7
1798	9	20	12	9	2	8	11	1	18	0	24	19	8
1799	9	24	13	7	2	13	5	0	5	0	27	11	0
1800	9	33	0	0	88	16	6				121	16	6
1801	13	34	18	6	71	16	6 ¹ / ₂	1	14	3	107	9	3 ¹ / ₂
1802	15	27	15	0	6	18	3	1	0	0	34	13	3
1803	13	23	3	0	1	2	7 ¹ / ₂	1	0	0	25	5	7 ¹ / ₂
1804	13	22	11	0	7	17	0	1	13	0	33	1	0
1805	13	23	2	4	1	1	2	1	5	6	25	9	0
1806	14	29	18	6	1	13	4	1	0	0	32	11	10
1807	15	31	9	0	3	3	10	1	0	0	34	12	10
1808	16	37	0	6	2	10	6	2	5	0	46	15	0
1809	15	38	15	0	2	16	0	2	15	0	44	6	0
1810	10	19	7	0	4	11	6	2	5	0	26	3	6
1811	10	23	4	4	2	13	10	2	8	6	29	6	8
1812	13	29	13	5	4	6	7	2	19	6	36	13	6
1813	17	42	19	0	16	7	4	1	18	0	61	4	4
1814	17	22	1	10	22	7	10	2	10	0	40	0	2

The average number of poor for these 24 years is nearly 12, or $11\frac{1}{2}$ for each year; and the yearly support, including the sum paid for house rent, requires the average sum of L. 2, 10s. for each of the paupers. The monthly allowance is from 3s. to 5s. according to the circumstances of the individuals; every attention being paid to what they can do themselves, and to what their children or relations may be able to do for them.

The occasional aid, amounting to nearly one-third of the sum given to the stated poor during 24 years, is caused by the wish of the administrators of the fund, to keep the regular poor's list as low as possible. A small part of this is given in coals to the stated poor, but much the greater part is given to those who are not in that situation.

In ordinary years, and when the sums yearly are not above L. 10, the sums paid occasionally may be nearly one-half to the stated poor, and the remainder to others who are not on the roll. In the years of scarcity, when the sums are large, the distribution is made in coals, or meal, at a reduced price, and money to every family in the parish which requires to be supported.

The bond mentioned in the tables was for money lent on houses in Edinburgh, but it is now entirely exhausted.

The difference in the total, comparing one year with another, may be accounted for by carrying forward the balance, or, as it sometimes happened, by borrowing money till the funds, by assessment or otherwise, were able to pay it.

Population of the Parish.

The population of the parish in 1755, as stated by Dr Webster, was 1294.

In 1795 it was stated in Sir J. Sinclair's Statistical Account as follows:

Families.	Males.	Females.	Under 9 years old.	Total.
221	389	410	169	968

N. B.—In the Statistical Account, the population is stated in the general table for the volume at 1289; which mistake arose from the Seceders (stated at 321) having been considered as separate from the 968, while in reality they are included in that number.

Population Table for 1800.

Houses inhabited.	Do. uninhabited.	Families.	Males.	Females.	Persons employed in agriculture.	Persons chiefly employed in trade, manufactures, or handicraft.	All other persons not comprised in the two preceding classes.	Total.
239	19	257	558	627	417	291	477	1185

For 1810.

Houses inhabited.	Do. uninhabited.	Families.	Males.	Females.	Persons employed in agriculture.	Persons chiefly employed in trade, manufactures, or handicraft.	All other persons not comprised in the two preceding classes.	Total.
263	11	290	690	745	910	320	205	1435

Of the persons comprehended under the column for trade, manufactures, &c. one half are employed in spinning, and the remainder in work for the parish. The difference between those not comprised in the other classes, at the two periods above, is not to be considered as arising from a change of circumstances in the parish, so much as from different modes employed by the two schoolmasters in framing the returns.

Average of the first Year of every ten, of Baptisms, from 1700 to 1750, &c.

Baptisms.	Males.	Females.	Total.
From 1700 to 1750,	20	15 $\frac{1}{2}$	35 $\frac{1}{2}$
From 1750 to 1780,	17	12 $\frac{1}{2}$	29 $\frac{1}{2}$
From 1780 to 1800 of the whole years, -	14 $\frac{9}{10}$	13 $\frac{7}{10}$	28 $\frac{16}{10}$
From 1800 to 1817,	13 $\frac{1}{2}$	12	25 $\frac{1}{2}$

From these tables, the births of females are in every average fewer than males, though, during the last 17 years, there are four births of twins, all females. It is worthy of notice also, that in the four periods at which the averages are taken, there is a decrease of yearly births from 35 $\frac{1}{2}$ to 25 $\frac{1}{2}$, although the population has been gradually increasing since 1700.

These facts shew, that the whole births are not entered in the baptismal registers, and that the carelessness of parents, from the increase of Seceders and other causes, is now more widely extended, and increasing. The overture transmitted to Presbyteries by last General Assembly, is intended to remedy this defect, and also to re-

commend Registers for marriages and burials; but without the sanction of the Legislature, the intention of the Assembly will not be carried into execution. Their recommendation, however, may prepare the way for a legal enactment; and in the mean time it is the duty of Session-clerks, with the power in their hands of enforcing the regular registration of baptisms, to do every thing they can, to have full and regular entries of every thing respecting the population of the country. The funds of the parish will supply the books, and it will soon be found to be of use to the clerks to be regular in the entries.

Parish Bank.—From the year 1800, the minister of this parish began a private bank for the young gentlemen educated in his family. The objects of it were, to prevent the subscribers from spending profusely and improperly the sums which they might receive from their friends; to give them some idea of the uses of economy; and particularly to enable them to give, with judgment and effort, to any charitable demand which might occur to themselves as necessary. The interest was added half-yearly to their respective sums, and the balances paid to their parents or guardians when they left the academy. The whole sums thus collected, paid away, and remaining, amount to upwards of L. 150. When they agreed to give clothes, or shoes, or coals to the poor, the person holding the largest stock, had the privilege of saying how much *per cent.* of his capital he chose to give, and the other young subscribers were ready enough to give their sums in the same proportion.

It is not improbable, that this juvenile idea gave rise to the plan of accumulating the savings and surpluses of labourers and others, in a way similar to this. This scheme,

after having been the subject of several conversations, was begun in October 1807, under the name of the West-Calder Friendly Bank.

The advantages proposed by it were,

1st, To preserve the savings of the industrious, to a time when sickness, old age, or any other cause, should make them useful.

2dly, To prevent the waste of small sums, and at the same time shew the advantages of gradual accumulation.

3dly, To demonstrate the superiority of bank security and small interest, to the common security of the country and greater interest, and by this means withdraw the money of the industrious from the reach of the speculative.

It was believed at the same time, that frequent meetings would be attended with expense to the subscribers, and were in other respects unsuitable to a population scattered over a great extent of country; and therefore it was judged expedient to meet quarterly, and to hold the meeting at the same place and time with a flourishing Friendly Society, which had been established in the parish some years before. The Banking and Friendly Society are, of course, under different regulations and management, but the business of both is conducted without a single instance of interference or confusion.

The regulations of the Parish Bank are extremely simple. Every subscriber pays 2s. 6d. quarterly, or any larger sum. The cash is lodged in two banks in Edinburgh, one of which exchanges a receipt after every quarterly meeting, in which is included the sums collected, and one half-year's interest at four per cent. Every subscriber has his interest added to his sum, at the rate of 1d. for every 5s. half-yearly, and he draws out

or deposits as he may think fit at every quarterly meeting. But as 1d. on 5s. for 6 months does not amount to four per cent. per annum, the differences between the united stocks and the sums in bank receipts, together with all the contingencies arising from the time of lodging, and the charge on equal sums of 5s. each, are collected into one sum, and added proportionally to the stocks which have been more than 12 months in the bank before the division. Those who do not pay in April and October, when the half-year's interest is added to each account, are subjected to a small fine, which is imposed by allowing them less interest for the preceding half-year. A list of the subscribers is entered in the cash-book before every meeting, and at the meeting the sum paid is filled up in the cash column after the name. The interest in April and October, is calculated at 1d. for every 5s. of stock, placed in an inner column, and extended along with the payment, when each of these lines is carried to the respective accounts in the ledger. The whole expense of books since October 1807, has not amounted to five shillings.

When a report of this Bank was sent to the Highland Society some years ago, at the request of the secretary, they objected to the fines, and to the quarterly meetings, and preferred the Edinburgh mode of keeping the accounts. They did not consider that local circumstances, the habits of the people, and causes with which strangers are altogether unacquainted, must direct the varieties of every institution of this kind. What is a very good regulation in one place, may be a very bad one in another. The Edinburgh Reviewers also took up the subject, and with that extensive knowledge which comprehend-

all things, whether literary or political, they pretended to laugh at Dr Duncan's Parish Bank at Ruthwell, which may still be considered, in as much as great exertion is of more importance than priority of date, as the parent institution in this country. Parish Banks, like every thing else, will flourish more

when every parish is left to regulate its bank by its own circumstances, and to frame its constitution by its own ingenuity.

The following statement will give the reader a correct view of the transactions of the West-Calder Parish Bank, together with the number of subscribers.

Total Subscribers since the commencement.	Sums repaid.	Present Subscribers.	Sum in Bank.
82	L. 868 19 6½	35	L. 402 1 11

(To be continued.)

SCIENTIFIC INFORMATION, &c.

NOTICES.

A most successful trial of Congreve's rockets has been made at the Mount near Madras, before his Excellency the Commander in Chief, and other officers of rank. The rockets, from six to thirty-two pounders, had reached India in a high state of preservation. They were discharged, some from the different frames, others from the ground chamber, and some on the ground, and at various elevations as high as fifty-five degrees. At the latter elevation they went 2925 yards, their utmost range.

Governor Macquarie has encouraged the meritorious undertaking for the more perfect discovery of Van Diemen's land. Mr Birch, a merchant of Hobart's Town, fitted out at considerable expense a vessel for this purpose. He set out on the expedition about the end of 1815, and in 29 days completed the circumnavigation of that hitherto almost unknown island. Some good har-

bours were discovered in about latitude 43° 28' S., and longitude 146. E., well adapted for the reception of shipping, with fine fresh water, and plenty of valuable timber on the banks of the rivers. As a remuneration for his services, Mr Birch has obtained the exclusive privilege of trading for a year to the newly discovered shores.

The collection of small medals of silver, bronze, and copper, forming the chronological history of the Monarchs of France, is completed. The date of the birth, accession, and death of the monarch whose likeness, and the most memorable events of whose reign, they represent, are engraved on the reverse of each medal. A collection in copper and bronze, composed of 70 medals, costs 75 francs, including the boxes, and in silver, 283 francs.

The quantity of ice on the coast of Newfoundland, has scarcely ever been known to equal that which has appeared the present season.

The population of the Russian empire, exclusive of Poland, was, during the last year, 42,000,000. This population will, in 17 years, amount to 50,000,000, and in 72 years, 100,000,000, should each annual increase be proportionate to that of the last list.

Mr Maclean, an English, and M. Valle, an Italian physician, having conceived the bold idea of inoculating themselves with the plague, as persons are inoculated for the small pox, made the experiment among those afflicted with the disease at Constantinople, and have experienced the success, which a devotedness so generous merited. Their example has been followed by a German physician, M. de Rosenfeld, who, in December last, inoculated himself with the plague, in a vapour-bath, in an hospital at Constantinople; since that time, he fearlessly braves the pestilence. He has handled the infected in the presence of a physician, and exposed himself to the greatest risks, without being at all affected.

At Udina, a poor man was bitten by a mad dog; vinegar was given him inadvertently instead of a potion ordered by a physician. The man recovered from the frightful malady. A physician of Padua, being apprised of the circumstance, tried the remedy upon a person, who lay in the hospital of the town, affected with the hydrophobia, by making him swallow a pound of vinegar in the morning, another at noon, and a similar dose at night. The man recovered rapidly and perfectly. We invite our physicians to make trial of a remedy, which appears to have the power of vanquishing one of the most dreadful maladies.—*Giornale del Regno delle Due Sicilie.*

Great zeal was manifested in France, during 1815, by the propa-

gators of vaccination. In 76 departments, of which the accounts have been received, out of 626,641 children born in 1815, 251,116 were vaccinated.

A very remarkable animal, a tiger ox, has lately been exhibited here; in colour, it is exactly like a tiger; but for the rest, like an ox. The animal weighed 3,000 lb., was about six feet high, twelve long, and four feet across the chest.—*Frankfort Gazette, January 17th.*

CONGO EXPEDITION.—His Majesty's Ship Congo, and the transport Dorothy, have arrived at Portsmouth from Bahia, under charge of acting commander Fitzmaurice, late master of the Congo. These vessels, it will be recollected, were sent out to the coast of Africa, for the purpose of ascertaining the direction of the river Congo, and whether it had any connection with the Niger. The progress of the schooner Congo up the river, in the prosecution of this task, was soon stopped; the bottom, in all parts, being found composed of hard rocky substances, whilst the currents ran with so much rapidity, that no anchorage could be obtained. After landing, they passed four cataracts. The journal of Captain Tuckey, which was continued until his death, does not, it is said, hold out the smallest encouragement to a farther attempt in that direction. Beyond that of determining a geographical problem, there is not a single benefit to be derived from it. The country does not produce any thing of advantage to a European merchant. The inhabitants, who are represented as of the lowest scale of human beings, may be happy to receive commodities, but they have nothing to offer in exchange. They are few in number; and are cowardly, cruel, and indolent. The small quantity of grain produced,

and which is not more than sufficient for one-half their consumption, is obtained through the patient industry of the women. The soil is hard and sterile; thirty miles from the shore, to the extremity of the progress made, it was observed, the ravines only were covered with a thick mould, formed by the decomposition of the leaves, and other vegetable substances; the rest of the ground was rocky and full of stones. The people employed in the expedition, think it probable that there is a junction of the two rivers; but this would be of little benefit, from the number of cataracts and rapids occurring in the course of the Congo. Several large cases, containing the natural productions of Africa, collected in this expedition, have been sent to Sir Joseph Banks, to be properly assorted; many of them are of a kind not formerly known, and will soon be submitted to public inspection.

M. Locatelli, a celebrated mathematician of Milan, is said to have invented a curious piece of mechanism, by which any vessel may be made to ascend a river without the help of steam; this may be applied to the largest ships of war, and will even secure them from shipwreck. The strength of one man, or at most the strength of a horse, is sufficient to put this machine in motion.

A new mode of giving additional strength to iron and steel, is proposed by Mr Daniel, viz. to twist the metal in the same manner as is done in making ropes of hemp and flax.

The trigonometrical survey of Great Britain, under the direction of the Board of Ordnance, proceeds without interruption. The maps of the greater part of England and Wales are nearly completed.

Two French academicians are soon to join the British surveyors, in order to connect the geographical surveys of the two countries with greater accuracy. Their united efforts may likely produce a more satisfactory solution with regard to the true figure of the earth. Their principal object is said to be, to ascertain the length of the pendulum at Greenwich, Edinburgh, and the Orkneys.

A stone is said to have been found lately at Pompeii, having engraved on it the linear measures of the Romans.

An ingenious method of working a ship's pump, when the crew are too few in number to attend to that operation, has been contrived by Mr Wright, a clergyman; and as it works by the ship's motion, it will succeed best in a heavy gale. A spar is fixed aloft, one end of which is ten or twelve feet above the top of the pump, and the other extremity projects over the stern; to each end of the spar is fixed a block, a rope is then fastened to the spears of the pump, and after passing it through both pulleys along the spar, it is dropped into the sea a-stern; to this end is fastened a cask of upwards of 100 gallons measurement, and containing 60 or 70 gallons of water, which answers as a balance weight, and the ship moves the machinery. When the stem of the ship descends, or any agitation of the water raises the cask, the pump-spears descend, and the contrary motion raises the spear, and by this alternate motion, the pump is completely wrought. A ship nearly sinking was cleared of water by this contrivance in four hours, in a voyage to America.

The Himmalech mountains mentioned in our last number, are now found to be fully 28,000 feet in

height, about 8,000 feet higher than Chimborazo, the highest of the Andes in South America.

It is singular that no notice is yet taken of the direction of the magnetic needle, now returning towards the north. In the year 1657, it pointed due north, but has been, during 160 years, increasing in declination to the westward; last year, it attained a declination of 25° , and then became stationary, and is now receding back again towards the north.

Table Mountain, at the Cape of Good Hope, rises above the level of the sea 1087 yards.

The improved gaseous blow-pipe for burning compressed hydrogen and oxygen, has been still farther improved by Dr Clarke, by using oil instead of water in the pneumatic cylinder, by which it is rendered less liable to explode; a thermometer tube, of a very large diameter, is used instead of a brass tube; the volume of flame has fused 100 grains of platinum into a single brilliant globule upon charcoal. Dr Clarke intends soon to point out a method of extending the use of this apparatus to the arts and manufactures.

The latitude of the summit of Mount Blanc is, according to Col. Beaufoy, $45^{\circ} 49' 59''$ north, and its longitude east from Greenwich is $7^{\circ} 6' 50''$.

Several degrees of latitude are to be measured in Jutland by order of the King of Denmark. The operation is to be conducted by Professor Schumacher, Astronomer-Royal.

Sir John Malcolm has taken along with him to India, a gentleman well qualified to examine the mineralogy of that interesting country.

In a year like the present, when so much corn has been injured, it

may be of some consequence to know how to remove the musty taste from grain. Fill a vessel about one third with corn, and fill it up with boiling hot water, and let the liquid remain till it cool. Skim off the light rotten grains that swim on the top, and allow the water to drain; then pour in some cold water and stir it, to wash away the water that holds the must in solution; the grain will be found to be quite free from any musty taste.

There is a very remarkable volcanic mountain in the island of Java, called by the natives TAN-KUBANPRAU. The crater has nearly the form of a truncated cone inverted, the sides are nearly 500 feet high, and in many places almost perpendicular; there is a small lake at the bottom boiling in several places, and which has the taste of a solution of sulphuric acid.

The committee and subscribers to the Hindoo College at Calcutta, met on the 28th August, and unanimously adopted a set of rules, which had been prepared for the regulation of this society. The primary object of this institution is the tuition of the sons of respectable Hindoos in the English and Hindoo languages, and in the literature and science of Europe and Asia; the admission of pupils to be left to the discretion of the managers. The government of the College is to be vested in a committee of managers, consisting of heritable governors for life, and annual directors, or their respective deputies. Captain Lockett, the secretary to the College of Fort-William, being in Europe, has already, by permission of the Court of Directors, procured upwards of two thousand volumes, comprising the best continental productions, for the college library.

COMMUNICATIONS.

Of Local Values.

1. **T**HE local value in any system of notation, is that number by which, and its successive powers, the digits beginning from the right are multiplied. Thus, in the common notation, 10 is the local value, for $173 = 3 + 10 \times 7 + 10^2 \times 1$. And generally, if $abcde$ be the digits of a number, and its local value be n , the number $= e + dn + cn^2 + bn^3 + an^4$.

2. To change a number in one notation to its equivalent in another.

Let N be the number, and p the local value of the notation to which it is to be reduced.

Then $\begin{array}{r} p) N \\ p) a \text{ remainder } v. \\ p) b \text{ remainder } w. \\ y \text{ remainder } x. \end{array}$

Continue such division till the quotient y be less than p : then $yxwv$, or the last quotient with the remainders in succession, are the digits of the number in the required notation: that is, $v + wp + xp^2 + yp^3 = N$. For,

$py + x = b$ & $pb + w = a$.
 $p^2y + px + w = a$, but $pa + v = N$.
 $p^2y + p^2x + pw + v = N$.

Ex.—Let it be required to change 1817 into the binary notation, or one whose local value is 2:

2	1817	remrs.
2	908	.. 1
2	454	.. 0
2	227	.. 0
2	113	.. 1
2	56	.. 1
2	28	.. 0
2	14	.. 0
2	7	.. 0
2	3	.. 1
2	1	.. 1

11100011001
is the transformed value
of 1817.

Cor.—In every notation, there are as many characters, including zero, as there are units in the local value. For it is evident, that neither the last quotient, nor any of the remainders, can be greater than the local value -1 , and they may be any thing between this and 0.

Lemma 1. $p^n - 1$ is divisible by $p - 1$, without a remainder, whether n be odd or even.

Lemma 2. $p^n + 1$, where n is odd, is divisible by $p + 1$, without a remainder.

Lemma 3. $p^n - 1$ is divisible by $p + 1$, without a remainder, when n is even.

The demonstration of these lemmas, being extremely easy, may be supplied by the reader.

3. If a number in any notation be divided by $L.V. - 1$, the remainder is the same as if the sum of the digits were divided by $L.V. - 1$.

Let $N = ap^3 + bp^2 + cp + d$ be the number.

$N = a(p^3 - 1) + a + b(p^2 - 1) + b + c(p - 1) + c + d$.

But $p^3 - 1$, $p^2 - 1$, $p - 1$, are all divisible by $(p - 1)$. Lem. 1.

If N be divided by $(p - 1)$, the remainder either is $a + b + c + d$,

$$\begin{array}{r} a + b + c + d \\ p - 1 \end{array}$$

or the remainder resulting from dividing $a + b + c + d$ by $(p - 1)$.

4. If any number be divided by $L.V. + 1$, the remainder is the same as if the difference of the alternate digits were divided by $L.V. + 1$.

Let $N = ap^3 + bp^2 + cp + d = d + c.(p + 1) - c + b.(p^2 - 1) + b + a.(p^2 + 1) - a$. But $(p^2 + 1)$, $(p^2 - 1)$, $(p + 1)$, are all divisible by $(p + 1)$. Lem. 2. & 3.

The remainder $= d - c + b - a$,

$$\begin{array}{r} d - c + b - a \\ p + 1 \end{array}$$

or the remainder arising from the division of $d - c + b - a$ by $p + 1$.

5. From the preceding demonstrations it may be shewn, that division by 9 may be performed by means of addition alone.

$$\begin{aligned}
 \text{Let } N &= a + bp + cp^2 + dp^3 \text{ \&c.} \\
 &\equiv a + b.(p-1) + b + c.(p^2-1) + c + d.(p^3-1) + d \text{ \&c.} \\
 \frac{N}{p-1} &= \frac{a+b+c+d}{p-1} \text{ \&c.} + b + c.(p+1) + d.(p^2+p+1) \text{ \&c} \\
 &= \frac{a+b+c+d}{p-1} + b + cp + dp^2 + \text{\&c.} \\
 &\quad + c + dp + \text{\&c.} \\
 &\quad + d + \text{\&c.}
 \end{aligned}$$

Ex.—Let $N = 1817$

then 181 = 1st row latter part of the quotient.

18 = 2d ditto.

1 = 3d ditto.

200 = sum of these.

In same way first part of quotient must be found, by taking the sum of the digits = 17. Then, as before, we have for the first row 1, and the remainder being again the sum of the digits, is $7 + 1 = 8$. —Therefore the whole operation stands thus:

$$\begin{array}{r}
 181 - 17 \\
 18 \\
 1 \\
 \hline
 200 \\
 1 \cdot 8 \\
 \hline
 201 \cdot 8
 \end{array}
 \left.
 \begin{array}{l}
 \\
 \\
 \\
 \\
 \\
 \end{array}
 \right\}
 \begin{array}{r}
 9)1817 \\
 \hline
 201 - 8
 \end{array}$$

Thoughts on a Standard of Weights and Measures, suggested by reading DR SKENE KEITH'S Essay on the Subject.

THE equalization of our weights and measures is a matter of much importance, and deserves the attention of those who feel an interest in the honour of science, and in the improvement of social order and commercial intercourse.

It is gratifying to find, that a person of such respectability as Dr Keith has called the public attention to this interesting topic, as the influence of his character will probably induce some to consider the matter, who otherwise might have scarcely thought of it. His essay bears evident marks of long attention to the subject, and of a minute acquaintance with its details. On perusing it, however, I was not fully satisfied with some of his reasonings and conclusions, but wish

to express my opinion, with all the respect due to a writer so candid and well informed. A free interchange of sentiments is the best means of correcting error, diffusing knowledge, and establishing sound principles.

The Doctor sets out with some just observations on the inconvenience and confusion attending our present weights and measures; and correctly states, that the standard of linear measure ought to be taken from some invariable quantity in nature. He reasons on the three standards mentioned by Professor Playfair before the Committee of the House of Commons; the falling of the mercury in the barometer as we ascend above the level of the sea; the second's pendulum; and a degree of the meridian.

The competition seems to be between the two last of these. The Doctor gives the preference to the pendulum; but at the same time

candidly mentions some of the objections to which it is liable.

It is well known that the second's pendulum is shorter at the equator than in polar regions. Richer found, that at Cayenne, in lat. $4^{\circ} 59'$, it was more than a line shorter than at Paris, in lat. $48^{\circ} 50'$; and Maupertuis observed, that at Pello, in lat. $66^{\circ} 3'$, it was $\frac{1}{10}$ of a line longer than at the capital of France. Farther, is not the length of the second's pendulum affected by elevation above the level of the sea, as well as by latitude? Is it of the same length at Quito and at the mouth of the Marañon? At Mexico and at Vera Cruz?

It is highly desirable that the standards be of universal application,—as suitable to one country as to another. Now, unless we mean to reject this grand condition, the length of the second's pendulum at the capital of any particular country, cannot be assumed as the unit: it is the length of the pendulum in the mean latitude between the equator and the pole, that has any pretensions to this distinction.

Moreover, to ascertain the length of the pendulum at any given place, is not without its difficulties. Professor Playfair states its length at London to be between 39.126 and 39.130 inches. Here is a difference of about a ten-thousandth part of the whole.*

We may add, that the pendulum exhibits a combination of the heterogeneous quantities of time and extension. It presents to the imagination a conjunction of elements which have no affinity for each other, and is destitute of the

simplicity which characterises the provisions of nature.

The Doctor seems unfriendly to a standard taken from a portion of the meridian; but his reasonings apply chiefly to a degree, and not to the quadrant. It is now ascertained that the earth is an oblate spheroid, and that a degree of the meridian becomes longer as we advance from the equator to the pole; consequently the length of a degree is different in different latitudes. But it is possible, from the mean of a number of degrees in different latitudes, to determine the extent of the quadrant. This has been done with such precision, that I am satisfied, although we had it in our power to apply the platina rods to the whole arc from the pole to the equator, the difference on a ten-millionth part of the quadrant, from what has been found, would be a quantity altogether imperceptible.

On this part of the subject we may attend to an ingenious philosopher and skilful mathematician. "The National Assembly," says Professor Leslie, "having resolved to adopt a general and consistent system of measures, the length of a degree at the middle point between the pole and the equator, was proposed as a permanent basis. But to secure greater accuracy in determining the standard, it had been decided to prolong the observations on both sides of the mean latitude, and trace a chain of triangles over the whole extent from Dunkirk to Barcelona. This bold plan was executed in the course of 1792, 1793, 1794, 1795, with equal sagacity and resolution by M. M. Delambre and Mechain. After the various triangles, amounting in all to 115, had been observed, they were connected in the neighbourhood of Paris with a base of more

* By computation from Sir George Shuckburgh's experiments, Professor Playfair states the length of the second's pendulum at London to be 39.12797 inches.—*Highland Society Report*, p. 62.

than seven miles in length. A base of verification was likewise traced near the southern extremity of the line of survey, extending 6006.25 toises along the road from Perpignan to Narbonne. This base appeared not to differ *one foot* from the calculation founded on the other, though separated by a distance of 400 miles,—a proof of the accuracy with which the observations had been made.—In the spring of 1799, the registers of all those operations were referred to a commission, consisting of the ablest members of the Institute, and some other learned men deputed from the countries then at peace with France. The various calculations were carefully examined and repeated; and a comparison of the celestial arc with that which had been measured in Peru, having given $\frac{3}{31}$ for the oblateness of the earth, the length of the quadrant of the meridian, or the distance of the pole from the equator, was finally determined at 5,130,740 toises, the ten-millionth part of which forms the *metre*." This mensuration was afterwards, by Mechain and Biot, extended to the Balearic Isles.—"These observations give a result which agrees almost exactly with what had been already found by Delambre and Mechain. If the mean were adopted, it would yet scarcely affect the length of the metre by a four-millionth part."—*Ed. of Geo.* pp. 485.—488. 2d Edit. Here, in a meridional arc of more than 12°, comprehending the mean latitude between the equator and the pole, a wonderful degree of precision seems to have been attained; and it is not likely that any future measurement will make a perceptible difference on a ten-millionth part of the quadrant.

* The learned Doctor indeed, when speaking of these grand operations,

(p. 9.) talks of the revolution, and of French mathematicians acting under the influence of French revolutionists. It is not easy to perceive any scientific purpose that can be answered by such language. Did the revolutionary convulsions affect the value of the sides or angles of the triangles? Did they contract or dilate the platina rods employed in measuring the bases? Did they darken the science, or vitiating the calculations of Mechain, Delambre, and their able coadjutors? When the tide of passion, raised by the events of the French Revolution, shall have subsided, and the mists of prejudice shall have been dissipated from around the throne of science, she will be seen looking with unmingled complacency on the French measurements, as one of the noblest operations of human industry and intellect.

In order to throw discredit on the measurements of the French philosophers, the Doctor observes, (p. 10.) that the quadrant of the meridian, "as found by them, is considerably less in point of extent than it was estimated by their countryman Bouguer, whom the late General Roy (a very competent judge) pronounced to be a man of superior abilities, eminent as a mathematician, and perhaps the best practical one that ever existed *."

Bouguer was "an able mathematician, and a very skilful and ingenious observer†;" and if he

* On this subject we may hear Lalande also. "Bouguer et la Condamine croyoient chacun de leur côté que la mesure n'auroit pu réussir sans lui, l'un à cause de sa géométrie, l'autre à cause de son activité et de son crédit, et chacun a tâche de prouver que seul il en seroit venu à bout. Je crois que Bouguer auroit eu plus de peine."
—Montucla IV. 156.

† Enc. Brit. Supp. Voc. *Bârométrical Measurement*, p. 132.

had possessed the same means of judging as his countrymen afterwards did, it is likely that he would have come to similar conclusions.

The Doctor himself recommends as a standard, a measurement which does not agree with the opinion of Bouguer, "the medium degree between the Greenwich and Paris observatories." But both of these observatories are on the same side of the mean degree of latitude between the pole and the equator; and consequently, from the well known figure of the earth, the medium degree between them is not a mean degree of the whole quadrant. Besides, we are not to forget, that the great desideratum is a standard taken from an invariable quantity in nature; and I would add, of universal application also. No doubt, the medium degree between the observatories is an invariable quantity; but are the observatories themselves invariable points in nature? They are, indeed, great national establishments, and consequently are more likely to be permanent than any institution of individual munificence. But they are subject to the vicissitudes of all human things; and in the revolutions of times and of events, the edifices where Flamstead, Halley, Bradley, Maskelyne, and the Cassini's, watched the appearances and motions of the heavenly bodies may share the fate of Uraniburg; and something of a similar difficulty may exist in ascertaining the precise site of these two celebrated sanctuaries of astronomy, to that of tracing the meridian line of Tycho Brahé.

The Doctor wishes (p. 13.) to apply this measure not to the quadrant of the meridian, but to the circumference of that great circle. Whether is it common among mathematicians to compute by the radius or the diameter? by the quadrant or the circle? It may be added,

that the Doctor has observed that we are not certain whether a degree of latitude be exactly the same in both hemispheres. At present I recollect no measurement in the southern hemisphere but that of La Caille at the Cape of Good Hope in 1751, from which it would appear, that the southern was more oblate than the northern hemisphere; but that eminent astronomer was perhaps not provided with the best instruments. In a word, I can see no good reason for preferring a degree between Greenwich and Paris, to one deduced from a much larger arc extending on both sides of the mean latitude, nor yet for applying it to the circle rather than the quadrant. Indeed, the Doctor's proposal on this subject seems little better than abandoning the grand object in view—a standard taken from an invariable quantity in nature. If we mean to proceed scientifically, such a standard is indispensable; and it is highly desirable that it should also be of universal application. If this condition be admitted, then we are left to choose between the whole quadrant or a mean degree, and the pendulum at 45° . May not both be determined, and their relation to each other ascertained, so that if the one be given, the other can easily be found?

The Doctor seems strongly attached to our present weights and measures, and this affects all his opinions. He is desirous that the new remit should somehow correspond with old standards.

Our present system of weights and measures is extremely inconvenient; but we are not to flatter ourselves with the hope of improving it without trouble.

Though differing from Dr Keith in several points, I am convinced, that he has performed a public service, and is entitled to the thanks

of his countrymen for the publication of his essay. It may provoke discussion, and become subservient to the establishment of sound principles; and his calculations will be useful in the construction of equalization tables.

F.

To the Editor of the Literary and Statistical Magazine.

SIR,

IN your first Number I suggested something about the carburetted hydrogen in the coal-mines, that it might possibly be made subservient to some useful purpose. I am happy to find, that I am now not singular in that opinion; the same thing is proposed to be done by means of canvas tubes, which

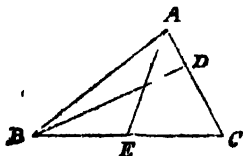
are used for conveying water in certain circumstances. These are to be furnished with a small portable tin or copper pump about 3 inches diameter, that, by this simple apparatus, water may be conveyed from the shore into boats, without landing the casks; and that casks in the hold of a vessel may be filled from the boat without moving them. It is supposed that these canvas tubes may be effectually employed in the ventilation of coal-mines. Owing to their flexibility, they may be carried easily into all the different parts of the mine; and at the upper end a pump may be applied and worked by the engine. The gas may be then collected in a gasometer, and again sent down in tubes, to supply the miners with light.

L.

ANSWERS TO QUERIES.

$$\begin{aligned}
 3. \quad BC^2 &= BA^2 + AC^2 - 2AC \times AD \\
 2AC \times AD &= BA^2 + AC^2 - BC^2 \\
 BA^2 &= BE^2 + EA^2 + Q \\
 CA^2 &= BE^2 + EA^2 - Q \\
 \hline
 BA^2 + CA^2 &= 2BE^2 + 2EA^2 \\
 2AC \times AD &= 2BE^2 + 2EA^2 - CB^2 \\
 &= 2BE^2 + 2EA^2 - 4BE^2 \\
 &= 2EA^2 - 2BC^2
 \end{aligned}$$

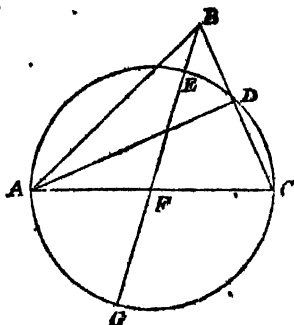
$$AC \times AD = EA^2 - BE^2 = \overline{AE} + \overline{BE} \times \overline{AE} - \overline{BE}$$



Other answers to the same query, signed J. C.—R. W.—J. D. have been received, the demonstration and construction of which are the same as follows:

ABC is the given triangle, and AD perpendicular to BC. Describe a circle upon the base, and complete the figure.

Then it is known that $GB \times BE = CB \times BD$, and GB is the sum of BF and FA, for $FG = FA$, and BE is the difference of the same, and $BF + FA \times BF - FA = CB \times BD$.

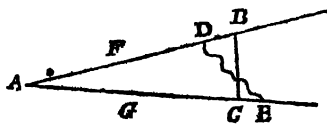


4. Let DE be the zigzag line, and BF, EG, part of their boundary converging towards the point A.

It is known, that the shortest line that shall contain a given area in the triangle ABC, is when AB and AC are equal. Let s represent the natural sine of the angle A: then the area of the triangle ABC will be $\frac{AB \times AC}{2} \times s = a = \text{area}$, and putting AB, or AC = x .

$$\frac{AB \times AC}{2} \times s = a = \frac{x \times x}{2} \times s.$$

$$\frac{2a}{s} = x^2, \sqrt{\frac{2a}{s}} = AB, \text{ or } AC.$$



5. Invert the slide, and place the length in feet on the line B, to $\frac{1}{4}$ of the circumference in inches on the line D, or girt line, and opposite to 12 on D is the common content on the slide or line B, and without moving the slide, opposite to 10.635 on the girt line is the true content on the line B.

B. Example.—Let the circumference of a piece of timber be 65

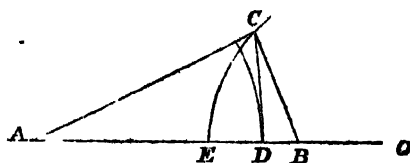
inches, and length 6 feet; required the common and true contents.

Set 6, the length in feet on the line B, to $16\frac{1}{2}$ inches ($\frac{1}{4}$ of the circumference) on the line D, and opposite to 12 on the girt line is 11 feet, the common content on the line B; and opposite to 10.635 on the girt line is $1\frac{1}{4}$ feet, the true content.

7. Make AE equal to m , ED to n , and BO a third proportional to AE—EB and EB, from the centre O and distance OE describe an arc EC; divide AB in D in the ratio of p to q , and erect the perpendicular DC meeting the arc in C. Join AC, BC; CAB and CBA are the angles required.

For since AE:EB::EO:BO, EB:BO, AE:EB::EO:BO. But it may be shewn, (vid. Leslie's Geom. an. III. 12.), that when AE:EB::EO:BO, lines drawn from A and B to any point in the circumference EC are always in the ratio of

AE:EB, therefore AC:BC::AE:EB:: $m:n$. and since the sides of a plane triangle are to one another as the sines of the angles opposite them. Sin. ABC: sin. CAB::AC:CB:: $m:n$. Again, DC is the tangent of CBD to the radius DB, and of CAD to the radius AD, and since AD:DB:: $p:q$, DB, in order to be equal to AD, must increase in the ratio of $q:p$, and since CD increases in the same proportion, when the radius DB becomes equal to AD, the tangent of CBA must be to CD the tangent of CAD in the ratio of $p:q$. Therefore the angles CBA, and CAB, have their sines in the ratio of $m:n$, and their tangents in the ratio of $p:q$.



QUERIES.

8. IN a plane triangle, having given one side, and an angle adjacent to that side, to determine by geometrical constructions the other two sides, when the sum of their squares is a minimum.

9. To find the diagonals of a quadrilateral inscribed in a circle, when the four sides are given

10. If from the three angles of an equilateral triangle, inscribed in a circle, perpendiculars be drawn upon any diameter, the sum of two of them shall be equal to the third.

11. Prove algebraically, whether the arithmetical or geometrical mean be the greater.

12. On placing the eye before the barometer, we see in the vacuum, at a very small distance above the top of the mercury, an inverted image of the top of the column: Required an explanation of this optical phenomenon.

13. The quotient and remainder of any number divided by 11, may be found by addition and subtraction. Required the method and demonstration.

POETRY.

ADDRESS

Spoken by MR KIMBLE, on taking leave of the Edinburgh audience,—Mar. 29. 1817.

WRITTEN BY WALTER SCOTT, ESQ.*.

As the worn war-horse, at the trumpet's sound,
Erects his mane, and neighs and paws the ground—

Disdains the ease his generous lord assigns,
And longs to rush on the embattled lines,—
So I, your plaudits ringing on mine ear,
Can scarce sustain to think our parting near;
To think my scene hour for ever past,
And that those valued plaudits are my last.

“Why should we part, while still some powers remain,

“That in your service strive not yet in vain?

“Cannot high zeal the strength of youth supply,

“And sense of duty fire the fading eye;

“And all the wrongs of age remain subdued

“Beneath the burning glow of gratitude!

“Ah! no, the taper wearing to its close,

“Oft for a space in fitful lustre glows;

“But all too soon the transient gleam is past,

“It cannot be renewed, and will not last;

* The lines marked with inverted commas were not delivered, as the author thought the address would be of too great length.

“Even duty, zeal, and gratitude, can wage

“But short-lived conflicts with the frosts of age.

“Yes, it were poor, remembering what I was,

“To live a pensioner on your applause,

“To drain the dregs of your endurance dry,

“And take, as alms, the praise I once could buy;

“Till every young man around inquires,

“Is this the man who once could please our sires!

“And scorn assumes compassion's doubtful mien,

“To warn me off from the encumbered scene.—

“This must not be.”

But hours steal on, and higher duties crave
Some space between the theatre and grave,
That, like the Roman in the Capitol,
I may adjust my mantle ere I fall:
My life's brief act in public service flown,
The last, the closing scene must be my own.

Here, then, adieu! while yet some well-graced parts

May fix an ancient favourite on your hearts;

Not quite to be forgotten, even when

You look on better actors, younger men:

And if your bowms own this kindly debt

Of old remembrance, how shall mine forget!

O! how forget, how oft I hither came

In anxious hope, and still returned with fame

How oft around your circle this weak hand
Has waved immortal Shakespeare's magic
wand,

Full the full breath of inspiration came,
And I have felt, and you have fann'd the
flame!

By memory treasured, while her reign en-
dures,

These hours must live, and all their charms
are yours.

O favoured land! renown'd for arts and
arms,

For manly talent and for female charms;
Could this full bosom prompt the sinking
line,

What fervent benedictions now were mine:
But my last part is played, my knell is rung,
When e'en your praise falls faltering from
my tongue;

And all that you can hear, or I can tell,
Is, Friends and Patrons, HAIL AND FARE
YE WELL.



FROM HAROLD THE DAUNTLESS.

By the author of the *Bridal of Triarmain*.

INTRODUCTION.

THERE is a mood of mind we all have
known,

On drowsy eve, or dark and low'ring day,
When the tired spirits lose their sprightly
tone,

And nought can chase the lingering hours
away.

Dull on our souls falls fancy's dazzling
ray,

And wisdom holds her slender torch in vain,
Obscured the painting seems, muted
the lay;

Nor dare we of our listless load complain,
For who for sympathy may seek that cannot
tell of pain?

The jolly sportsman knows such dreariness,
When bursts in deluge the autumnal rain,
Clouding the morn which threatens the heath-
cock's brood;

Of such, in summer's drought, the ang-
lers' plain,

Who hope the soft mild southern show'r
in vain:

But more than all, the discontented fair,
When father stern, and sterner aunt, re-
strain,

From country ball or race, occurring rare,
While all her friends around their vestu-
ent gay prepare.

Ennui! or as our mothers called thee,
Spleen!

To thee we owe full many a rare device;
Thine is the sheaf of painted cards, I ween,
The rolling billiard ball, the rattling dice,
The turning lathe for framing gimcracks
nice;

The amateur's blotch'd pallet thou may'st
claim,

Retort, and air-pump, threat'ning frog,
and mice,

(Murder disguised by philosophic name,)
And much of trifling grave, and much of
buxom game.

Then of the books, to catch thy drowsy
glance

Compiled, what bard the catalogue may
quote?

Plays, poems, novels, never read but once:
But not of such the tale fair Edgeworth
wrote,

That bears thy name, and is thine anti-
dote;

And not of such the strain my Thomson
sung,

Delicious dreams inspiring by his note,
What time to Indolence his harp he strung;
Oh might my lay be ranked that happier
list among!

Each hath his refuge when thy cares assail.
For me, I love my study's fire to trim,
And eoa right vacantly some idle tale,
Displaying on the couch each listless limb,
Till on the drowsy page the lights grow
dim,

And doubtful Juncus half supplies the
theme,

While antique shapes of knight and giant
trium,

Damsel and dwarf, in long procession gleam,
And the romancer's tale becomes the read-
er's dream.



From *MOXDY ON THE DEATH OF THE RIGHT
HONOURABLE R. B. SHURIDAN.*—By Lord
Byron.

SPOKEN AT DRURY LANE THEATRE.

WHEN the last sunshine of expiring day,
In summer's twilight weeps itself away,
Who hath not felt the softness of the hour
Sink on the heart, as dew along the flower?
With a pure feeling which absorbs and awes
While Nature makes that melancholy pause,
Her breathing moment on the bridge where
time
Of light and darkness forms an arch sublime,

Who hath not shared that calm so still and deep,

The voiceless thought which would not speak but weep,

A holy concord—and a bright regret,
A glorious sympathy with suns that set ?
'Tis not harsh sorrow—but a tender woe,
Nameless, but dear to gentle hearts below,
Felt without bitterness—but full and clear,
A sweet dejection—a transparent tear,
Unmixed with worldly grief or selfish stain,
Shed without shame—and secret without pain.

Even as the tenderness that hour instils,
When summer's day declines along the hills,
So feels the fulness of our heart and eyes,
When all of genius which can perish dies.
A mighty spirit is eclipsed—a power
Hath passed from day to darkness, to whose
hour

Of light no likeness is bequeathed—no name,
Focus at once of all the rays of Fame !
The flash of wit—the bright intelligence—
The beam of song—the blaze of eloquence,
Set with their sun—but still have left behind
The enduring produce of immortal mind ;
Faints of a genial morn, and glorious noon,
A deathless part of him who died too soon
But small that portion of the wondrous whole,
These sparkling segments of that circling soul
Which all embraced—and lightened over all,
To cheer,—to pierce,—to please,—or to ap-
pal.

From the charmed council to the festive
board,
Of human feelings the unbounded lord,
In whose acclaim the loftiest voices vied,
The praised—the proud—wits made his praise
their pride.

When the loud cry of trampled Hindostan
Arose to Heaven in her appeal from man,
His was the thunder—his the avenging rod,
The wrath—the delegated voice of God !
Which shook the nations through his lips—
and blazed

Till vanquished senates trembled as they
praised.

And here, oh ! here, where yet all young
and warm,

The gay creations of his spirit charm,
The matchless dialogue, the deathless wit,
Which knew not what it was to intermit ;
The glowing portraits, fresh from life, that
bring
Home to our hearts the truth from which
they spring ;

These wondrous beings of his fancy, wrought
To fulness by the fiat of his thought,
Here in their first abode you still may meet,
Bright with the hues of Promethean heat,
A halo of the light of other days,
Which still the splendour of its orb betrays.

*From the SPIRIT OF THE ISLE—By Wm.
ham M. Fowler.*

YOUTH, sweetest season in our varied years,
How loves the memory, with thee to stay !
Man ever sighs his happiness when near,
And pants for joys for ever gone away.
So Spring, unheeded, doth her charms dis-
play,
And many a flow'ry sweet around her throws,
Till Summer bring his bright and fervid

And Summer all too keenly seems to glow,
Till, shivering cold, we stand amid the
Winter snow.

Hail, days of bliss, and innocence, and joy !
Delighted, I your pleasing scenes renew,
When nothing long might happiness annoy,
And infant hope on downy pinions flew
I am would I those footsteps trace anew,
While yet his hours of heedless boyhood run ;
And paint the young Maida to the view,
Sweet as the rose-bud, ere it hath begun
To open all its charms and glories to the sun

I mark him, as when first her footsteps
stray'd

Beyond the circle of her father's tower,—
Whether on level mead she sportive played,
Or robb'd the mountain of its varied flows,
Sticks she the headlong torrent, where it
purs

Its restless waters, foaming from on high,—
For even a child, and in her sportive hours,
She look'd on nature with delighted eye,—
Still I re shar'd her joy, for Lark still was
nigh

To thee, thou darling sister of his soul,
To thee he turns with ever anxious care,
Nought could he guess the wish, ere yet it stole
Forth from it in emotion, in thy bosom fair.
With eager eye I mark the youth repair,
To search the thickets where the nut trees
grow ;

Or up the steep rock see him fearless dare,
Where withling roan, and elderberries grow.
To win them for thy neck, that fairer is
than snow.

I mark him, as with eager hand he pulls
The desert rose from off its thorny tree.
Or from the unassuming heather culls
Its brightest and its loveliest hues for thee.
O ! why, ye hours of bliss, so sweetly flee !
With you no madd'ning passion can be found ;
The youthful heart from care is ever free,
When all is joy, and innocence around,
And love may wing his darts without the
power to wound.

From the BOWER OF SPRING, with other Poems.---By the Author of the Paradisiac of Coquettes.

BOWER OF SPRING.

IN the thick city's smoke, can beauty find
A charm,---a solace for the charms resign'd?
When at soft noon, the river,---that had
glowed

A flood of sunshine, daz'ling as it flowed,
Bent, where the woodhung rocks its course
forbid,

Sinks into sweeter shade, oft seen, oft hid;
And airs so fresh are flowing, that on high,
Their very breath would tell of waters nigh;
While through the air a thousand warb-
lings run,

And many a wing is glittering to the sun;
And on some shelter'd slope, where hillocks
meet,

Glad echo answers to the lamb's fond bleat,
O' loves she rather than such gloom, as
falls

Where the same windows front the same
dull walls,

To see new weary idlers tread once more
The mud or dust, which crowds had trod
before,---

Or the gay chariot loiter, as it waits
Some fool she scorns, or envious flirt she
hates,---

Or in the Park, where slow-drawn coaches
pass,

And all is worsted-lace, and trees, and grass,
Of dusty verdur 'twixt bright liveries green,
Just snatch enough to know that groves are
green.

Yet sometimes, not forgetful of the shade,
She calls my blooms, her feeble pomps to
aid.

Then from the hall, gay bowers the myrtle
weaves,

And powder'd lackeys half are lost in leaves;
Thro' full saloons, or where the dancer flies,
And a fair world of chalk in chaos dies,
'The tow'ring orange flames, with roses mixt,
And gems and nodding feathers flash be-
twixt.

Vain artifice! can hues and colours pour'd
'Midst censured crowds, or on the steamy board,
Recall the simple vale, where violets drink
Sweet dews, and glisten o'er the rannel's
brink?

THE LANDSCAPE.

Ev'n now, my Lucy! see'st thou not the
smoke

Thro' those loose branches, rising in a wreath
So light, as scarcely hides the leafy stem

Round which it twines? The cottage walls
are hid,

And thro' the roof 'pears upward through
the boughs,

The close green moss that wraps it, almost
seems

A portion of the forest. Time has been,
When I have gazed on it, and only mark'd
How graceful ev'ry wavy fold,---how soft,
In contrast with the verdant gloom behind,
Its thin ethereal blue;---as if the sky [pure
Had dropt some azure brightness, that, too
For earthly soil, was hast'ning back to heav'n.
'Twas loveliness e'en then;---but now, O
now,

How eloquently fair! The soft mild tints,
That melt and vanish in the sunny beam,
Are but a moment's charm. A sweeter light
Glow from thy breast. I think of thee,
and feel

What happiness, beside that cottage hearth,
May now be flowing from a love like thine.
Then fancy bears me nearer;---from my
glance

The walls are hid no more. Already there
I see the lattice, and the woodbine sprays
That half would shadow it, if one fond hand
Check'd not the gadding wreaths. I look
within,

And see---no, Lucy, no! I see not thee,
But 'tis a form where other eyes may gaze,
As mine have gazed on thine.---Once more
I view

The curling smoke;---'tis now a soul, a
voice

That speaks of tender joy; enough one
roof,

One simple roof, to give thee to my thought
In all thy fondness;---and what gives me
back

That image---must be beauty, must be bliss.

*From CONSOLATION, and other Poems.
By the Rev. W. Gillespie.*

[Many years ago, a poor Highland soldier,
on his return to his native hills, fatigued,
as was supposed, by the length of the
march and the heat of the day, sat down
under the shade of a birch tree, on the
solitary road of Lowran, which winds
along the margin of Loch-Ken in Gallo-
way. Here he was found dead, and this
incident forms the subject of the follow-
ing verses.]

FROM the climes of the sun, all war-worn
and weary,

The Highlander sped to his youthful abode;
Fair visions of home cheered the desert so
dreary,

Though fierce was the noon-beam, and steep
was the road:

Till, spent with the march that still lengthen'd before him,
He stopp'd by the way in a sylvan retreat,
The light shady boughs of the birch tree
wav'd o'er him,
The stream of the mountain fell soft at his feet.

He sunk to repose where the red heaths are
blended,
One dream of his childhood his fancy past
o'er;
But his battles are fought, and his much it
reindeed
The sound of the big-pipe shall wake him
no more.

No arm, in the day of the conflict, could
wound him,
Though war launch'd her thunder in fury
to kill.
Now the angel of death in the desert has
found him,
And stretch'd him in place by the stream
of the hill.

Pale Autumn spreads o'er him the leaves
of the forest,
The fays of the wild chaunt the dirge of
his rest,
And thou, little brook, still the sleeper de-
pleorest,
And moist'nest the heath-bell that weeps on
his breast.

ORIGINAL.

*Lanes written by a Scotch Clergyman for
Lady ———, who, on the evening
before they were presented to her, had re-
quested him, as a Scotch wizard, to tell
her fortune.*

ASK not, fair maid, the fates to know,
The search too oft produces woe,
Or vanity alone
Tho' tranquil bliss thy lot pervades,
Thro' rocks and shallows, lights and shades,
The stream of life runs on.

Is't not enough for thee to feel,
That thou can'st laugh at Fortune's wheel,
And see it idly whirl?
That peace and truth within thy breast
In union fix their stable rest,
Their banners there unfurl?

Should I presume by art to trace
The liniments of thy lovely face,
T'offend thee I should tell
Tho' I should fancy and neglect,
All arts of poetry reject,
I ruth would seem that try here

But thou hast virtue firm to bear
Truth, whether soothing or severe,
That fortitude is thine
To prove its strength by dark passage
To paint the dangers of thy age,
This cruel task is mine

Thy virtues e'en my screen in vain,
Thy thirst of knowledge bread thee pain.
With wisdom grief may grow,
Those eyes so bright, in youthful years,
Bath'd oft in pity's orient tears,
Shall melt at sights of woe

Thou can'st not bear, unmov'd, the cry
Of poverty in sorrow's sigh,
Thy nature is so kind;
The whirl of fashion charms not thee,
Unmeaning mirth, afflicted gloom,—
Thy mind is too refined.

And ah! beware of love, sweet dame!
Admit not near the treacherous flame.
And dead its fatal smart
Should fond affection be misplac'd,
The light of life would seem decid'd,
Too tender is thy heart

Amidst the circles of the gulf,
How dang'rous in thy search to strife!
The chow, indeed, is rare,
For where to find a partner fit,
Of equal polish, worth, and wit,
Even wizards know not where

Still with thee bliss and joys remain,
To counterbalance ev'ry pain,
And sanctify the whole;
Religion with resources great,
Still finds with thee a sure retreat,
The sanctuary of thy soul.

Oh! welcome still her friendly aid;
I follow her footsteps, lovely maid,
And act thy thoughts on high
Tho' hope detain thee from thy birth,
Tho' joy escape thee on the earth,
Thou'lt find it in the sky

ACADEMICAL INTELLIGENCE.

UNDER this head we propose to give in future an account of the Deaths, Promotions, and Miscellaneous Occurrences, that take place in the various seminaries of education, more especially those of our own country; and we respectfully request the assistance of our Correspondents, to render this article as complete as possible.

DEATHS.

Nov. 1. At Edinburgh, Robert Bell, Esq. W. S. Lecturer on Conveyancing.

— At Edinburgh, in the 19th year of his age, Anthony Fawcett, Esq. Student of Medicine, son of the late Dr Fawcett, Beverly.

Dec. 23. Died at Dunfermline, Mr John Reid, nearly 50 years teacher in that place: a man of primitive simplicity of manners, and the strictest integrity of conduct. His understanding, naturally vigorous, was enriched with extensive knowledge in various departments of science, which he communicated with perspicuity and unwearied exertion to his pupils. Self-diffident and unassuming, he yet followed his conviction of truth and duty with firmness and resolution. Fervent piety towards God was the principle which animated him to the conscientious discharge of every social and relative duty. During the latter years of his life he was afflicted with a severe complaint, which he endured with exemplary patience and resignation. "He came to the grave like a shock of corn in its season," and died, expressing the hope of immortal life. By his pupils he was much esteemed, which they evinced in cheerfully uniting and contributing to furnish him with the means of comfort under the infirmities of age.

— 29. At Bridgetown, Glasgow, Mr Charles Baird, Student of Medicine at the University of Glasgow.

Jan. 10. At St Andrew's, Rev. Daniel Robertson, D. D. Professor of Oriental Languages in the New College, and Secretary and Librarian in the University of that place.

— 23. At Dalhousie, Mr Ivie Gregg, who for upwards of 40 years was Schoolmaster of that place.

— 28. At Hope, Dunblane, after a long and painful illness, Mr James Gallo-way, Preacher of the Gospel, and Schoolmaster of that parish, in the 67th year of his age.

— 18. At Creetown, Mr John Crosbie, Schoolmaster of Kirkmabreck.

Feb. 21. At Marykirk, Mr Paul Lyon, Schoolmaster of that parish for upwards of 24 years, in the 57th year of his age.

Mar. 24. At Monkton, Mr Robert Carson, upwards of 36 years Schoolmaster of that parish.

April 2. At Eyemouth, Mr Alexander Paterson, who for 25 years was Schoolmaster of that parish.

— 3. At Kinross, in the 23d year of his age, Mr Thomas Clunie, Student of Philosophy, and Teacher there, very much regretted. This young man's qualifications were highly respectable; and such was the piety of his mind, and the sweetness and benevolence of his disposition, that it was impossible to be favoured with his acquaintance without feeling a deep interest in every thing that concerned him.

May 11. At Dailly, Mr James Welsh, for many years Schoolmaster of that parish.

— 12. At his house, George Street, Edinburgh, after three days illness, at the age of 33, Mr George Butterworth, Writing-master, sincerely regretted by his friends and acquaintances.

Feb. 3. After a very short illness, at his house, Bridge Street, Cambridge, Sir Isaac Pennington, Knight, M. D. Regius Professor of Physic, senior Fellow of St John's College, and senior Physician of Addenbrooke's Hospital.

May 7. Suddenly at his lodgings in Bolton Street, London, the Rev. David Hughes, D. D. Principal of Jesus College, Oxford.

— At his rooms in Trinity College, Cambridge, the Rev. John Davies, B. D. one of the senior Fellows of that Society, Rector of Orwell in that county, and Librarian of the University. Mr D. was also Secretary to the Chancellor, and Receiver of the Rents of Wor's Charity Estates. He proceeded to the degrees of A. B. 1765, A. M. 1768, and B. D. 1790.

April 6. Mr Francis Singleton, third son of John Bridge, Esq. of Blakenham Cottage, near Ipswich, Student of St John's College, Cambridge, in the 20th year of his age.

PROMOTIONS.

Elections.—*Nov.* James Webster, Carmylie. William Hamilton, Liberton. Robert Nesbit, Berwick. Robert Nelson,*

Kettle. Donald McDonald, *Fort Augustus*.—Foundation Bursaries, University of St Andrew's.

— Mr James Walker, Teacher, Haddington, (by Town Council), Master of the English School, Dunbar,—a new establishment.

Nov. 21. Mr William Knox, (by the heritors), Schoolmaster of Whittingham, in room of Mr David Walker, promoted to Earlston.

Dec. 16. Lecturer on Conveyancing, see Chronicle, p. 104.

Feb. 3. Mr Thomas Wardrop, Preacher of the Gospel, Schoolmaster of the parish of Ladykirk, Chirnside.

Mar. 3. Rev. John Lee, M. D. Professor of Church-History,—Rector of the University of St Andrew's.

— Alexander Cameron, A. M. Student in Divinity, Rector of Tain Academy.

— Mr Andrew Nicol, Student in Divinity, Subscription School, Prestonkirk.

April 18. Mr Alford Butler Clough, Scholar of Jesus College, Oxford,—Fellow of that Society.

— 23. In full convocation, Rev. Thomas Darke, A. M. of Exeter College, and Rev. William Henry Turner, A. M. of Corpus Christi College,—Proctors; Rev. Thomas Wood Simpson, A. M. Worcester College, Rev. Edward Whitehead, A. M. of Corpus Christi, Rev. William Edward Honey, A. M. and Rev. Peter Johnson, A. M. of Exeter College,—Proctors of the University of Oxford.

Lieut. G. C. Haughton of 2d Regiment Native Infantry on the Bengal establishment, by the Hon. Court of Directors at the East India House,—Assistant in the Oriental Department of Hertford College.

May 1. John Connell, Esq. Judge-Admiral of Scotland,—Dean of Faculties, University of Glasgow.

Dissolution.—*Jan. 3.* The Right Hon. David Boyle of Morass, Lord Justice-Clerk, (who was elected by the Senate, Nov. 15.)—Rector of the University of Glasgow.

Degrees.—D. D. *Nov. 8.* Rev. George Muirhead, Cramond, by the University of Glasgow.

— Rev. John Love, Anderson, Glasgow,—University and Marischal College of Aberdeen.

Dec. 14. Rev. William Brown, Falklandmuir,—same University.

Feb. 1. Rev. George Burns, Scotch Church, St John's, New Brunswick,—University of St Andrew's.

April. Rev. James Steven, Kilwinning,—University of Glasgow.

May 1. Rev. James Nelson, Presbyterian Congregation, Downpatrick, Ireland,—same University.

L. I. D. *Jan. 11.* His Imperial Highness Grand Duke Nicholas—University of Oxford.

B. C. L. *April 23.* Mr John G. Lockhart of Balliol College—University of Oxford.

M. D. *Nov.* James Moore, Lintry; William Cowper, A. M. F. E. W. S.—University of Glasgow.

Dec. 25. William Cruchon, M. D. Physician to his Imperial Highness the Grand Duke Nicholas, (brother to the Emperor of Russia), and Physician in Chief to the Imperial Guards, &c. *ad eundem*—same University.

Jan. 17. George Wood, Esq. Fellow of the Royal College of Surgeons, Edinburgh,—Univ. and Marischal College, Aberdeen.

A. M. *Dec. 2.* Hew Scott, Haddington,—University and King's College of Aberdeen.

— 21. Thomas Sworde, Thomas Roy, William Murray, and Samuel Lindsay—University of Edinburgh.

May 1. James Donald, Scotland; John Evans, London; and Alexander Baxter, Perthshire—same University.

April 23. Hon. and Rev. William Eden of Christ Church College; James Woodbridge Walters of Pembroke College; George Galbraith Wrattislaw; Rev. Martin Davy; and Rev. Richard Walker, of Magdalen College—University of Oxford.

A. B. *April 23.* Arundell Bouverie of Christ Church College—Univ. of Oxford.

PRIZES.

IN THE UNIVERSITY OF EDINBURGH.

For Essays in the Rhetoric Class.

Mr John Hyndman—On the Nature of Pity, and the Sources of the Pathetic in Composition.

Mr Robert Dundas—On the same subject. Mr Henry Baxter—On the Beauty of the material World.

Mr George Rose—On the Emotion of Pity, &c.

Mr Alexander Baxter—On the Beauty of the material World.

Mr John Drummond—On the Beauty of the material World.

Mr Andrew Coventry—On the Emotion of Pity, &c.

Mr Joseph MacLeod—On Mental Association.

More advanced Students who have received Prizes from the Professor.

Mr George Cron—For several able Essays.
Mr Thomas G. MacInnes—for several able Essays.

In the Logic Class.

Mess. John Clezy, *Kint*—James Reid Brown, *Berwickshire*—Patrick Boyle Mure, *Ayrshire*—John Evans, *Middlesex*—Robert Paton, *Ayrshire*—Alexander Haldane, *Edinburghshire*—John Cadell, *East Lothian*—John Grant, *Edinburgh*—William Murray, *South Ayrshire*—Peter Balfour, *Perth*.

In the First Mathematical Class.

Mess. William Blanc, *Berwickshire*—Robert Summe, *Perthshire*—George Lyon, *Lincolnshire*—John Finlay, *Berwickshire*—James Russell, *Lincolnshire*.

In the Second Mathematical Class.

Mess. Charles Neaves, *Edinburgh*—James Cumming, *Edinburgh*—Henry Baxter, *Dundee*.

In the Second and Senior Greek Classes.

For Greek Poems—Mr George Lyon, *Edinburgh*.

For Latin Poems—Mess. James Macdonald, *Edinburgh*; Robert Menzies, *Lincolnshire*; James Dickson, *Berwickshire*; Alexander Smollet, *Dumfriesshire*; James Moir, *Edinburgh*; Andrew Coventry, *Edinburgh*.

For English Essays—Mess. Robert Paton, *Ayrshire*; James Richardson, *Edinburgh*; John Cadell, *Edinburgh*; William Blair, *Edinburgh*; Joseph MacLeod, *Darham*; Augustus Macland, *Edinburgh*.

In the Second Humanity Class.

For Latin Poem—Mess. David Lyon, *Lincolnshire*; Robert Menzies, *Lincolnshire*; Robert Jamieson, *Highland*; James Moir, *Edinburgh*; William Weddel, *Edinburgh*.

For a Latin Prose Essay—Mr William Gray, *Dumfriesshire*.

For English Essay—Mess. James Forsyth, *Perthshire*; John Scott, *Perthshire*; Augustus Macland, *Mid-Lothian*; John Stark, *Lincolnshire*; David Muirland, *Fife*; Robert Forbes, *Alloa*.

For the best Translations of Cicero's Orations for Q. Ligurius.

Richard Low,.....*Dundee*.
William Brown,.....*St Andrews*.

Junior Humanity Class.

For superior Eminence in the weekly Grammatical Competition.

Successful in all the three Competitions. { James Webster, *Carmichael*.
{ Ralph Anstruther, *Carmichael*.
{ Robert Nesbit, *Berwickshire*.

In two Competitions,..... { James Haie, *Kirkcaldy*.
{ Don. McDonnell, *Fort Augustus*.
{ Thomas Lyel, *St Madoes*.

In one Competition,..... { Wm. McFarlane, *St Andrews*.
{ Don. Sinclair, *Glenorchy*.
{ Wm. Hamilton, *Libberton*.
{ Wm. Moubray, *Curstons*.

A Prize was also given to Mr John Bell, *Auchterhouse*, one of the more advanced Students, for distinguished Eminence in Translation and in Philological Attainments.

For general Eminence, as displayed in the daily Examinations, and in the Performance of Exercises, during the whole session:—

Junior Mathematic Class.

John Forbes,.....*Perth*.
James Webster,.....*Carmichael*.
Alexander Anderson,.....*Neaburgh*.
David Martin,.....*Craigholm*.
Thomas Galloway,.....*Woburn*.
James Ferguson,.....*Kirkcaldy*.
Thomas Lyel,.....*St Madoes*.
James Fdie,.....*Dundee*.
Hugh Kennedy,.....*Bullnatie*.
James Menzies,.....*Kennet*.

Senior Mathematic Class.

James Glog,.....*Glen*.
William Brown,.....*St Andrews*.
Henry Carmichael,.....*Musselburgh*.
David Davidson,.....*Dundee*.
David Thomson,.....*Cupar*.
James Jerv,.....*St Andrews*.
John Macfar,.....*Dundee*.
Alexander Dunn,.....*Portmou*.
William Bruce,.....*St Andrews*.

Logic Class.

George Crawford,.....*St Andrews*.
James McCulloch,.....*St Andrews*.
John Forbes,.....*Perth*.
Alexander Anderson,.....*Neaburgh*.

Moral Philosophy Class.

Henry Carmichael,.....*Musselburgh*.
McIntosh Mackay,.....*Buff*.
Andrew Wilson,.....*Dysart*.

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IN THE UNITED COLLEGE OF ST ANDREWS,
May 3. 1817.

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CHRONICLE.

PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

Tuesday, Feb. 18. 1817.—**REPORT OF THE SECRET COMMITTEE.**—The Earl of Harrowby, Chairman of the Secret Committee appointed to examine the papers laid before the House by order of the Prince Regent, presented the Report of that Committee, which was read by the clerk.

The Report commenced by stating, that the Committee had examined the papers referred to their consideration, and had no doubt, from the facts therein disclosed, that a traitorous conspiracy had been entered into in the metropolis, for the overthrow, by force of arms, of the constitution of this country.

That different meetings had been held in various parts of the kingdom for the furtherance of their traitorous project. That the present state of things could not be allowed to continue without hazarding the most dreadful evils; and the Committee thought it their duty to express their decided opinion, that other measures were necessary for the preservation of the public peace, and for the protection of the community at large, whose safety it involved in those proceedings.

The Earl of Liverpool moved, that the Report be taken into consideration on Friday.—Agreed to.

Suspension of the Habeas Corpus Act.—On the re-admission of strangers to the bar, it appeared that Lord Sidmouth had introduced a bill, the title of which was understood to be, A bill to enable his Majesty to secure and detain in custody such persons as his Majesty shall suspect of treasonable intentions against his Majesty's person and government. He thought it necessary to give notice, that if that motion should be then agreed to, he would propose to pass the bill through two stages in one night.

A petition was presented by Lord Holland from Mr Hunt, setting forth, generally, the orderly and temperate conduct of the people assembled at Spa-fields, and other places, and complaining of false aspersions cast upon their conduct.—This petition was laid on the table.

Lord Sidmouth then moved the second reading of the bill, to enable his Majesty to secure and detain in custody, persons suspected of designs against his Majesty's person and government; or, in other words, for suspending the Habeas Corpus Act.

That no doubt was left in the minds of the Committee, that a traitorous conspiracy

had been formed in the metropolis, and in different parts of the kingdom, for overthrowing, by means of general insurrection, the established Government, Laws, and Constitution of this kingdom, and of effecting a general plunder, and division of property.—That such a state of things cannot be suffered to continue, without hazarding the most imminent and dreadful evils. His Lordship stated, that evidence had been laid before the Committee, by which it unquestionably appeared, that the whole physical strength of the population was to be employed and organized for the destruction of the most sacred establishments.

Marquis Wellesley observed, that this was a crisis, which at once called for all the fortitude of the people, and all the energy of the Government. He allowed, that the popular mind was affected with distress and discontent, but was unwilling to admit that the proof of sedition was so evident.

The Earl of Liverpool took the same line of argument as Lord Sidmouth.

Earl Grey contended, that the existing laws were sufficient to punish both sedition and blasphemy.

Lords Grenville and Holland spoke shortly against the bill, and the Duke of Gloucester in support of it. The House then divided on the motion for the second reading, and it carried in the affirmative by 150 to 35. The bill was then read a second time, committed, reported, read a third time, and passed.

HOUSE OF COMMONS.

Friday, Feb. 7.—Mr Calvert presented a petition for reform from the livery of London, assembled in Common Hall. This petition was ordered to lie on the table. Petitions of the same kind from different places were received, some rejected.

Mr Brougham presented at the bar the Report of the Secret Committee, nearly the same as that in the House of Lords, but a little more detailed.

Finances.—Reductions.—Lord Castlereagh moved the reading of that part of the Prince Regent's speech which was particularly addressed to the House of Commons, and it was accordingly read by the clerk. His Lordship then observed, that the House had now, for the first time, to consider of what should be a proper permanent system for a peace establishment. Reductions had been in progress from the termination of hostilities; since which period no less than 300,000 soldiers and sailors had been discharged. It was now the time for Parliament to

look to the scale upon which the peace expenditure should be formed. Previous to his moving for a Committee, he should take a general view of our financial situation. The support of public credit, by making the nation live within its income, must be the grand object of all parties. England had never sought relief by a failure in the performance of its honourable engagements. It was proposed to make a reduction of 5000 men in the home military establishment, and of 13,000 in the colonial establishment. The troops in France were to be reduced from 30,000 to 20,000, and the Indian army from 20,000 to 17,000. The total vote for last year was 150,000, for this year it would be 123,000; for the British, Irish, and colonial establishments, it was last year 99,000, this year it would be 81,016. The total charge for the army, militia, half-pay, &c. exclusive of the ordnance, was estimated for this year at L. 9,230,000, being a diminution of L. 1,334,000 as compared with the supply for 1816. In the ordnance department there would be a saving of L. 450,000. The pensions and half-pay of the army amounted to L. 2,554,000. In the navy there would be a diminution of 14,000 men; the number for last year being 33,000, and for this only 19,000. There would be no reduction in the marines. The charge for the navy would not exceed L. 6,397,000, being L. 3,717,000 less than that of last year. The grand total for the army, commissariat, extraordinaries, ordnance, naval and miscellaneous services, would amount to L. 18,373,000. By next year various savings might be effected, to the amount of L. 1,073,000, which would reduce the general charge to L. 17,300,000. From this, in instituting a comparison with former peace establishments, there must be deducted the amount of half-pay, pensions, &c. which was then very inconsiderable, but now had risen, from the long continuance of our naval and military exertions, to the sum of L. 4,345,000. The expenditure in 1792 for Britain and Ireland was L. 6,200,000; making the deduction just mentioned, it would now be about L. 13,000,000. There would, of course, be an annual saving, by deaths in the half-pay and pensions, which were now received by 100,000 men. It was calculated that the deaths would be about 2500 yearly, and the proportionate yearly reduction L. 100,000. Ministers were exceedingly anxious to make the income and expenditure commensurate. He trusted that the estimates would meet the approbation of the House. His Lordship then panegyricized the efforts made by the rich to relieve the distresses of the lower orders, and announced, amidst general cheering, that the Prince Regent would,

for a time, give up, for the public service, L. 50,000 a-year, being about a fifth of the branch of the Civil List connected with the expences of the Sovereign. He could not make a permanent tender of this reduction, without contracting a debt which would render his liberality of no advantage to the country, and might lead to a degradation of the Crown, by repeated calls upon the people to pay it. It was not, in this case, the saving, but the principle, that was important. The example would be followed by the servants of the Crown, as to that part of the salaries which had accrued to them from the abolition of the property tax. The Noble Lord then came to the subject of the nomination of a Committee to investigate the state of the income and expenditure. He saw no reason for departing from the old mode of ballot, notwithstanding Mr Brougham's repetition of one of Mr Sheridan's jokes. He would, however, propose them openly and fairly, from among independent country gentlemen, persons in office, and members of the Opposition benches. The noble Lord concluded with reading the following list:—Lord Castlereagh, Mr Vansittart, Mr Ponsonby, Mr Bankes, Mr Long, Mr Tierney, Lord Binning, Sir J. Newport, Mr Peel, Mr C. W. Wynne, Mr Arbuthnot, Mr Frankland Lewis, Mr Huskisson, Mr N. Calvert, Mr Davies Giddy, Mr Cartwright, Mr Holford, Mr Edward Littleton, Lord Clive, Mr Gooch, Sir T. Acland.

Mr Saville, Mr Brand, Mr Gipps, Mr Brougham, &c. objected to the committee nominated, as containing too many placemen. After considerable discussion on this point, a division took place, when Lord Castlereagh's motion was carried by 210 to 117.

FEBRUARY.

Edinburgh, Feb. 1.—We are happy to understand, that the Committee for the relief of labourers in this city, have been most liberally supported by the Public in one very valuable branch of their plan,—the collection of old clothes for distributing among the most necessitous of those employed in our-door work. Nearly 200 of these have been supplied with full suits; and the wives and children of families, where they were numerous, have also received a very large quantity of useful articles of wearing apparel.

London, Feb. 6.—A very curious discovery has been lately made at Rome, of papers belonging to the Stuart family. They consist of papers, letters, &c. amounting in the whole collection to several hundred thousand.

Edinburgh, Feb. 11.—George Dempster, Esq. of Dunnichen, has erected, at his own expense, in a conspicuous place, at Bonar

Bridge, a table of marble, containing the names of the Parliamentary Commissioners appointed in the year 1803, to direct the making of about 500 miles of roads through the Highlands of Scotland, and of numerous bridges, particularly those at Beauldy, Scuddel, Bonar, Loch, and Helmsdale, connecting those roads,—as a lasting memorial of the patriotic exertions of the Commissioners for Highland roads and bridges.

London, Feb. 12.—The adjourned Spafields meeting, of the 2d December, took place, according to appointment, on Monday the 10th inst. Government had taken every precaution to prevent a recurrence of former outrages, and the day passed over without any serious disturbance. Lord Colborne and Sir Francis Burdett had been invited to attend, but the former politely excused himself, under the pretence of having to be present at a meeting in Hampshire, and Sir Francis returned no answer to the chairman's invitation.

London, Feb. 13.—The issuing of the new silver coinage, commenced to-day through the whole empire.

Leith, Feb. 18.—This day a great number of mechanics embarked on board the Swift, London smack, for the river, from whence they proceed to the Cape of Good Hope as settlers.

Aberdeen, March 24.—It appears, that the affairs of the city of Aberdeen have become embarrassed. At a meeting of the creditors on 21st instant, after considering a "report of a committee named for ascertaining and estimating the value of the property belonging to the treasurer of Aberdeen, and making up a general view of the state and situation of the burgh," the meeting resolved, that the treasurer, town council, and New Street trustees, shall instantly make over their whole property to trustees, for behoof of their creditors: That these trustees shall take measures for selling and disposing of the property, and dividing the produce among the creditors for payment of their debts.

Edinburgh, Feb. 25.—The annual general meeting of the members of the Deaf and Dumb Institution, and public examination of its profits, took place yesterday in the Assembly Rooms, George Street. The Marquis of Lothian, first vice-president of the Society, presided in absence of the Duke of Buccleugh, President of the Society, who was prevented from attending by the state of his health. This most gratifying exhibition was witnessed by many hundreds of the inhabitants of the city and the neighbourhood, including many ladies of distinction. It was indeed a more numerous and splendid company than was ever assembled at any

former meeting of the Society. The pupils, 48 in number, were examined in all the branches of education, and their proficiency afforded much satisfaction to the meeting. At the close of the examination, honorary medals, and premiums given by the committee, were presented by the president to such of the pupils as had peculiarly distinguished themselves during the past year.

MARCH.

London, March 1.—The Lord Mayor has, by a circular letter to his friends, announced his intention of dispensing with the dinner usual at the mansion-house on Easter Monday, and of bestowing the money saved in consequence, (calculated at L. 1000), on such charities in the city as may be considered to stand most in need of it.

Perth, March 3.—On Friday last John Lurg and James Mitchell were executed at Perth pursuant to sentence, for the crimes of southwreft and robbery in the toll-house near Perth. They both behaved with penitence and resignation.

Stirling, March 4.—Yesterday morning a parcel, containing L. 5000 in notes of the Stirling Bank, was stolen from the mail-coach on the road from Edinburgh to Stirling.

Stuttgart, March 4.—The states of Wirtemberg were opened here on the 3d instant, by the king in person, when the project of the new constitution was presented to that body: it consists of 337 articles, and is highly favourable to the liberty of the subject.

London, March 15.—During the visit of the Grand Duke Nicholas, and his suite, to the Prince Regent on Thursday, his Royal Highness was pleased to confer the honour of knighthood on Dr William Crichton.

A letter, addressed, by order of Buonaparte, to Sir Hudson Lowe, governor of St Helena, by General Montholon, brought to this country by Napoleon's usher of the Cabinet, M. Santini, has been published. The Ex-Emperor loudly complains of the conduct of the Allied Sovereigns, and of the rigorous manner in which he is treated by Sir Hudson Lowe, particularly dwelling on the cruelty of cutting off all correspondence between him and his wife and child, and the members of his own family.

Edinburgh, March 17.—The Edinburgh mail, on its way to London on Wednesday last, was robbed of L. 6000, which it had in charge for a banking house in London.

London, March 20.—In the court of Chancery, on Tuesday, Mr Hart moved for an injunction to restrain Mess. Sherwood, Neely, & Jones, from printing and pub-

lishing the poem of Wat Tyler, written by Robert Southey, Esq. the present poet-laureate. The application was resisted by Sir S. Romilly; and the Lord Chancellor said, that the court had uniformly acted on the principle of not giving protection to the author of a work which was or must be represented in a legal sense as illegal or seditious: that his jurisdiction, as chancellor, was solely confined to property; application might or might not be made to courts of law, as the parties chose, but the injunction must be refused.

At the Lincoln assizes, an action was brought by an apothecary of Bottesford, against a farmer in Heckington, for L. 787, 13s. for physick. It appears in evidence, that the defendant was nervous, and fancied he could not live without taking medicine several times in the day and night. In one year he took 51,000 pills, which were charged only one half-penny each. A verdict was given for L. 570.

London, March 22.—On Monday last the Russian Grand Duke Nicholas embarked at Dover for the Continent, accompanied by the Duke of Devonshire, (who is going on a tour to Petersburg), and several other distinguished personages. His Imperial Highness has examined with great attention the most interesting objects in almost every part of the kingdom, and has

every where left a favourable impression of his information, good sense, and pleasing manners. It is said that he is to espouse one of the daughters of the King of Prussia, on his arrival at Berlin on his way home.

APRIL.

Aberdeen, April 1.—The letting of fens in the Earl of Fife's new village at Keith, was respectfully and numerously attended upon the 24th ult. in the course of which, and the following day, upwards of 60 lots were given off. The competition was such, that recourse was in general had to ballot.

Lieutenant-General Gordon Cumming Skene is also holding out the most generous encouragement to settlers in the barony of Dyce, within six miles of Aberdeen.

At the Oxford assizes, William Archer, an opulent farmer, and John Haycock, a respectable farmer, were both capitally convicted and sentenced to death, for setting fire, in July 1816, to a clover rick and barley rick, the property of Ann Buckett, their neighbour, at the parish of Great Bourton.

Edinburgh, April 5.—The Town Council have granted permission to the subscribers, to erect the monument to the memory of the late Lord Melville, upon the north-east corner of the Calton Hill, in the line of George Street, and exactly overlooking the Exchequer Office.

NEW PUBLICATIONS.

BIOGRAPHY.

FEMALE Scripture Biography; including an Essay on what Christianity has done for Women. By F. A. Cox, A. M.

Biographical Dictionary, edited by Alex. Chalmers, F. R. S. &c. Vol. XXXII. and last of this work was published on 1st March.

Annual Biography and Obituary, with Silhouette Portraits; containing, 1. Memoirs of those celebrated Men who have died within the year 1816. 2. Neglected Biography, with Biographical Notices and Anecdotes, and original Letters. 3. Analyses of recent Biographical Works. 4. An Alphabetical List of persons who have died within the British Dominions, so as to form a work for reference both now and hereafter.

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NOTES TO CORRESPONDENTS

WE have to return thanks to our numerous mathematical Correspondents, and to beg a
 continuance of their favours.

J. W. came too late for insertion in this Number

J. D.'s attempt to solve the first query displays considerable ingenuity, but is not con-
 clusive.

Excellent solutions of the 5th and 6th queries, signed A K L were received after the
 mathematical part of our Number had gone to press; but they shall be inserted in No III.
 We cannot promise that we shall have room for his Poetry

S. K. to a Young Lady,—and "Lines on the Backward Spring of 1816," are not ex-
 actly the kind of Poetry which we would wish to insert in our Magazine.

Z. has been received

Z. O. on Female Education, and the Essay on "What is Poetry" will, with the per-
 mission of the Authors, be retained for the present, as it is not decided whether several
 good remarks in them should be printed in their present form, or made use of in more
 general views of the subjects.

We have to mention, in general, that such of the Communications as we do not choose
 to insert, will be returned to the authors on application at the Shop of the Publishers.

ERRATUM.—In Qu. 6. No. I. for elevation read declination.

THE
LITERARY AND STATISTICAL
Magazine.

No. III.

AUGUST 1817.

Vol. I.

ORIGINAL COMMUNICATIONS.

ON THE ADVANTAGES OF SCOTCH
EDUCATION.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

I HAVE read with considerable satisfaction the letters in your first and second Numbers, on Parochial Schools in Scotland. The author of them, in returning from the field, has suggested a variety of particulars to which this subject may be still extended, and which, though I may be unable to do them justice, I shall attempt to illustrate. If, however, any other person shall have written on our schools, or if my observations are deemed unworthy of a place in your Magazine, I give you full liberty to suppress them.

Your former correspondent has mentioned the liberality of our Reformers, in providing for the common as well as the religious education of the lowest ranks of the people, and that they evidently wished an enlightened public to

which they might appeal the necessity of the Reformation. Nothing surely can better promote such views, than an early education. The youth of both sexes in Scotland are habituated to the government and discipline of a school, from their earliest infancy. Their manners are formed in a society of considerable extent, and under such restraints and regulations as such a society may require. They are removed from the danger of parental indulgence, and brought into a field, similar to that in which they will afterwards act, when they become members of a larger society. The conduct of every individual is placed under the review of a great number of his equals, and the same motives and restraints are here employed which are found so powerful and so beneficial in directing the conduct of mankind. These first impressions made on the mind are of the most lasting effect. In conversing with the industrious and laborious poor in Scotland, I have always found,

that they become animated when one leads them to speak of the scenes of their infancy, not in their fathers' house, but when they were at school.

Without this general education of the poor, that part of the community is allowed to shift itself into its own form. If the father of a family happens to know the value of good principles, and if the neighbourhood be active and industrious, the children may be induced to copy from the habits around them. Having no law, they become a law to themselves. This is an incidental education, which can never lead to the improvement of the great bulk of mankind: It provides no law, and in the numberless cases, where indulgence confirms the vices of our nature, and where instruction enlarges the mind, it imposes no restraint.

It is an indisputable fact, that the education of youth in every country, among tribes of savages as well as in the most cultivated society, forms the public mind, and gives its peculiar tone to the manners and habits of mankind. Among rude nations its principles are extremely simple. There is not an idea of making the son a different man from the father. His ingenuity may render him a more expert hunter, or his bodily strength and courage may excite him to be more daring in the field; but this ingenuity and this courage have no connection with a superior education; and therefore it is by a change of circumstances, by imitation, or by attempts made to civilize them; that such a people can begin the progress to greater refinement, or at all emerge from a state of ignorance and barbarity.

In other nations where refinement and civilization have considerably advanced, we find the great bulk of the people stopped in

the midst of their career by political restraints, by superstition and chilling bigotry. The means of instruction are not denied, but they are limited in their operation to certain opinions, by which the ambitious and the interested absurdly imagine they can govern mankind. Every question concerning the policy of such conduct is for ever set at rest by the events which for the last twenty years have distracted Europe. I will not say that every nation has suffered in exact proportion to its ignorance and superstition, nor shall I stop to inquire to what extent the distress in every case has been accumulated by restraints on the sources of knowledge and information; but I will affirm, that we, the inhabitants of a free country, have neither felt the distress so much, nor have been so much exposed to danger, as our neighbours around us. During the period alluded to, we have been in every part of the scene, we have discussed every point of expediency, and we have employed no restriction, excepting where ignorance became violent. During the same period, many of the genuine friends of liberty and the constitution have joined with the disaffected, and notwithstanding the eloquence and talents of the learned, and the loud and discordant cry of the vulgar, the good sense and steady perseverance of the great majority of our people have carried us through the danger, and placed us in a situation where we have more reason to hope than to fear. This is the short account of a nation in trying times, which has no restraints imposed on the diffusion of general knowledge, and in which every dogma of religion, and every action of state, may be discussed in the villages of the country, and in the cottages of the poor. But, to confine those obser-

ventions to our part of the United Kingdom, where the means of instruction are more generally supplied, I can say, without the fear of being contradicted, that the great mass of the people are fully able to appreciate the peculiar advantages of civil and religious liberty which they enjoy. In large manufacturing towns, where the high wages of a successful and extensive commerce have cherished conceit and ignorance, and where licentiousness has followed wealth, it is easy to account for the change of temper produced by a change of circumstances; and it is not to be wondered at, that they ascribe the distress of the times to the measures of government, and to the struggle for our national existence in which we were engaged. But I speak within bounds when I state, that not one in twenty of the labouring poor in Scotland can be blamed for such intemperance. On the contrary, the people of this description in the country parishes are contentedly limiting themselves to their possible means; and where these are inadequate, they are thankfully, yet with reluctance, receiving the aid which is liberally and delicately supplied. In this point of view, freedom of inquiry, and access to knowledge, are not only the wisest policy on the part of our governors, but they are the security of our Constitution, in supporting which, our king, nobles, and commons, together with the whole body of the people, are equally interested.

To go on with our subject: A religious and moral education from infancy is capable of improving and gradually civilizing that country where it is regularly conducted. The attempts of our best missionaries, the Moravians, to convert the heathen to Christianity, are carried on in this manner. These form a settlement of the Brethren,

with the consent of the natives, and in a place the most central and best adapted for it. They shew them, by example, the superior advantages of a fixed residence in comfortable houses, and instruct them in those arts which are of the highest estimation in savage life. They give them a property in the soil, by teaching them to cultivate it. They form religious societies for public worship, and instruct the adults in the simple and important truths of our holy religion; and in every place they establish schools for the young, by which they change the habits of the savage life, and give stability to their whole plan.

Our parish schools, in the same manner, have aided the improvement of our Country. It is not much more than 150 years since the religious zeal of the common people was as rude and intemperate as the means to suppress it were oppressive and cruel. This has been gradually softened down, and without relinquishment of the principles of genuine religion, we have now as intelligent, industrious, and humane a peasantry, as will be found in any place of the world. This change, too, has taken place, and, notwithstanding the breaking of that chain which connected the masses of the people with the higher ranks of society, without any revolution in which they bore an active part. The improvement has been gradually attained, by the access which all ranks of men have to knowledge from their infancy, and by the power given them to add to their acquisition during their whole lives. Knowledge accumulates more certainly than wealth. The improvements of the parents are easily conveyed to their children; the desire of doing so is cherished in the same proportion as the benefit has been felt; and

knowledge increases as much from the example and wishes of the family at home, as from the instruction abroad.

We see men who, by the force of natural abilities, have raised themselves to affluence beyond their expectations, at great pains to give their children a liberal education. They feel the want of it themselves, because they mingle with a society capable of observing their defects. It is no less true, that every man who has received a plain education will be desirous to give the advantages which he possesses to his children. His calculation on the future success of his family, his desire to provide for them, and bring them forward, his ambition and his hopes, will all make him anxious to do more for them than his parents did for him; and on such principles, when the means are within the reach of every individual, the improvement of the whole mass of the common people must be in an advancing and progressive state.

This is aided in Scotland by the peculiar circumstances of the country. The fact, that all places are accessible to all men, is not among us confined to solitary instances, or to a few examples, which, while they confirm the truth, afford no stimulus to the great body of the people. On the contrary, we have numberless examples in every parish, of all the situations of life, which give respectability from learning, or which lead to affluence, being filled up by the sons of honest and industrious citizens and labourers; while the first step can be traced to the character for integrity and ability which they acquired in their native schools. Such examples in common life, and in their neighbourhood, stimulate the exertions of the parents, and the cheapness of education enables them to acquire

it for their children. To this may be ascribed the difference between the Scotch and Irish peasantry; not that the latter want shrewdness and capacity, but they have not the means of rising above their humble condition;—they have no stimulus to exertion;—an early education is impossible, and the army, or the mud cottage, are their only alternatives.

Thus the great mass of our peasantry are intelligent, from the sources of knowledge which are opened to them by an early education, and they are more connected with the different ranks of society than the peasantry of any other country. It is said of Scotsmen, that they are proud of ancestry, and that almost every individual can trace his descent from some great family. Such were the feelings of our countrymen in the feudal times, and the remains of these are still perceptible in the Highlands of Scotland. The clans where they subsist are of the same name; they are supposed to be descended from the same root; and each clan forms a distinct family, with local prejudices, the force of blood, and the pride of ancestry, to unite them in affection. The roving and warlike habits which brought the people together to the chase, or in the field, and the widely extended influence of the chieftain, by his living among them, and supporting them, formed a character altogether unique; and in point of independence of spirit, fortitude, and generosity, equal to the circumstances which produced it. Thus character, from the regulations of government, the manners of the times, and causes of a more local nature, is, I am sorry to say, nearly extinct.

It was the daily intercourse between the higher ranks of society and the vulgar, the mutual depend-

ence of the one on the other, together with the military subordination founded on the laws of kindness, that produced and fostered the character of which we are speaking; and we have nothing to supply its place, except the early and general education of all ranks of men. In point of mental endowment this brings mankind more nearly on a level; it destroys that selfishness which is found in narrow and family circles; and at that period when life-lasting connections are formed, it brings into one field of action and enjoyment the different conditions of mankind.

The peasantry in a country where there is no chance of an early education, and at the same time no connection with the higher ranks from hereditary attachment, are precluded from the possibility of rising to any condition superior to that in which their lot has placed them. Regulated by particular habits, and supported by the same species of industry, they remain from generation to generation without improvement, or the consciousness of possessing any of the common rights of men. In this degrading situation, they are easily wrought upon by the designing and ambitious; and not having attained that degree of knowledge which enables an ordinary mind to reflect on what would better its condition, they are restrained from crimes by the regulations of society alone, and become the tools of the factions. How different is a country where the lower classes have better means of improvement! The ranks of society, next their own, are placed within their reach; many of their connections are already filling stations which, without a suitable education, they never could have reached; and many remarkable instances of men rising from their own level

to eminence are continually before them.

We are told, as an objection to reasoning of this kind, that a limited acquaintance with science is pernicious to its possessor, that a smattering of knowledge is worse than ignorance, and that "we must drink deep, or taste not the Pierian Spring." This objection applies to learning of a particular kind, and to the parade and pedantry, not to the uses of knowledge. There is a just gradation in the possession of learning, from the lowest to the highest stations of life; and to possess that which is useful to the improvement of the mind, or to business, does not imply the necessity of a liberal education. Pedantry consists in pretensions to knowing more than is necessary for our situation, and the fear of it ought not to deter us from giving to our children what may be useful to them in life. This must be granted; but men who are haunted with the fears of an intelligent population still maintain, that in teaching them to read and write, we give the children of a peasant more than he has any use for as an industrious labourer, and besides furnish him with knowledge which will make him discontented and indolent. The absurdity of this objection is made apparent by the peaceable dispositions and general contentment of the Scotch peasantry. If it be true, that an early and limited education is attended with danger, where are the instances in the lower ranks of life in this country? Where is a pernicious and widely extended population loudly claiming legal assistance, and requiring the interference of government to put it down? Where are combinations arising from ignorance, and directed against the improvement of the country? Have we any

plundering for arms, or indications of rebellion? On the contrary, we have a sober, industrious, and intelligent peasantry, striving manfully against the distress of the times, and submitting patiently to privations which that distress makes necessary. This shows us, that the pretended disadvantages of an early education are unfounded, and that it has produced no evil where it has been fully tried. Nothing indeed can be conceived more absurd, than the supposition that it should. The general wish of Scotch peasants in the lowest ranks of life is, to give their children an education at school. The genius or strong desire of the children may in some instances carry this farther than was intended, but all that is meant by it is, that the learner may acquire sober habits, religious knowledge, and the capacity of reading the scriptures. This can do no injury to a man in the humblest station. It opens to him, indeed, sources of knowledge that are denied to those who have not the same slender means of improvement; but these come from an authority which teaches him to be patient, industrious, and contented.

It does not enter into the contemplation of one in a hundred to educate his children for situations in life superior to his own; but it is a general feeling in this country, and we owe it to the parish schools, that it is necessary, whatever the station of life may be, to give to the young such an education as the circumstances of the parents will afford. A portion of the fruits of their industry is always devoted to this generous purpose; and in the remote situations of almost every parish in Scotland, schools are erected, and teachers supported, by the united exertions of the neighbourhood. It is invidious to make comparisons, but when English or

Irish labourers happen to settle at any of the public works in Scotland, we find a difficulty in persuading them that a common education is necessary for their children, although they have the means of giving it so much in their power. A different feeling prevails universally where parish schools have been long established. We do not find a labourer, or mechanic of any kind, who has not spent three or four years of his youth at school; and when the poverty or death of their parents deprive the children of the natural means, the deficiency is supplied from the parish funds. This has given a characteristic sobriety and intelligence to the lowest ranks of the people; and as genius and ability are not confined to ranks, it affords an opportunity of bringing forward the one in a million of mankind who happens to possess them.—I am, &c.
R.

IMPEDIMENTS OF SPEECH.

To the Editor of the Literary and Statistical Magazine.

Edinburgh, May 10. 1817.

SIR,

SINCE the date of the communication respecting impediments of speech, which was inserted in your first Number, I have received a very satisfactory letter from the young man at Dunblane; and as there is much force and simplicity in his expressions, I shall give it you in the writer's own words. "On my return, being fond of conversation, I rather neglected your necessary precautions, and of course fell a little back in speaking; I have, however, gone through these nine months pretty well, which you will call a long time, but to me they have been the shortest of my life.

In conversing with my former acquaintances, they stared at me to see the composure with which I spoke. If my circumstances would have permitted my longer stay with you, I am sensible of the advantages I should have received, for I was just beginning to shake off that stupor (strange stupor!) which occasioned my stammering; but I must be thankful for having been able to make the experiment, for though I do not speak quite well, yet I am confident I shall never speak so ill as I did. I reckon the third day of February 1816, (the day we began our labours), as my birth-day; and as a proof of my regard, I remember undesignedly the place, the time of the day, and the part of the paper in which I first observed your advertisement." And after many expressions of personal kindness, he says, that if ever circumstances should permit, he would come back to me again. As far therefore as regards my own exertions, I am perfectly satisfied with the result of this case, because I never led the writer of the letter to believe, that he could be radically cured in so short a period; for it is not to be supposed, that a habit which had been inveterate for twenty years, could be altogether eradicated in three months. For I have to repeat, that it is only by long practice and perseverance that one habit can be substituted for another, and this is the only means by which the object can be accomplished.

I have still more gratifying intelligence from the young man at Leith, who, after an absence of two or three months, called upon me a few weeks since, with his eyes sparkling with joy and thankfulness, to declare that he now considered his cure perfect and complete. And I confess it afforded

me a superlative degree of delight, to hear his animated expressions of gratitude, delivered *without the smallest vestige of impediment*. I am the more gratified at this, because it is the only case in which I ever entertained the least doubt of success; and it is remarkable, that it has turned out the most satisfactory of them all. I am happy to find, that my former communication has attracted a considerable degree of attention; and I have troubled you with these additional remarks, to shew, that persons labouring under the severest and most distressing difficulties of utterance can to a certainty be relieved; as any of those persons who have been under my care will readily testify. And I have now the satisfaction to declare, that there is not a single instance in which my efforts to remove impediments of speech have failed of success.—I am, Sir, your obliged humble servant

G. R. CLARKE,
No. 18. Dundas Street.

ON THE INFLECTIONS OF THE GREEK AND LATIN NOUNS.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

NO task is perhaps more arduous than that of discovering the origin of things which happened in distant and rude ages. There are, indeed, so few annals, and those are so much loaded with fiction, that it is often with difficulty that we can investigate what is the true history of the action to which early historians have alluded. But if this be true in general, it is so in particular, when we attend to the progress of language, and endeavour

to trace its different variations, from the rude and imperfect signs of savages, to the expression, by articulate language, of the most minute shades of ideas.

Many have been the plans formed by writers to avoid so laborious and disagreeable an undertaking. The most numerous, with a certain degree of ingenuity, have built theories, and laid the foundation of their doctrines upon a ground which was unstable, or of the stability of which there was at least much doubt. Such was the case with the philosophers of Greece and Rome, and with the greatest proportion of our own philosophical writers, before the acute mind of Bacon proved to the world, that speculations, hypotheses, and theories, could never advance the improvement, or augment the knowledge of mankind, unless they originated in facts, established by experiment.

The only proper way, therefore, of forming a just theory of language, or of any part of it, is to commence with observing what is its state in the polished compositions of the most polite writers of each respective country; and to go gradually back, marking the changes which have taken place, till we arrive at the works of the earliest writers of each nation. By this method we shall be enabled to observe the variations that have actually occurred, and where we can find no positive proof of a certain change, we shall be capable of drawing conclusions by the justest analogy.

If we study accurately any language, we must perceive that there exist no words, or syllables that supply the place of words, which are not expressive of some particular ideas. These must impress the mind with a certain notion, or else they can no longer be considered as words, for words are the symbols which we employ to im-

part our ideas. In the modern languages, it will be very readily agreed, that there is no reason for thinking that such arbitrary signs exist, if we except some terminations which have been used for scientific purposes in the nomenclature of particular sciences. It is in the investigation of ancient languages only, that there ever could be, or ever has been any doubt, and this has arisen chiefly from the difference between ancient and modern dialect, and partly from our comparatively imperfect knowledge of these languages.

But, if no such unmeaning signs can be found in modern languages, we ought to suppose from analogy, that they have never constituted a part of any ancient language; and if any doubt should arise on a consideration of the Greek language in particular, we have every reason to believe that it is unfounded. All who have been acquainted with the literature of that country, have allowed that its language is in its vocabulary more copious, and in its numbers more melodious, than any other language, conveying, not ideas only, but the most minute shades of ideas; spoken by a very acute people, and written by the greatest philosophers, and historians, and orators, and poets, that the world has ever produced. Neither would our doubt be valid, if it arose from a review of the Latin tongue, for although it may possess neither such a capacity of expression, nor so much harmony as the Greek, yet it is, in a degree, a dialect of that language, and has, in an equal measure with the latter, been employed by learned and by eloquent men.

With respect, therefore, to the oblique cases of the ancients, it would be completely unphilosophical and unreasonable to imagine, that the terminations which mark

them are arbitrary signs, originally importing no meaning, agreed upon by a certain tribe of men, and confirmed by use. If we were for once to allow this to be the case, there would be an end of all rational inquiry into the formation of language. "One such system of symbols," says Mr Tate *, "purely conventional, is well enough known—the New Nomenclature of Chemistry—Sulphate of Soda—Carbonate of Iron, &c.; but, whoever has the slightest notion how that nomenclature was formed by scientific men, to answer the purposes of scientific arrangement, must, for the most obvious reasons, reject every supposition of any thing like it, from all admission into the grammar of common language." This nomenclature of chemistry was formed by scientific men to answer general purposes,—without which science could not be well understood, and without which it could not properly advance. But where shall we find it confirmed, that a body of philosophers met together to fix the variations which are discoverable in language? For certainly, if it had been the case, we would have received from antiquity some account, some vague tradition of so important an event. Or where was that body of philosophers to be found in the early ages of different nations? It is, consequently, but reasonable for us to conclude, that the Greek and Latin terminations of nouns were not so many letters placed together without any purpose in view, and without any meaning attached to them; but that they were originally significant terms.

Cases are scarcely to be met with in any modern language, and they are not universal in ancient language, as the Hebrew does not

employ them, and, as far as I know, they are not found in any oriental tongue; so that the Greeks, and the Romans in imitation of the Greeks, are the only ancient nations who have made them a part of their languages. Prepositions among the Hebrews, among the nations of the East, and among most of the modern inhabitants of Europe, have been used to express those relations between words which the cases expressed. Prepositions, it has frequently been argued, would be a late invention among a people, and would not form a part of language till a country was considerably advanced in civilization; because a preposition expresses an abstract idea, and not the most simple kind of abstract ideas; for it is much more easy to form an idea of the quality of an object, than to have a notion of the relation between two objects. And if the idea of a relation be more difficult than that of a quality, the invention of a word to express that idea, would be still more difficult. "Hence it is," says Dr Adam Smith *, "that cases would be invented; as a variation on the noun substantive to express this relation, would be much more simple than the invention of a separate word to convey the same idea." Some prepositions, like some nouns substantive, we can readily admit, would not be added to a language till at a very late period, and would probably be the last words which would be invented by a people; but then, we do not conceive that this applies to all prepositions. Such prepositions as *upon*, *above*, *below*, *beneath*, would be long of being received into a language; but such prepositions as *of* and *to*, must have been introduced into every tongue at no very advanced

* Classical Journal, No. VI. p. 470.

* Smith's Theory of Language.

period, as it is almost impossible to express intelligibly any want or occurrence without them. Children, indeed, between whom and man in his rude state there rests a certain analogy, express their ideas for a considerable length of time without these connective particles. If, for example, a child wishes to inform you of any action which he has performed, as, "I gave an apple to David," he would say in these words, and according to this order, David apple gave*, omitting both pronoun, article, and preposition. In the same way it is probable that, in the earliest periods, all languages would be without any words to denote the relation between objects. But such a manner of expression without the use of prepositions of the simplest order, could by no means long exist, as it would lead to endless confusion and ambiguity. Thus in such a sentence as, "David apple gave," it may be understood, either that the apple was given to David, or that David gave the apple. The prepositions *of*, *to*, *from*, &c. and their equivalents in different tongues, must have been therefore very early in use; nor do we consider, that these words convey so metaphysical an idea as Dr Smith supposes,—if there be any truth in the theory of Mr Horne Tooke, that prepositions are contracted nouns.

The opinion, that "a variation on the noun substantive, to express" relation considered in con-

crete with the correlative object; "would be much more simple than the invention of a separate word to convey the same idea," does not appear to be conclusive. The formation of the idea would be the most difficult matter; but after it was conceived, we cannot perceive much difference between inventing a separate word, and making a variation in the noun, to impart the idea. That very variation may, in a certain degree, be considered as a word, or at least as a term formed to express an idea; and there is not, in our opinion, more exertion requisite to invent a term, and place it separately from the noun, than to invent another term, and subjoin it to the noun. But if the labour of adding a word to the vocabulary of a language was so much the more arduous than that of varying the termination of the noun, how has it happened, that only two ancient people have employed the simple method, while the Hebrews. and the Eastern nations, attempted no plan of lessening their difficulty, but have, like us, formed a word to answer the purpose of the Greek and Latin terminations of nouns? It is probable that these terminations were not the original form, but that they assumed their present position in the progress of civilization, and by the process of contraction, which always becomes more general as a nation advances, and according to the duration of a language. Instead, therefore, of considering the invention of the variations on the noun itself in the oblique cases, as prior to the use of the prepositions whose place they supply, we rather conceive that these terminations were posterior to the formation of the prepositions; and that they were, most likely, contractions of words,—call them prepositions if you choose,—which at one time ex-

* We may here remark, that from the language of children, the arrangement of words made use of by the Greeks and Romans, appears to be much more natural than the arrangement of our own and most modern languages. For a child always places the sentences in this order,—First, The person to whom the action relates;—next, The object upon which the object is performed;—and lastly, The verb expressive of that action.

isted in these languages, and were probably at first placed before the noun, in the same manner as the ordinary prepositions; were afterwards placed after the noun; and at length were contracted and suffixed to the noun. Since the constitution of language has been so amply investigated in the present improved state of knowledge, learning, and science of every description, it has been supposed, upon very good grounds, that all of the nations of Europe have derived their population, their mythology, their early knowledge, and the rudiments of their language, from the East*. And as in the Oriental tongues none of these terminations in nouns, or cases, are to be found, it is natural to believe, that those people who, in their early state, borrowed so much from them, would likewise import into their language this peculiarity. There appears nothing unreasonable also in imagining, that some prepositions might be placed after the nouns which, in the technical language of grammarians, they are said to govern; and indeed we have some instances in the Latin of such a position of the preposition. As, for instance, the preposition *tenus*, is always placed after the substantive, as in the phrase, *mento tenus*, up to the chin. In every language prepositions are found in conjunction with a variety of words, as with verbs and adjectives, of which it would be unnecessary to give examples, and these at first were placed separately. But not only are there prepositions which are as frequently found in their separate as well as in their conjoined state in all languages, but there are likewise a certain number of prepositions, to which we give the name of inseparable prepositions, which are

never to be met with but in composition with other words, as the Latin inseparable prepositions, *am*, *di*, *re*, *se*, *con*, and in our own tongue, *be*, *fore*, *mis*, *un*, as in the words, *begird*, *foretell*, *misplace*, *unheard*; wherefore, in believing that the variations in the oblique cases of Greek and Latin nouns are inseparable prepositions, we do nothing which by analogy can be considered contrary to reason. Neither are we deficient in examples of prepositions, not only being placed after nouns, or conjoined with them, but of their likewise being *both* placed after them *and* conjoined with them, or of their being suffixed to them. Thus, in the Roman authors, we frequently read such words as *quocum*, *quibuscum*, *tecum*, *meum*, &c. and in our own classical writers, the words, *homewards*, *eastward*, which are evidently nouns substantive with prepositions postfixed. This theory, that the cases of the ancients are composed of the radical part of the noun, and a preposition suffixed, is likewise confirmed by the fact, that in the Hebrew the personal pronouns are contracted and subjoined* to the verbs.

Dr Moor*, in his essay on the Greek prepositions, has supposed, that the three oblique cases of the Greeks import *possession*, *interchange*, and *action*. But to this idea of the original signification of the Greek cases, we must object, on the grounds that these are the ideas of advanced society, and therefore cannot be admitted when we are investigating the origin of any part of a language. And although these cases may sometimes convey these ideas, yet we do not always find that the genitive marks

* An Introductory Essay on the Prepositions of the Greek Language; by James Moor, L.L.D. Greek Professor in the University of Glasgow,—published 1766.

* Pritchard's Physical Researches, Part II.

possession, the dative interchange, and the accusative case action.

It has, I believe, been admitted by every writer on the origin and formation of language, that verbs * must have been very early introduced, as without them it is impossible to convey any proposition to the mind. The task is difficult, and in a great measure hypothetical, of determining what sort of verbs a savage would have most occasion for, or what kind of action would primarily occupy his thoughts. But at all events, few will disagree when we say, that motion from one place to another must very soon have arrested his attention. For, as it is in general the first, so is it the most usual action of men, and, of consequence, the one to which man in his primary state would most naturally direct his ideas, and which he would, at no very advanced period, at least endeavour to express by some articulate sound. Motion is of two kinds,—motion *from* a place or object,—and motion *to* a place or object. All men, we therefore argue, would, in the green age of Society, form words for the communication of these two ideas of motion. Rest in a place or object, being the opposite of motion, would likewise be an idea of very early conception and expression. To impart these three ideas, then, that of motion from a place or object,—motion to a place or object,—and rest in a place or object, was, in our opinion, the use to which the postfixes which distinguish the three cases of the genitive, accusative, and dative, were applied in the first stage of language,—that of the genitive to denote the motion *from*,—that of the

accusative to denote the motion *to*,—and that of the dative to denote the rest in a place or object. Thus in $\lambda\omicron\gamma-\sigma\upsilon$, the termination $\sigma\upsilon$, postfixed to $\lambda\omicron\gamma$, the radical part of the noun, is a preposition, or rather a part of a verb, which originally formed a portion of the language, and expressed the notion of motion *from*;—in $\lambda\omicron\gamma-\sigma\eta$, the termination $\sigma\eta$ is a part of a verb, which formerly conveyed the idea of motion *to*;—and in $\lambda\omicron\gamma-\omega$, the termination ω is a part of a verb, which at one time signified *rest in* a place or object. These would probably be the only prepositions which would exist for a great length of time, as they communicate the most common and natural actions of mankind, and are the only words except the names of objects, which they would absolutely require, and without which it would have been impossible to have expressed the most common wants, or to have related the most usual occurrences of life.

When we apply these remarks to the construction of sentences, we are furnished with much better and more philosophical reasons, for the position of words in particular cases, when they stand in certain relations, than we are by the common rules which have been laid down by grammarians. In the phrase, for example, $\tau\upsilon\pi\tau\omega\ \tau\iota\omega\alpha$, *aliquem percutio*, we are informed by grammarians, that the word $\tau\iota\omega\alpha$ is placed in the accusative, because it is governed in that case by the active word $\tau\upsilon\pi\tau\omega$. But what reason can be assigned for one word governing another in a particular case, or for an active verb governing the accusative? Or why in this instance can the verb be said to govern the substantive, more than the substantive to govern the verb? According to our system, it is totally denied, that

* See Murray's Outlines of Oriental Philosophy, and Dr Adam Smith's Theory of Language.

any word is, or can be governed by another word, or that the verb, in the example quoted, either governs the substantive, or the substantive the verb; but we state as a reason, why *τινα* is placed in what is called the accusative case, that a motion towards an object is implied; thus, *τυπτω*, I strike,—with a motion towards—*τινα*, a certain person. Or to analyze the matter still farther, *τι*, or *τις*, is the radical part of the word, implying a certain person, and *να* is the contraction of a preposition, or a part of a verb formerly in the language, which expressed *motion towards*; what is called the accusative case being thus compounded of the radical part of the word *τις*, and a preposition postfixed to mark the relation by which it is connected with the context, or to denote, that the action which is expressed by the verb *τυπτω*, is directed towards a certain object;—*τυπτω*, I strike,—*να*, with a motion towards,—*τι* or *τις*, a certain person. Again, in the example, *πατὴρ υἱός*, *patris filius*, we are told by grammarians, that *πατὴρ* is placed in the genitive, as one substantive governs another, signifying a different thing in the genitive; but the reason we assign is, that there is a motion from an object implied, *υἱός*, a son, in a motion from, or reckoning from *πατὴρ*, the father. Or *πατὴρ* is the radical part of the noun, and *ος* is a contracted preposition, or a part of a verb subjoined, conveying the idea of motion *from*;—*υἱός*, a son, *ος* reckoning from, *πατὴρ*, the father; or, he receives the appellation from [his having] a father; *Lethi metus*, the fear *proceeding from* death. And, lastly, in regard to the dative; in the example *ἐν Βαβυλῶνι*, *in Babylone jaceo*, instead of saying, that the noun *Βαβυλῶνι* is placed in the dative, because it is governed by the preposition *ἐν*, we

consider that it has that form because rest in a place is understood; *ἐν* being the contraction of the preposition, or the part of a verb, which bore formerly that signification. But it is but candid to confess, that with the signification of the adjunct, which points out the dative, we do not feel ourselves fully satisfied.

To this theory there are undoubtedly some very serious objections, which we by no means presume to remove. It may be asked, in the first place, In what manner has it happened that some prepositions have been contracted and postfixed to the noun, while the greater proportion of these words have always anteceded the noun, and have, from that very circumstance, received their appellation? To this we may reply, that we have already quoted an example in the word *tenuis*, of a preposition being placed after the noun to which it relates; and as the use of such words as are equivalent to our prepositions *of* and *to* must always have been very frequent among every people, they would, on that account, be more liable to contraction, and to conjunction with the preceding word, than other prepositions which did not so constantly occur; and likewise, that if a system of contraction on these prepositions had been pursued to any great extent, it would have tended to confusion and ambiguity. We do not, however, pretend to set any limit to the progress of contraction in this instance, and to assert, that the Greeks could not have contracted more of the prepositions than they have done, and that too, without any danger of the disadvantages which have been alluded to; but we are completely of a different opinion, as we know that the Romans possess one case more than

the Greeks, and that there is a modern nation, instanced by Dr Smith *, who have prosecuted the same method to the extent of ten cases.

But the greatest difficulty to be encountered is the number of declensions of nouns, and the variety of inflections in these declensions. To this objection we can state in a general manner only, that it is the opinion of many eminent scholars †, that at first there existed one declension only in both the Greek and Latin languages, and that from it the number of declensions now acknowledged in these tongues gradually arose, as it was, in the lapse of time, curtailed by contraction, and varied by the dialogues.

The subject of this paper may appear to many of your readers to be trivial, and that the time employed in the execution of it might have been much more usefully bestowed. To decide, whether the formation of cases or of prepositions have the best title to priority, or in what way the ancient cases originated, is in itself a matter of small moment. But the attentive observation of minute objects has frequently led to important discoveries. The falling of an apple gave rise to the Newtonian theory of gravitation. "*Levia quidem hæc, et parvi forte, si per se spectentur, momenti. Sed ex elementis constant, ex principiis oriuntur, omnia: Et ex judicii consuetudine in rebus minutis adhibita, pendet sæpissime etiam in maximis vera atque accurata scientia.*"

G. L. P.

* Theory of Language.

† This is the opinion of a very learned Professor in the University of Edinburgh.

Narrative of a Journey from the Village of Chamouni, in Switzerland, to the summit of Mount Blanc, undertaken Aug. 8. 1787.
By COLONEL BEAUFOY, F.R.S.

To the Editor of the Literary and Statistical Magazine.

SIR,

THE narrative of Colonel Beaufoy's journey appears to me to be extremely interesting; and if you have room for the following abstract, I think it will prove acceptable to most of your readers.

The desire so natural to every one of ascending the highest mountains, induced Colonel Beaufoy, when in the neighbourhood of Mount Blanc, to attempt to reach its summit, and to make such experiments in those elevated regions as might promote the interests of science.

The want of proper instruments for making the requisite experiments, and the difficulty of obtaining them in that part of the country, together with the lateness of the season, and the difficulties and dangers to be encountered in the undertaking, considerably abated his ardour. When again he considered the stupendous masses of snow, so often dislodged from the declivities of the mountain, the frightful chasms, which often present impassable gulfs to the steps of the traveller, their width hourly increasing, and the want of success in others who had made the same attempt, he had been nearly induced to abandon this hazardous enterprize. On the other hand, he had heard that M. de Saussure, a Professor in the University of Geneva, had succeeded in reaching the desired summit. He accord-

ingly formed his resolution ; he engaged ten assistants from the cottagers of the vale of Chamouni, where the mountain takes its rise ; and divided among them provisions for three days, ladders, hatchets, ropes, blankets, and such stores as were requisite for their journey.

Had the summit of the mountain been covered with clouds, the guides would have refused to go ; but after a night of much solicitude, it appeared quite free from vapours, and the sky everywhere clear and serene. At seven o'clock they set out, each with his allotted burden. At the end of the first hour they arrived at the Glaciere des Boissons, where the rapid ascent of the mountain first begins ; and pursuing their course along the edge of the rocks, forming the eastern side of this frozen lake, they in four hours more arrived at the second Glaciere, called the Glaciere de la Coté. To this place the journey is neither remarkably *laborious*, nor attended with much danger. After they had refreshed themselves, and fixed the crampons to their shoes, they began to cross the Glaciere, and soon discovered, that the frozen snow which lay in the ridges between the waves of ice, often concealed, with a covering of uncertain strength, the fathomless chasms which traverse this solid sea. To secure themselves as much as possible from the danger of falling into the opening gulf, they tied themselves together at certain distances. Sometimes they passed such of these chasms as were exposed to view upon their ladders ; sometimes they would stop and look down without discovering a bottom, and large masses of ice, which they often let fall on purpose, in no instance gave ^{any} indication of their having reached it, by the sound returning upon the ear. In this manner they

made their way over the *glaciere* in two hours, often cutting footsteps with their hatchets. They arrived about five in the afternoon at a hut, which had been erected the year before by M. de Saussure ; here they tried to take some refreshment, but found that they had almost no relish for food, and felt a particular distaste for wine and spirits ; water was their only palatable drink, which was obtained by melting snow in a kettle. All the guides now began to complain of a heavy disheartening sickness, and were seized with excessive vomiting, and severe headach. These complaints apparently arose from the extreme lightness of the air in those lofty regions.

They now prepared for rest ;—some slept in the old hut, others in the open air. This repose, so necessary to them all, was often interrupted with the apprehension, that although one-half of the journey was now completed, the vapours might collect on the top of the mountain, and frustrate all their hopes. Sometimes immense masses of snow, which were detached from the surrounding heights, rolled downwards with increasing bulk into the plains below, and produced upon the ear the effect of redoubled bursts of thunder.

At two o'clock in the morning, the stars shone with a lustre far exceeding the brightness they exhibit when seen from the usual level ; and with so little twinkling in their light as to appear almost like fixed points ; and had Jupiter not been so near the moon, his satellites might have been distinguished by the naked eye. At that time in the morning, Fahrenheit's thermometer was 8° below the freezing point. After having filled their casks with melted snow instead of water, they left their quarters about 3 o'clock, to proceed on their journey. Their

route was across the snow, but their ascent was very much retarded by the wide chasms formed by the ice below; one in particular had opened so much in a few days, as almost to baffle their hopes of any further progress. After having traversed its banks with much anxiety, they at length found a place, which the length of the ladder barely served them to cross, as it had scarcely more than one inch to rest on either side. They now considered, that should they pass that gulf, and its opening be increased ever so little, there remained to them no chance of return; and that if the clouds, which so often rested upon the top of the mountain, should rise, they could have little hope of being able to find again this only place where the gulf, even in its present state, was passable. They, however, resolved to proceed; and, having crossed this chasm, they had not proceeded very far, when their thirst became almost intolerable; the extreme dryness of the air had deprived their bodies of their usual moisture, for no sooner had they done drinking than a severe thirst returned. Although labouring under this severe pain, they proceeded onwards till seven o'clock, when they sat down to breakfast; the thermometer being 4° below the freezing point. They were now at the foot of the mountain which is properly called Mount Blanc, for that name belongs, in strictness, only to a small mountain rising in a pyramidal form from a narrow plain which is continually covered with snow. They were affected with a dull heavy pain in the head, occasioned by the thinness of the atmosphere, and with, what a good deal surprised them, an acute pain immediately above the knee.

After their repast was finished, they pursued their journey, and

soon arrived at a chasm, which they knew could not have existed long, as it was not there when M. de Saussure ascended. Not having expected to meet with any more of these, they had left their ladders a league behind, but as the chasm was not very wide, they crossed it upon their walking-poles tied together; and this contrivance gave them additional hopes of a safe return, as it suggested the expedient of lengthening their ladders by means of these poles, which would enable them to cross the chasms, even though they should be enlarged. The snow which had fallen the preceding winter was found to be about five feet in depth, as its whiteness distinguished it from that of the former year:—the snow that had lain more than a twelvemonth was converted completely into ice, and that of each year formed a distinct stratum.

After a difficult ascent among precipices, where they were often obliged to cut steps with their hatchets, they reached a little flat, which is the last of three from the foot of the small mountain, and is supposed to be about 150 fathoms below the summit. They were now seized with an almost irresistible desire of sleep, their spirits forsook them, they became indifferent about the event, and, though so near the summit, were about to turn back without accomplishing their purpose. The guides had now lost all strength, being quite exhausted from excessive vomiting, caused by the thinness of the air. At last, however, they reached the summit of the mountain, but with an apathy which scarcely admitted the sense of joy; the most of the guides immediately threw themselves on their faces, and were asleep in a moment.

The time of their arrival was half an hour past ten, so that the

number of hours from their departure from Chamouni till this time was 27½.

The snow is every where hard, and in many places covered with a sheet of ice. When the spectator begins to look around him from this prodigious height, a confused and awful impression of immensity is the first effect produced upon his mind; but the deep blue colour of the canopy above soon arrests his attention. He next surveys the mountains around, which, though at a great distance, appear, from the clearness of the air, to be in his immediate neighbourhood; and the low vale of Chamouni, glittering with the sun-beams so far below, affects the head with giddiness. All other objects lying low and more distant, were hid from the eye by the intervening blue vapour, through which even the Lake of Geneva could not be discerned; though, from the height of the mountain, which is stated by Saussure at 15,700 English feet, even the Mediterranean must have been within the line of vision. The air was still, and the day remarkably fine, not a single cloud being seen in any part of the heavens.

As the time of the sun's passing the meridian was now approaching, the Colonel was enabled, with an excellent Hadley's sextant and an artificial horizon, to ascertain accurately the latitude of the summit of Mount Blanc, and found it to be 45° 49' 59" North:—its longitude East from Greenwich is known to be 7° 6' 50".—He next proceeded to make such other observations as the few instruments he had brought with him permitted. At 12 o'clock the mercury in the thermometer stood at 38°; at the same hour in Chamouni, it stood in the shade at 78°.—He then tried the effect of a burning-glass on paper and wood, and, contrary to the general opi-

nion, found its power much greater than in the lower regions of the air.

After remaining two hours on the top of the mountain, they began to descend; and at eleven o'clock, on the 10th August, they arrived at Chamouni, after an absence of 52 hours. They found, that during their short absence many new rents had been formed, and that several of the former had become considerably wider.

From the want of proper instruments, the observations made were but few. Yet the effects which the air in these elevations produced on the human body, may not perhaps be considered as altogether uninteresting; nor will the proof of the power of the lens made on the summit of Mount Blanc, if confirmed by future experiments, be regarded as of no account in the theories of light and heat. The true latitude of the summit of the mountain may be of essential advantage to those who visit it in future; and the knowledge which this interesting and difficult journey affords will facilitate the ascent of those who, with proper instruments, may wish to make experiments in natural philosophy on that elevation.

L.

ON EDUCATION.

For the Literary and Statistical Magazine.

THE faculties bestowed on man surpass in a very high degree those bestowed on the wisest of the inferior animals. In the latter there is something similar to the reasoning which directs our conduct, something which they are capable of acquiring by experience, or extracting from memory, but which is

still not to be compared with the powers of the human mind. Does this depend on the organization of the body or are we superior, because our experience is aided by greater facility of investigating the objects around us? Neither, I think, by the one nor the other. I pretend not to account for the appearance of reason in brutes, but it is certainly no proof, that this gift of God to man depends on material organization. An infant of eighteen months, when the organization of its body is imperfect, is capable of more instruction, and will give better and more convincing proofs of reason, than the most perfect of the brute creation, after the training and experience of many years. In the one, the little tricks of reason which they exhibit amount to nothing in their use. There is the resemblance, not the reality; a poor imitation, which we wonder at, because we do not expect it: but in the other, there is the opening of a flower, which leaves us in no uncertainty respecting the value of the fruit to which it will ripen.

There is little inducement to cultivate what may be called the understanding of the inferior animals. In a state of nature they possess, without instruction, that knowledge which is sufficient for their safety and subsistence. Whether it be sagacity or instinct, it is a power in them equal to their situation, and never greatly improved by experience or instruction. Their senses may be more acute when they are placed in situations of danger, or when they are more exercised, but it is scarcely possible, by any training, to make them more expert in securing their prey, to give them foresight, or to teach them to provide for their future wants.

The capacity of receiving instruction, on the other hand, is a distinguishing character of the rea-

son bestowed on man. The indications of this appear almost in the first stages of our existence; and it is equally evident, that the improvements made afterwards, depend chiefly on the habits, capacity, and knowledge of those who guide the child from infancy to confirmed age. The fruitfulness of the mind depends less on the soil than the culture. It cannot be denied, at the same time, that two persons will receive different degrees of improvement from the same training; but it is also true, that a child taken from one state of society, would be wholly different from his parents, or his tribe, if he were educated in another. On this subject it is needless to speculate, for we have only to look abroad to observe the effects of early habits, and a good education, on the manners and character of those who receive it.

It is not of great importance to enter deeply into the original difference in understanding among mankind. Those who are accustomed to the characters of children, will be easily persuaded that this does not depend on education alone. It is found in children of the same family, and in those who have been educated in the same manner; and if we say, that children cannot be educated in the same manner, because the attention of parents and masters must depend on the tempers which their pupils exhibit, this is only removing the difficulty to another ground, not solving it. We should then ascribe to the difference of temper, or to something else, what is generally ascribed to the difference of understanding. Emulation may be excited in one by means which would produce dejection in another. It may be necessary to treat one temper with more gentleness, and another with more severity. Such treatment,

and such difference of temper in children, may have a great effect on their future improvement; but when we consider, that a skilful teacher will try every mean to excite the industry and application of his pupils, without producing the same effects, we may fairly ascribe the difference, both in temper and understanding, to the intention of divine providence respecting man.

It is nevertheless true, that education is of the greatest importance in forming the character. Though conducted on the same principles, it will not form all men alike; but if it is as it should be, it will bring each to that perfection of which he is capable.

In pursuing this subject, on which so many volumes have been written, I mean not to confine myself to any regular plan, but to communicate those hints, both to the old and young, which are founded on my own limited experience and observation. This will confine me within narrow bounds; and if my remarks have not novelty to recommend them, they will, I trust, be a faithful picture of my own mind. I shall have no man in my eye, if I should happen to glance at any particular system, nor shall I pretend to discuss any man's opinion; it will be my reward, if I shall be fortunate enough to correct in any parent, some of those faults which arise from undue affection or carelessness, and prevent some of those vices or follies in their children, which the impetuosity of youth leads them to disregard, and which are beginning to be formed into habits.

By whom is the education of children at first to be conducted? And at what period of infancy should our attention to it be directed? Those who have the management of the next generation, would smile at the idea of

any kind of instruction to a mere infant. They admit however, that it is right to give exercise, to promote cheerfulness, and, at a very early period, to suffer the rays of light to fall, in one way only, on the pupil of the eye. It is now also generally understood, even by the wisest of managing nurses, that cleanliness, the free exercise of all the joints and members of the body, together with light and easy clothing, are essential to health and cheerfulness. In as far, then, as we consider a child as a being intended to live and enjoy life, we subject it to a moderate and easy training as soon as it exists. As a proper continuation of the same plan, I see no reason why it should not be subjected to moral training as soon as its mental faculties begin to appear. Why should that which relates to health be attended to, and the mind and temper be neglected?—But is it not possible to overwork the mind by beginning too early? This is so much a fact, that it may be done, and is done, at any period of infancy or youth. It is as absurd to carry children before their years, as it is to neglect, at the proper time, the instruction which it is necessary for them to receive. But I am afraid to enter on this part of the subject, because any attempt, even in the most skilful hands, to teach an infant, may be attended with danger. We think we are improving them, when we can make them capable of doing something extraordinary and unexpected. How delighted would many parents be, if they could make their first-born, at nine months, shut one eye with one of its fingers! We wish to encourage the appearance of reason, and though the improvement should be of no value, we consider it as a happy indication of some future excellence, to see it attempted. It is extremely

doubtful, whether the tricks of this kind, which children are made to perform, are of any use in their future progress. We must not deny, on the other hand, that they are capable of instruction as soon as they can observe and distinguish the objects around them. One kind of treatment will make them fretful, and another cheerful; and we may consider it as a proof of the wisdom of Providence in that stage of our existence which is peculiarly helpless, that all who approach, or even look at a child, are disposed to do something to amuse it. More advantage is derived from pleasant than from painful sensations, from laughing than from crying; and therefore, if cheerfulness leads to virtue, and if one of a mild disposition can be easily instructed, it is of the greatest importance to prepare the soil before you think of sowing the seed.

There is a singular vivacity and bustle in all animals when they are training their young. It is the sweetest time of the singing of birds. The dullest animals seem then to lay aside their stupidity. Nature displays her gayest colours to introduce her infant progeny into the world. Why then should the purposes of nature be thwarted in the instance of those who are born to as much sorrow, and to nobler uses?

Nothing promotes cheerfulness in children so much as regular exercise in good air, light food, cleanliness, and that kind of easy clothing which gives free operation to all the members of the body. If we were to consult the appearance of satisfaction which they invariably show when they are treated as they ought to be, we should want no other information. We will more certainly follow nature if we listen to her voice in the infant itself, than if we take instructions

from the wisest of those who have seen children in all their moods. The brute creation never err in the treatment of their young, and children themselves never give their testimony of approbation to the mode of their treatment in the wrong place. You may use improper means to give them relief from pain, or to still them when they are fretful; but if they are in general pleased and contented, your management cannot be wrong.—These observations, however, I do not continue, as they belong more to the physician than to the moralist. They are not useless if they give the inexperienced mother confidence in herself, and persuade her, that her own tenderness and care, joined to the observations which her good sense will enable her to make on the dearest object of her affections, will do more for its preservation than all the advices of her neighbourhood.

There is a vulgar opinion, that children who are long indulged with the breast, are duller afterwards than those who are weaned at an early period. This perhaps is not true invariably, but I confess I am inclined to respect such opinions when they are generally credited, unless I am able to trace the weakness in human nature, or in the prejudices that suggested them. With regard to the one alluded to, there are two facts which support it. Children, when weaned early, require greater exertion on the part of the mother to entertain them, and the manner in which they receive their nourishment requires more attention on their part to the persons and objects around them. These circumstances may be trifling, but they are wonderfully adapted to the powers of infants, to arouse their attention, and gradually to invigorate their minds..

Were an experiment to be made

of the effect and advantage of training a child from infancy, by attending to its improvement in every state, it may be doubted whether a philosopher would be the fittest person to carry it into execution. His extensive views of human nature in an improved state, might be combined with the instruction necessary in the weakest and most imperfect. The language with which he is used to clothe his ideas, he would be unable to bring down to the capacity of his pupil. He might be qualified to advise the mother, but not instruct the child. You could not easily convince him, that the end may be gained by avoiding a few common errors, and bestowing very little pains. Instead of promoting health and cheerfulness, he would be attempting to form habits, and infusing the principles of future conduct. By endeavouring to do too much at every period of the process, he would succeed in nothing; and it is perhaps owing to this, that so many wise fathers have had foolish children. I do not hesitate, then, to say, that the mothers of children, provided they are possessed of ordinary understanding, and capable of acting by the advice of others, are best qualified to instruct them during infancy. Instruction is not conveyed to mere infants by words or signs, nor can it proceed on a regular plan, by proposing a connected series of any kind to their understanding.

The first kind of moral instruction which we are capable of receiving in infancy is, perhaps, a return of affection for the tenderness of the parent. There is an attachment formed which soon discovers itself to be of a different kind from the instinct or natural affection of brutes. You cannot call it gratitude, nor consider it as purely disinterested, but it is certainly a

display of that love and tenderness which are the ground-work of the amiable dispositions of the mind. Were these to be exerted from the first, and invariably afterwards, on proper objects of affection, the selfishness which arises from a different mode would scarcely exist, and the angry passions would rarely appear.

A nice and delicate hand is also necessary to soothe the little cares of infancy, and to administer to all its wants. From the imbecillity and weakness of the state, it is impossible that what is meant for kindness, and calculated to do good, can be received as a mark of affection, and therefore it requires the art, or rather the feelings of a mother, not to destroy that friendship in the bud which is so necessary to the improvement of her offspring. Even at this early period of her care, she requires the greatest self-command in the discharge of all her tender duties, and were it not that nature has given her a joy with which a stranger cannot intermeddle, her task would become a burden.

I see no reason why, at this early period also, when receiving kindness is on the one side, and bestowing attention on the other, there should not be an anticipation of what may be effected by a desire to communicate instruction. At what time is it possible to make a child submit with some degree of patience to treatment disagreeable to it, and to submit because it is soothed by gentleness and affection? At this time it may be put in training, and its education may commence. We come to the same conclusion, and perhaps the period of infancy will be nearly the same, if we take it at the time when the child knows that it can command attention by fretfulness and complaint.

Every mean which cheerfulness on the part of the mother can suggest ought to be employed to work on the temper of the child, with this limitation, that every thing should be easy and natural, nothing violent, nothing forced, and especially nothing in the manner, to suggest an idea of its own consequence to the object of her care. It is difficult to say when too much attention is dangerous, but it certainly is so when the effects of it on the temper become visible; and those who are accustomed to children will know this without instruction. As soon, then, as they are capable of using the means in their power to procure the gratification of unreasonable desires, it is time to convince them of the necessity of subordination. I do not pretend to say, that you are able to teach them the distinction between what is reasonable or otherwise, or that it is necessary you should do so, but you may teach them to submit to your decisions, whether they understand the reasonableness of them or not. You may make reason the rule of your conduct, though it were for nothing else than that you do not exactly know when the first ideas of justice and propriety may be suggested to their minds.

In our first attempts to amuse and teach children, we make faces to them, and accommodate our tones, pronunciation, and attitudes, to their size of understanding. They will be more pleased, we think, or more easily taught, if we become children like themselves. This goes on the supposition, that if they have not the understanding of men, they are at least capable of knowing that they have that of children. The bad effect of this system is easily seen in the first attempts of children to speak. They are then evidently retarded by our

imitation of their imperfect pronunciation, and often acquire habits which continue with them through life; but though we cannot so easily discover the effect, there is little doubt that every attempt we make to imitate them, and every folly we commit by way of amusing them, is forming their mind to something which they must unlearn afterwards. Our treatment of them may be adapted to their understanding, although we do not make ourselves ridiculous. We may be playful as children, without losing the character of men. In that period in which they act from imitation, not from precept, there can be no wisdom in accustoming them to imperfect examples. It is the general countenance of satisfaction and good humour around them which gives them delight, and we reason on their capacity without knowing it, if we imagine that they have ingenuity enough to prefer the tricks of a monkey to the placid and cheerful manners of a reasonable mother.

As soon as learning becomes a serious business, every ridiculous imitation of their imperfections must be laid aside. In teaching them to read, for example, would it not be highly imprudent to imitate their pronunciation, instead of accustoming them to the full and perfect tones of the language? I therefore conclude, that the mode of teaching them imperfectly at first, what you must be at great pains to teach them perfectly so soon after, can never be justified. I have seen the best effects from making children pronounce distinctly the letters of the alphabet, and particularly those on which they hesitated, even before they were capable of pronouncing words. And it would occur almost to any father of a family, that the superior intelligence and great attention

which is naturally paid to a first-born child, give him some peculiarities in his temper and manners which are not observed in the succeeding branches of his family.

I am far from thinking, that any precise system can be devised for the instruction of children in early infancy. We cannot do too much for the preservation of their health, and for the cheerfulness of their temper; but in the improvement of their mind, those who attempt it with the greatest ardour will be most unsuccessful. Some luxuriance of growth may be bended gently to the wall to which it is to be trained afterwards; but if we attempt any thing wonderful, and beyond the growth, we will injure what we mean to improve. This does not prevent us from making a choice of sensible and cheerful people, whether they be servants or nurses, to be about our children; nor from directing them to that treatment of their charge which will best prepare them for farther instruction.

I was conversing some years ago with a very amiable lady, who had been at great pains, to instruct her infant son in the principles of grammar, when he knew little more than the use of speech. She made me admire his proficiency in distinguishing nouns, to which point his knowledge was limited. A horse was a noun, a staff was a noun, and his mother was a noun. I happened fortunately to hear him whisper to himself in finishing one of his exercises, "I can touch it." I asked him, What is that cloud hanging at a great distance over the sea? "I cannot tell," he said, hesitating, "it is not a noun, I cannot touch it." His mother blushed at his ignorance, and I was more delighted with this answer than with any of the rest.

But to return to early education:

if we can do little more to the improvement of the mind than to prevent habits which are pernicious and difficult to remove afterwards, I still maintain, that as soon as there is any observation on the part of the child, there is room for attention on the part of the mother. The first attempt of an infant is, to catch at any glittering object which you place within his view. He does this with more awkwardness and less certainty at five months, than a kitten of a week old. In all other respects the state of infancy is more deplorable and helpless in man than in any other animal. Nature, which does nothing in vain, has adapted the ingenuity to the exigency of the state; and the rule seems to be invariable, that as the parent can do more, the young can do less. But if we can do more, is it not also the intention of Providence, that we shall take every opportunity, and use every mean, to abridge the period of helplessness, and make our offspring as soon as possible independent of our assistance? The effect of languid habits, and the unremitting attention of servants in a warm climate, are so powerful, that I have seen boys from the East Indies at eight years of age not able to rise when they had fallen down, but who lay roaring till some person was foolish enough to assist them.

The assistance we ought at first to give is determined by nature, or rather by children themselves. Nothing more is necessary than to aid such exertion, and improve them in what they wish to do. In every attention paid to them, the object should be to make our assistance less needed. On the same principle that outlaying them down to sprawl about and exercise their joints, makes them walk sooner than they would do otherwise,

would our endeavours to make them act more for themselves, increase the powers of their mind and their independence.

We cannot appreciate the full benefit of early education, provided it be adapted to the age of the infant pupil. It is of the utmost advantage to him to begin to exert the powers of his mind along with the improvement of his organs, and to make him use to some purpose those faculties which, though in the weakest state, are improved by exercise. Is it not better to direct the activity of the infant mind to something which, with the increase of understanding, may be useful, than to allow it to waste itself without an object, or to sink into unnatural stupidity? Do not we see that children can be almost as soon entertained by something which excites their ingenuity, as by what attracts their notice; and does not this teach us that we may combine useful habits with every thing that affords them entertainment?

But let it be always remembered, that there is a tendency, either from vanity or parental affection, to carry on education in too rapid a manner, and to endeavour to instruct the infant mind in subjects beyond its reach. This error is begun, so be committed by the parents, and persisted in afterwards by those to whom the education of youth is intrusted. They wish to communicate their own knowledge, instead of that which is adapted to the mind of the pupil. Is it possible to believe, that an infant is qualified to comprehend and apply general rules, or to understand the reasons for what he learns? Is it wise, then, to harass his mind with such exercises, while you pass over others for which he is fully competent? Try none of those little artifices which, by means level to

an infant's capacity, are intended to make him apply rules beyond its reach. One instance of this I have already given, and the effect is, to substitute the appearance of understanding for the reality; to rear an edifice disproportioned to its foundation. It is better to lead on the mind by gradual steps, and to suit what you lay before it to the progress which it has already made. The great object of instructing children at an early age, is not to give them at that time extraordinary knowledge, but to prepare their minds for future attainments. It is partly to sow the seed, but chiefly to prepare the soil.

CLERICUS.

ON A PASSAGE IN LIVY.

To the Editor of the Literary and Statistical Magazine.

SIR,

THE following sentence in Livy's Preface to his History seems capable of being translated in two ways: Should there be any more common translation, I shall be happy to be informed of it through the medium of your useful and amusing Magazine.—“*Quippe qui quum veterem tum vulgatam esse rem videam.*” The relative *qui* may be considered as placed here instead of an antecedent, and may be Englished by the pronoun *I*, in the same manner as that passage in the Familiar Letters of Cicero: “*Ibi multa de mea sententia quaestus est Cæsar, quippe qui etiam Ravennæ Crassum ante vidisset, ab eoque, in me esset incensus.*” Cicero, Fam. Lib. 1. Lit. 6. where *qui* is to be translated by our English pronoun *he*, in which case the translation of the passage would be: “*I am by no means certain,*

Whether, in writing a history of the Roman affairs from the foundation of the city, I shall accomplish a useful work; and if I were certain, I dare not say so. For (*qui videam*) I perceive that this is both an old and a common practice; as every recent writer of *history* believes, that he has either collated a more certain account of affairs, or surpassed former historians in his manner of writing." Or *qui* may be reckoned in the ablative case, and the passage translated in this manner, "I am by no means certain, whether in writing a history of the Roman affairs from the foundation of the city, I shall accomplish a useful work; and I dare not say so, if I were certain; *quippe qui*, on this account, because, or as I perceive that it is both an old and a common custom for every recent writer to believe," &c.

DUMFRIES, } C. G.
July 3. 1817. }

ON THE GYPSIES.

To the Editor of the Literary and Statistical Magazine.

SIR,

LOOKING over the account given of Gypsies in your last Number, I observed, that one county only in Scotland made a report at length to the inquiries of Mr Hoyland respecting that singular tribe. Should you perceive any additional information in the following notices, I beg you will insert them in your Magazine of Scotland.

The common appellation given them in this county (Argyll) is *Ceird*, (tradesmen); and hence it might be inferred that they were known here at an early period, i.e. before any other set of men followed exclusively any particular trade.

VOL. I.

Their language, at present, is a mixture of Irish and Gaelic, the Irish most prevalent, as the most part of this county are from Ireland. But in former times they spoke a different language, entirely unintelligible to other people, which was called, *Beurl-cgir-nan-Ceird*, (the gibberish English of tinkers). As they resemble in most respects the Gypsies of which an account is already given, in their aspect, occupation, and manner of living, I shall attempt here only to answer the four queries, &c.

Quest. I. What number of Gypsies in the county?

This cannot be particularly ascertained, as they have no fixed abodes. They are continually traversing the north-west of Scotland, and crossing over to Ireland: But they amount to some hundreds. They marry early, and have numerous families.

Quest. II. In what do the men and women mostly employ themselves?

Their most common occupation is, making spoons of horns; the women assist, and dispose of them. It is remarked of them, that they would soon become wealthy, if they could keep money; so expert are they, and often useful in mending household furniture, &c.

Quest. III. Have they any settled abode in winter, and where?

They have none in this county. They claim always a right to kilns, where they pass nights and weeks in gangs of twelve, twenty, or less, and sometimes more, as they happen to meet.

Quest. IV. Are any of the children taught to read, and what proportion of them — With any anecdote respecting their customs and conduct.

Very few indeed give any education to their children. Some of them are anxious to have their in

fants baptized ; but they seldom, if ever, attend divine worship. They perform the marriage ceremony themselves ; and they seldom inter their dead in Christian ground. They call the Almighty to witness their attestations ; but seem to have no religious impressions on their minds

They are in general remarkably social, and apparently happy ; much addicted to spirituous liquors and tobacco. They quarrel and fight, and the women are very active and skilful in these skirmishes.

They seem to have no delicacy or sense of shame. In the kilns they make a large bed, where they all creep down together, and instances of conjugal infidelity are more common among them than in politer society.

They have so far conformed themselves to the customs of the country, as to be formed into clans. They are very fond of fishing. They have horses and asses, on which they carry some of their children in panniers or bags.

The police of the country obliges, at present, all mendicants and vagrants to return to their respective parishes. This is a great hardship to the Gypsies, or as they are most commonly called, Tinkers. They cannot settle, and therefore are seen in gangs going towards the north, pretending to be upon their way home ; and again making towards Kintyre, on their way to Ireland.—I am, &c.

D. M.

MODERN CRITICISM.

To the Editor of the Literary and Statistical Magazine.

SIR,

THE inclosed letter may perhaps be worthy of a place in your Mo-

dern Criticism: It was written many years ago, before the art of reviewing books had arrived at the present high degree of perfection. It is a literary curiosity, the style apparently of the last century ; and I have no doubt the author of it would look forward to the exquisite criticism and reviewing of our times, as Pope looks forward to an age of literature, when the whole range of arts and sciences would be compressed into the size, and given to the world in the form, of a dictionary. Thus, what seems to be ridiculous in one age, is practised with good effect in another.—I am, Sir, your most obedient servant,

M.

I HAVE in my time received many letters, especially from young men, which, like yours, were fearful of giving offence. You think, perhaps, that because I have lived fifty years longer in the world than you have done, my word must be a law, which it would be the highest presumption to bring to the trial. This may be either flattering to my wisdom, or it may be suspicious of my temper. We need not, however, enter minutely into the investigation, because I can declare to you with the greatest truth, that your letter was highly gratifying to me. It has discovered to me, that though you are not of my opinion, yet you may with great safety, where criticism is concerned, follow my advice. If you had convinced me, that men of ordinary minds require the light of criticism to direct and determine their taste, I should still advise you as I have done. But I am afraid, after all the ingenuity of your remark, that those who stand in greatest need of assistance are least benefited by it ; and that what nature intended for stupidity, has been converted by the power of

criticism into folly and absurdity. It appears to me to be highly unreasonable, to maintain that invention or taste, which are gifts of nature, should ever be subjected to the rules of art. Did ever any person attempt to write a book on the flavour of Rhenish wine, or pretend to say, that we should not be delighted with the freshness of the morning, or with the rising sun, disclosing to us the beauties of the spring? There is, however, considerable shrewdness in your observation, that the productions of genius must be tainted with the imperfections of man, but that the beauties of nature are the works of God. Still, if we can admire the one without assistance, let us admire the other also. Great talents are given to few men. They seem to me, when employed in the cause of religion and virtue, to be as peculiarly the gifts of Providence as the musical note to the nightingale, or as beauty and grandeur to the stormy heavens. Why then should the wisdom of God, displaying itself in the human mind, be more the subject of critical remark, than when the same wisdom displays itself in the beauties of nature? Or why do we require assistance in the one case more than in the other?

It may perhaps be the mere compassion of an enlightened mind, to communicate to others the peculiar satisfaction which it has felt; or if it is vanity, it may be that innocent kind of it which makes the servant wish to shew himself in his master's clothes. To this I have no great objection; only, with respect to myself, I wish to drink of the pure stream as it issues from the fountain, entirely free of all mixture of criticism to make it palatable. But since the productions of mind are the only feast to the critic, since the blemishes he discovers are in the works of his neigh-

bour, how do I know that there may not be a little tincture of envy in the dose which he prepares for me, and which he so keenly wishes me to swallow! We cannot say that learned men are altogether free of this odious passion. It is a disease which generally seizes with the greatest violence on persons of the same trade. And though you cannot call critics authors of any great eminence, yet certainly they discover the desire of being thought so, which may account for their envy in as satisfactory a manner as if they were possessed of talent. If it were possible to invest the bramble with our understanding and passion, it would discover defects in the rose which we have not been able to see with a microscope. I have determined, therefore, never to consider the food as delicious or wholesome, to which envy has been the cook or the purveyor. I do not wish to imbibe the disease of another man's mind, and call it taste. The critics may write volumes for me, I shall be pleased because I am so, and for no other reason, in spite of their absurdities.

But you persuade yourself that you have derived benefit from the analysis of the beauties of one author, which another has been pleased to give you. His taste perhaps is more refined than yours, or his attention to the work has been greater than you had time to bestow. Criticism, by this account, is a mirror held up to genius, which, in a skillful hand, modifies its reflected beams to the different tastes of mankind. If the light is too strong, the critic has nothing more to do than to hold it a little over the fumes of his own brain. But if the beauties lie scattered over the page, or if the reader's apprehension should not be clear, by a gentle pressure of the hand he converts

his mirror into a lens, and collects the beauties of the author into one focus. Reflect, however, that in the whole progress of the art, he may be labouring under a disease to which all critics are exposed, viz. the disease of bringing those strokes of nature which are appealed to our taste, to the decisions of his understanding. If you choose to make the experiment, you will easily learn the great difference between the effect of what is beautiful or sublime on your own mind, and the description of it to another. In the one case, nature is employed in her own work; in the other, your prejudices and your vanity cannot be prevented from assisting her. I am so much convinced of this fact, that I firmly believe, if the feelings of a critic were exquisite, if his taste were correct, and if he were capable of communicating the pure results of his own mind, he would leave the walks of criticism to men of inferior talents, and begin to be an author on his own stock. This, I hope, will teach you to appreciate the merit of the critic, and to distinguish between him who can do, and him who pretends to judge. To all such be pleased to say, Who gave you the power of judging, when my taste is concerned? I may be infinitely obliged to you, but I beg in future, that you will not give me the trouble of judging, first, of works of merit, and then, of your disquisition on them.

You may observe, however, in all the advices I am giving you on this subject, that I intend them for your private ear, and for your peculiar instruction. I wish you to possess that exquisite taste which a man of liberal knowledge derives from the resources of his own mind. As I am no author, no critic has ever personally offended me. I have been disgusted with their remarks, but never wounded by their satire. I can, therefore, have no

dislike to this generation of writers, farther than that which a good man may be supposed to have to weakness and folly, though he should not be particularly teased by them.

Some of my friends, however, suppose, that when book-making becomes a trade, it is as necessary to have a department for criticism as for controversy, for romances, for pieces to be set to music, for the invention of improbable lies, or for any other work of the same kind, connected with the improvement of the mind. Nay, it has been hinted to me, that this art is more comprehensive than any of them, and in skilful hands may be brought to excel every one of them in their own style of perfection. With regard to controversy, it is certainly true; for grave divines, when they happen to differ about trifling matters, are necessarily obliged to keep near the point which alarms them, while criticism may controvert every thing. There is no side which it may not take, no opinion which it may not advance, no subject which it may not illustrate. I am not certain, however, if it can go so far in the invention of ingenious fictions. But the failing here is to the credit of the art, for it is in vain to expect, from the stunted gifts of nature to man, that an exquisite fancy and fine taste will be joined with the sober decisions of criticism. I have, indeed, seen some attempts at wit and humour in books of this character. But if we may judge by the specimens hitherto published, I should rather advise critics in future to keep at a distance from this dangerous ground. It is not wit, though a man speak in the plural number, and say, "we think." It is not humour to tell a ridiculous story with affected gravity.

In some instances it comes naturally in the way of a man of ge-

nus, to criticise the works of a person who has offended him; and when he does so, there is nothing to hinder him from dipping his pen in gall, and yet retaining the usual form of his mind. The author here is a critic by chance, and possessed of genius, of which he cannot divest himself, even when he condescends to employ criticism as a weapon of attack. In ordinary cases the author is a critic by profession, and no law of his art obliges him to have wit, although it be impossible to prevent him from the desire of affecting it. The apologists for this art maintain, that this innocent railery employed by good critics against bad authors is of great use to support the honour and credit of the profession. As knights-errant are supposed to possess all virtues, so they think critics should be able to write occasionally in another style, than in that dry dignified one which best becomes them. We could not be persuaded that they were judges of wit and humour, if they made no attempts. How could they shew us when to laugh, if they did not endeavour at least to make us merry! This is imposing a hardship on critics which I think cruel and unnecessary. And were it not that they are forward to indulge their friends in trying to amuse them, I should call it a bondage, to which no critic of spirit ought to submit. I cannot conceive any thing more severe, than to be compelled to be witty when a man has no talent.

Think, too, of a grave and sober character; of a man spending every hour of a laborious and useful life in weighing the sound of words, in splitting the hairs which hinder the ingress of idea, and in exhibiting the fair forms of antiquity, without the rust of ages; of a man devoted to the pleasure and instruction of

mankind; who tells us what is beautiful, and what is absurd; when to admire, when to condemn, and when to pity: Think, I say, of this man, and of his various united occupations, and think at the same time, what additional labour you would impose, if you were to compel him to give examples of his own rules, and himself wear the dress, which, with infinite pains, he makes for another. Is it reasonable or just to take a man so entirely beyond the bounds of his profession, and to exact from him what he has not promised, and what, indeed, he is not able to give? Even I myself, who have no high respect for the order, would never think of loading it in this manner; but if critics themselves, without compulsion, shall slide into an easy kind of humour, consisting simply of extravagant praise to be read backwards, it is all that we can expect from them. Humour is a word of ambiguous application, and it is often a very happy kind of it, to see some men attempt it. The only danger to be apprehended is, that the world does not perceive the joke, and takes for judicious remark what the humourist intended for jocular gravity. But even in this case, the important ends of criticism are as fully accomplished, as if the critic had been clearly and distinctly understood. In the higher kinds of composition, take an example from heroic poetry, the critic naturally confines himself to his own province, of exposing defects, or tracing the connection between the images of beauty in the mind, and the beauties in the piece, without any attempt at imitation. This is exactly as it should be, for I do not believe that the warmest advocate for the diffusion of literary knowledge would desire to see an infinitely progressive series of books, taking one out of another, without

any possibility of end? If we are to divide the labour, let every workman stand by his allotted part. If critics were to turn authors, another generation must rise up to criticise them; and the confusion introduced, I am afraid, would more than balance the advantages to learning.

Observe, however, I do not advise you to read works of criticism merely because they are necessary to fill up a chasm in the literary world, and because they add to the quantity without increasing the value. But in this point of view, I think they may be tolerated. Readers of a peculiar mind may find something to gratify their taste, and perhaps be induced to look into the original from a distorted representation. I have sometimes added a very ingenious and useful book to my library, by purchasing what critics of great learning and ability have condemned. Still, if the envy or craving of the readers of books require this amusement, I should be clear for forming a corporation of critics, and compelling them to act for the public good in the mass, and under certain regulations and laws, which would make them more useful, or, which is the same thing, less pernicious. A critic invests himself with the authority of a judge, and whether he be qualified or not, the character he assumes gives him dignity with a great part of mankind, to which perhaps he has no other claim. In an incorporated body, I am persuaded that the art would extend itself more diffusely over every part of the work subjected to its remark; and further, that the genius of every individual would be more exactly set apart to the defects and beauties best fitted to its powers of investigation. There are some men extremely accurate in placing a comma, and thereby explaining the

sense of an author, who cannot discover his beauties. Others are offended with harshness, when they cannot discover the sense. It is evident that the minute observer, and the musical critic, might be both employed to great advantage on the same production. I have known some men who had an exquisite natural gift of detecting blemishes, and this was so predominant, that it was impossible for them to see a beauty. Characters of this description are born critics, and it is reasonably to be expected that they will have the first seats in the corporation. It requires no argument to shew, that a man must excel in that particular thing to which he gives his mind exclusively. No defect can possibly escape him who is determined to see no beauty. There is no confusion in his strong and determined mind:

“*Justum et tenacem propositi virum.*”

He sees the defect in its pure and naked deformity. Ordinary critics, of some compassion and taste, hesitate in their decisions, their minds hang in suspense, and they cannot readily say of particular parts of a work, whether they are blemishes or beauties; but one at the head of his profession, whether it be law or criticism, should be able, at one view, to look through his subject, and penetrate into the inmost recess of its weakness.

I do not object, however, for the sake of the appearance of candour, to admit into this corporation a few critics of a more merciful character, whose occupation it may be to point out the excellencies and natural strokes of every work submitted to the public. These should be men of plain and irritable understandings, of that common and household kind of sense, which, if it cannot do you much good, is not able to lead you into any gross error.

But as the useful end of criticism is to prevent misconceptions, and to shew us either where the author has gone wrong, or where he might have gone right, I am decidedly of opinion, that the clear-sighted critic, who can occasionally convert a beauty into a defect, and shew the wrong side of the fairest form, is to be preferred. It is possible to admire a good book without assistance, but it requires more ingenuity to perceive its defects.

This plan which I am proposing would unite the labours of men of equal ingenuity, but of different talents, into one focus, for the service of mankind. It would give the authority of an academy to the desultory observations which an insulated critic is pleased to make on any book he happens to read. And in addition, it would secure the public against the danger and presumption of critics who may not be duly qualified. Every person knows the uses and dignity of a corporation. There is an emulation excited, there is a preparation; friends and votes must be secured by merit; men would become critics who do not now think of the profession, and the ignorant and unqualified would be deterred. Without this expedient, we have no certain rule to inform us whether a person of ingenuity should be an author or a critic. The classes are frequently confounded; men of genius become critics, and critics sometimes endeavour to write. It is impossible that learning can be benefited by such confusion, and even the reader is deceived by it into an opinion of the art, which must make him hesitate.

Nothing appears to me so much calculated to remedy those evils, as the combination of peculiar talents to one great purpose. Every individual of the profession would then exert himself for the credit of

the whole, which, if it did not make the body respectable, might at least prevent those unnatural and disagreeable controversies, which distract the learned world. I confess I lament exceedingly, when I see two critics of equal ingenuity and discernment, meeting together on the same scent, and, instead of fairly hunting down the game, standing for hours, and snarling at one another. Were they to hunt in the pack, this would not so readily happen.

But the admission of members duly qualified, and the rejecting of those who are either above or below the standard, I consider as the peculiar advantages of the corporation. It is difficult to lay down rules for such a complex and ambiguous case. We cannot enter into the hidden parts of the mind, and read there what degree of taste, and what deficiency of genius, will exactly qualify any man for the honour intended him. Perhaps the first thing in judging of his merit, should be to make him produce a specimen of his works; and if this is of such a nature as the united skill of the corporation can neither point out its defects nor its beauties; if every part of it is so balanced, that it is impossible to say which is best, I think he may be admitted without farther trial. His own perfection will furnish him with a standard by which he can try the works of others, and I have little doubt of his becoming an excellent critic. Candidates, however, may offer themselves, who are totally unable to give any specimen of their own composition. We have excellent judges in music, who fail in the execution, and who are not able to perform on any instrument; and on the same principles we may have excellent critics, who do not choose to write. In such cases, which will frequently

occur, the academy must have recourse to other modes, for the necessary proof of the entrant's qualifications. There is a critical mind which discovers itself in conversation, and even in the turn of a man's countenance. I could almost tell you myself, who among my acquaintance are best qualified to fill the vacancies, even though I did not know that they were capable of any kind of composition. I should naturally prefer those who were firm and tenacious in their opinions, whose thoughts on all subjects were new and extraordinary, who recovered themselves in an argument without retracting, when every body thought them wrong, and who had always the last word. The corporation might err in some instances; a man of genius might be sometimes admitted, and a per-

son of the most exquisite critical talents might not be able to secure his seat. Were this to happen, it must be more from party-spirit, which is the bane of all societies, than from any insufficiency in the rules which I have laid down. For since we are not able to look into the mind, and appreciate the degree of taste, the coldness of heart, and the want of compassion, which are necessary to form a critic, the next thing is to examine the indexes which are painted on his countenance, and which appear in his temper and conversation. You have the outlines of this new corporation. Shun the paths of criticism. Have no fellowship with those who walk in them, and believe me to be,

Your faithful friend,

A. Z.

EXTRACTS FROM RECENT PUBLICATIONS.

A Remarkable Preservation of the Lives of two Moravian Missionaries on the Coast of Labrador.

BROTHER Samuel Liebisch being entrusted with the general care of the Brethren's missions on the coast of Labrador, the duties of his office required a visit to Okkak, the most northern of our settlements, and about 150 English miles distant from Nain, the place where he resided. Brother William Turner being appointed to accompany him, they left Nain on March the 11th 1782; early in the morning, with very clear weather, the stars shining with uncommon lustre. The sledge was driven by the baptized Esquimaux Mark, and another sledge with Esquimaux joined company.

The two sledges contained five men, one woman, and a child. All were in good spirits, and appearances being much in their favour, they hoped to reach Okkak in safety in two or three days. The track over the frozen sea was in the best possible order, and they went with ease at the rate of six or seven miles an hour. After they had passed the islands in the bay of Nain, they kept at a considerable distance from the coast, both to gain the smoothest part of the ice, and to weather the high rocky promontory of Kiglapeit. About eight o'clock they met a sledge with Esquimaux returning in from the sea. After the usual salutations, the Esquimaux alighting, held some conversation, as is their general practice; the result of which was, that

some hints were thrown out by the strange Esquimaux, that it might be as well to return. However, as the missionaries saw no reason whatever for it, and only suspected, that the Esquimaux wished to enjoy the company of their friends a little longer, they proceeded. After some time their own Esquimaux hinted, that there was a ground-swell under the ice. It was then hardly perceptible, except when lying down and applying the ear close to the ice, when a hollow disagreeable grating and roaring noise was heard, as if ascending from the abyss. The weather remained clear except towards the east, where a bank of light clouds appeared, interspersed with some dark streaks. But the wind being strong from the north-west, nothing less than a sudden change of weather was expected. The sun had now reached its highest, and there was as yet little or no alteration in the appearance of the sky. But the motion of the sea under the ice had grown more perceptible, so as rather to alarm the travellers, and they began to think it prudent to keep close to the shore. The ice had cracks and large fissures in many places, some of which formed chasms of one or two feet wide; but as they are not uncommon even in its best state, and the dogs easily leap over them, the sledge following without danger, they are only terrible to new-comers.

As soon as the sun declined towards the west, the wind increased and rose to a storm, the bank of clouds from the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds both on the ice and from off the peaks of the high mountains, and filled the air. At the same time the ground-swell had increased so much, that its effect upon the ice

became very extraordinary and alarming. The sledges, instead of gliding along smoothly upon an even surface, sometimes ran with violence after the dogs, and shortly after, seemed with difficulty to ascend the rising hill; for the elasticity of so vast a body of ice, of many leagues square, supported by a troubled sea, though in some places three or four yards in thickness, would, in some degree, occasion an undulatory motion, not unlike that of a sheet of paper, accommodating itself to the surface of a rippling stream. Noises were now likewise distinctly heard in many directions, like the report of cannon, owing to the bursting of the ice at some distance.

The Esquimaux therefore drove with all haste towards the shore, intending to take up their night-quarters on the south side of the Uivak. But as it plainly appeared that the ice would break and disperse in the open sea, Mark advised to push forward to the north of Uivak, from whence he hoped the track to Okkak might still remain entire. To this proposal the company agreed, but when the sledges approached the coast, the prospect before them was truly terrific. The ice having broken loose from the rocks, was forced up and down, grinding and breaking into a thousand pieces against the precipices with a tremendous noise, which, added to the raging of the wind, and the snow driving about in the air, deprived the travellers almost of the power of hearing and seeing any thing distinctly. To make the land, at any risk, was now the only hope left, but it was with the utmost difficulty the frightened dogs could be forced forward, the whole body of ice sinking frequently below the surface of the rocks, then rising above it. As the only moment was that when

it gained the level of the coast, the attempt was extremely nice and hazardous. However, by God's mercy it succeeded, both sledges gained the shore, and were drawn up the beach with much difficulty. The travellers had hardly time to reflect with gratitude to God on their safety, when that part of the ice, from which they had just now made good their landing, burst asunder, and the water forcing itself from below, covered and precipitated itself into the sea. In an instant, as if by a signal given, the whole mass of ice extending for several miles from the coast, and as far as the eye could reach, began to burst, and to be overwhelmed by the immense waves. The sight was tremendous and awfully grand, the large fields of ice raising themselves out of the water, striking against each other and plunging into the deep, with a violence not to be described, and a noise like the discharge of innumerable batteries of heavy guns. The darkness of the night, the roaring of the wind and sea, and the dashing of the waves and ice against the rocks, filled the travellers with sensations of awe and horror, so as almost to deprive them of the power of utterance. They stood overwhelmed with astonishment at their miraculous escape, and even the heathen Esquimaux expressed gratitude to God for their deliverance.

The Esquimaux now began to build a snow-house about thirty paces from the beach; but before they had finished their work, the waves reached the place where the sledges were secured, and they were with difficulty saved from being washed into the sea.

About nine o'clock all of them crept into the snow-house, thanking God for this place of refuge; for the wind was piercingly cold, and so violent, that it required

great strength to be able to stand against it.

Before they entered this habitation, they could not help once more turning to the sea, which was now free from ice, and beheld with horror, mingled with gratitude for their safety, the enormous waves driving furiously before the wind like huge castles, and approaching the shore, where, with dreadful noise, they dashed against the rocks, foaming and filling the air with the spray. The whole company now got their supper, and having sung an evening hymn in the Esquimaux language, lay down to rest about ten o'clock. They lay so close, that if any one stirred, his neighbours were roused by it. The Esquimaux were soon fast asleep, but brother Liebisch could not get any rest, partly on account of the dreadful roaring of the wind and sea, and partly owing to a sore throat, which gave him great pain. Both missionaries were also much engaged in their minds in contemplating the dangerous situation into which they had been brought, and amidst all thankfulness for their great deliverance from immediate death, could not but cry unto the Lord for his help in this time of need.

The wakefulness of the missionaries proved the deliverance of the whole party from sudden destruction. About two o'clock in the morning, brother Liebisch perceived some salt water to drop from the roof of the snow-house upon his lips. Though rather alarmed on tasting the salt, which could not proceed from a common spray, he kept quiet, till the same dropping being more frequently repeated, just as he was about to give the alarm, on a sudden a tremendous surf broke close to the house, discharging a quantity of water into it; a second soon followed, and carried away the slab of snow placed as a

door before the entrance. The missionaries immediately called aloud to the sleeping Esquimaux, to rise and quit the place. They jumped up in an instant; one of them with a large knife cut a passage through the side of the house, and each seizing some part of the baggage, it was thrown out upon a higher part of the beach, brother Turner assisting the Esquimaux. Brother Liebisch, and the woman and child, fled to a neighbouring eminence. The latter were wrapt up by the Esquimaux in a large skin, and the former took shelter behind a rock, for it was impossible to stand against the wind, snow, and sleet. Scarcely had the company retreated to the eminence, when an enormous wave carried away the whole house, but nothing of consequence was lost.

They now found themselves a second time delivered from the most imminent danger of death; but the remaining part of the night, before the Esquimaux could seek and find another more safe place for a snow-house, were hours of great trial to mind and body, and filled every one with painful reflections. Before the day dawned, the Esquimaux cut a hole into a large drift of snow, to screen the woman and child, and the two missionaries. Brother Liebisch, however, could not bear the closeness of the air, and was obliged to sit down at the entrance, where the Esquimaux covered him with skins, to keep him warm, as the pain in his throat was very great.

As soon as it was light, they built another snow-house, and miserable as such an accommodation is at all times, they were glad and thankful to creep into it. It was about eight feet square, and six or seven feet high. They now congratulated each other on their de-

liverance, but found themselves in very bad plight.

The missionaries had taken but a small stock of provisions with them, merely sufficient for the short journey to Okkak. Joel, his wife and child, and Kassigiak the sorcerer, had nothing at all. They were therefore obliged to divide the small stock into daily portions, especially as there appeared no hopes of soon quitting this place, and reaching any dwellings. Only two ways were left for this purpose, either to attempt the land passage across the wild and unfrequented mountain Kiglapeit, or to wait for a new ice-track over the sea, which it might require much time to form. They, therefore, resolved to serve out no more than a biscuit and a half per man per day. But as this would not by any means satisfy an Esquimaux's stomach, the missionaries offered to give one of their dogs to be killed for them, on condition, that in case distress obliged them to resort again to that expedient, the next dog killed should be one of the Esquimaux's team. They replied, that they should be glad of it, if they had a kettle to boil the flesh in; but as that was not the case, they must even suffer hunger, for they could not, even now, eat dog's flesh in its raw state. The missionaries now remained in the snow-house, and every day endeavoured to boil as much water over their lamp, as might serve them for two dishes of coffee a-piece. Through mercy they were preserved in good health, and brother Liebisch quite unexpectedly recovered on the first day of his sore throat. The Esquimaux, also kept up their spirits, and even the rough heathen Kassigiak declared, that it was proper to be thankful that they were still alive; adding, that if they had remained a very

little longer upon the ice yesterday, all their bones would have been broken to pieces in a short time. He had, however, his heels frozen, and suffered considerable pain. In the evening the missionaries sung a hymn with the Esquimaux, and continued to do it every morning and evening. The Lord was present with them, and comforted their hearts by his peace.

Towards noon of the 13th, the weather cleared up, and the sea was seen, as far as the eye could reach, quite freed from ice. Mark and Joel went up the hills to reconnoitre, and returned with the disagreeable news, that not a morsel of ice was to be seen, even from thence, in any direction, and that it had even been forced away from the coast at Nuasornak. They were therefore of opinion, that we could do nothing but force our way across the mountain Kiglapait.

To-day Kassigiak complained much of hunger, probably to obtain from the missionaries a larger portion than the common allowance. They represented to him, that they had no more themselves, and reproved him for his impatience. Whenever the victuals were distributed, he always swallowed his portion very greedily, and put out his hand for what he saw the missionaries had left, but was easily kept from any further attempt by serious reproof. The Esquimaux eat to-day an old sack made of fish-skin, which proved indeed a dry and miserable dish. While they were at this singular meal, they kept repeating, in a low humming tone, "You was a sack but a little while ago, and now you are food for us." Towards evening some flakes of ice were discovered driving towards the coast, and on the 14th, in the morning, the sea was covered with them. But the wind was again very strong, and the Es-

quimaux could not quit the snow-house, which made them very low-spirited and melancholy. Kassigiak suggested, that it would be well "to attempt to make good weather," by which he meant to practise his art as a sorcerer, to make the weather good. The missionaries opposed it, and told him, that his heathenish practices were of no use, but that the weather would become favourable as soon as it should please God. Kassigiak then asked, "Whether Jesus could make good weather." He was told, that to Jesus was given all power in heaven and earth; upon which he demanded that he should be applied to. Another time he said, "I shall tell my countrymen at Seglek enough about you, how well you bear this misfortune." The missionaries replied, "Tell them, that in the midst of this affliction we placed our only hope and trust in Jesus Christ our Saviour, who loves all mankind, and has shed his blood to redeem them from eternal misery."

To-day the Esquimaux began to eat an old filthy and worn-out skin, which had served them for a mattress.

On the 15th the weather continued extremely boisterous, and the Esquimaux appeared every now and then to sink under disappointment. But they possess one good quality, namely, a power of going to sleep when they please, and, if need be, they will sleep for days and nights together.

In the evening the sky became clear, and their hope revived. Mark and Joel went out to reconnoitre, and brought word, that the ice had acquired a considerable degree of solidity, and might soon be fit for use. The poor dogs had meanwhile fasted four days; but now, in the prospect of a speedy release, the missionaries allowed to

each a few morsels of food. The temperature of the air having been rather mild, it occasioned a new source of distress, for by the warm exhalations of the inhabitants, the roof of the snow-house got to be in a melting state, which occasioned a continual dropping, and by degrees made every thing soaking wet. The missionaries report, that they considered this the greatest hardship they had to endure, for they had not a dry thread about them, nor a dry place to lie down in.

On the 16th, early, the sky cleared, but the fine particles of snow were driven about like clouds. Joel and Kassigiak resolved to pursue their journey to Okkak, by the way of Nuasornak, and set out, with the wind and snow full in their faces. Mark could not resolve to proceed farther north, because, in his opinion, the violence of the wind had driven the ice off the coast at Tikkerarsuk, so as to render it impossible to land; but he thought he might proceed to the south with safety, and get round Kiglapeit. The missionaries endeavoured to persuade him to follow the above-mentioned company to Okkak, but it was in vain; and they did not feel at liberty to insist upon it, not being sufficiently acquainted with the circumstances. Their present distress dictated the necessity of venturing something to reach the habitations of men; and yet they were rather afraid of passing over the newly frozen sea under Kiglapeit, and could not immediately determine what to do. Brother Turner, therefore, went again with Mark to examine the ice, and both seemed satisfied that it would hold. They therefore came at last to a resolution to return to Nain, and commit themselves to the protection of Providence.

On the 17th the wind had considerably increased, with heavy

showers of snow and sleet,*but they set off at half-past ten o'clock in the forenoon. Mark ran all the way round Kiglapeit, before the sledge, to find a good tract, and about one o'clock, through God's mercy, they were out of danger, and reached the bay. Here they found a good tract upon smooth ice, made a meal of the remnant of their provisions, and got some warm coffee. Thus refreshed, they resolved to proceed without stopping till they reached Nain, where they arrived at twelve o'clock at night. The brethren at Nain rejoiced exceedingly to see them return, for by several hints of the Esquimaux who first met them going out to sea, and who then, in their own obscure way, had endeavoured to warn them of the danger of the ground-swell, but had not been attended to, their fellow-missionaries, and especially their wives, had been much terrified. One of these Esquimaux, whose wife had made some article of dress for brother Liebisch, whom they called Samuel, addressed her in the following manner:—"I should be glad of the payment for my wife's work." "Wait a little," answered sister Liebisch, "and when my husband returns he will settle with you, for I am unacquainted with the bargain made between you." "Samuel and William," replied the Esquimaux, "will not return any more to Nain." "How, not return! what makes you say so?" After some pause, the Esquimaux replied in a low tone, "Samuel and William are no more! all their bones are broken, and in the stomachs of the sharks." Terrified at this alarming account, Sister Liebisch called in the rest of the family, and the Esquimaux was examined as to his meaning; but his answers were little less obscure. He seemed so certain of the destruction of the missionaries, that

he was with difficulty prevailed on to wait some time for their return. He could not believe that they could have escaped the effects of so furious a tempest, considering the course they were taking.

It may easily be conceived, with what gratitude to God the whole family at Nain bid them welcome. During the storm they had considered with some dread, what might be the fate of their brethren, though at Nain its violence was not felt as much as on a coast unprotected by any islands. Added to this, the hints of the Esquimaux had considerably increased their apprehensions for their safety, and their fears began to get the better of their hopes. All, therefore, joined most fervently in praise and thanksgiving to God, for this signal deliverance.

I have thus repeated to you, as circumstantially as my memory and the few documents I possessed would permit, the story of the escape of these two valuable men; and hope I have omitted no material circumstance. The only thing in which I am uncertain, relates to the person to whom the Esquimaux addressed himself in the last conversation, whether to Sister Turner or Sister Liebisch; but that will appear of little moment. I quoted it from brother Liebisch's narrative, to give a specimen of the Esquimaux manners. They do not like to speak out upon disagreeable subjects, nor ever fairly contradict the person they are addressing; and, in general, are very reserved.

MORAVIAN MISSIONS.

JAMES RUSSELL'S ACCOUNT OF THE MURDER OF ARCHBISHOP SHARPE —1679.

(From the Secret and True History of the Church of Scotland, edited from the MSS. of the Rev. Mr James Kirkton, by Charles Kirkpatrick Sharpe, Esq.)

ALL the nine * rode what they could to Magus-muir, the hills at the nearest, and Andrew Henderson riding before, being best mounted, and saw them when he was on the top of the hill, and all the rest came up and rode very fast, for the coach was driving hard; and being come near Magus, George Fleman and James Russell riding into the town, and James asked at the goodman if that was the Bishop's coach? He fearing, did not tell, but one of his servants, a woman, came running to him, and said it was the Bishop's coach, and she seemed to be overjoyed; and James riding towards the coach to be sure, seeing the Bishop looking out at the door, cast away his cloak and cried, *Judas be taken!* The Bishop cried to the coachman to drive; he firing at him, crying to the rest to come up, and the rest throwing away their cloaks, except Rathillet, . . . fired into the coach driving very fast about half a mile, in which time they fired several shots in at all parts of the coach; and Alexander Henderson seeing one Wallace having a cocked carabine going to fire, gript him in the neck, and threw him down, and took it out of his hand. Andrew Henderson outran the coach, and stroke the horse in

* Viz. David Hackston of Rathillet, John Balfour of Kinloch, James Russell in Kettle, George Fleman in Balbathie, Andrew Henderson, Alexander Henderson in Kilbrachmont, William Danziel in Caddam, George Balfour in Gilston, and Andrew Guillon.

the face with his sword; and James Russell coming to the postiling, commanded him to stand, which he refusing, he stroke him on the face, and cut down the side of his shine, and striking at the horse next brake his sword, and gripping the ringes of the foremost horse in the farthest side: George Fleinan fired a pistol in at the north side of the coach beneath his left arm, and saw his daughter dight off the furage; and riding forward, gripping the horses' bridles in the nearest side and held them still. George Balfour fired likewise, and James Russell got George Fleinan's sword, and lighted off his horse, and ran to the coach-door, and desired the Bishop to come forth, Judas. He answered, he never wronged them: James declared before the Lord, that it was no particular interest, nor yet for any wrong that he had done to him, but because he had betrayed the church as Judas, and had wrung his hands these eighteen or nineteen years in the blood of the saints, but especially at Pentland; and Mr Guthrie, and Mr Mitchell, and James Learmonth; and they were sent by God to execute his vengeance on him this day, and desired him to repent and come forth; and John Balfour on horseback said, Sir, God is our witness, that it is not for any wrong thou hast done to me, nor yet for any fear of what thou could do to me, but because thou hast been a murderer of many a poor soul in the Kirk of Scotland, and a betrayer of the church, and an open enemy and persecutor of Jesus Christ and his members, whose blood thou hast shed like water on the earth, and therefore thou shalt die! and fired a pistol; and James Russell desired him again to come forth and make him for death, judgement, and eternity; and the Bishop said,

Save my life, and I will save all yours. James answered, that he knew that it was not in his power either to save or to kill us, for there was no saving of his life, for the blood he had shed was crying to heaven for vengeance on him, and thrust his shabel at him. John Balfour desired him again to come forth, and he answered, I will come to you, for I know you are a gentleman, and will save my life; but I am gone already, and what needs more? and another told him of keeping up of a pardon granted by the king for nine persons at Pentland, and then at the backside of the coach thrust a sword at him, threatening him to go forth; whereupon he went forth, and falling upon his knees, said, For God-sake save my life; his daughter falling on her knees, begging his life also. But they told him that he should die, and desired him to repent and make for death. Alexander Henderson said, Seeing there has been lives taken for you already, and if ours be taken, it shall not be for nought; he rising off his knees went forward, and John Balfour stroke him on the face, and Andrew Henderson stroke him on the hand, and cut it, and John Balfour rode him down; whereupon he lying upon his face as if he had been dead, and James Russell hearing his daughter say to Wallace that there was life in him yet, in the time James was disarming the rest of the Bishop's men, went presently to him and cast off his hat, for it would not cut at first, and hacked his head in pieces.

Having thus done, his daughter came to him and cursed him, and called him a bloody murderer; and James answered, they were not murderers, for they were sent to execute God's vengeance on him; and presently went to the coach,

and finding a pair of pistols, took them, and then took out a trunk and brake it up, and finding nothing but women's furniture, and asked what should be done with it; and it was answered, that they would have nothing but papers and arms; and Andrew Henderson lighted, and took a little box and brake it up, and finding some papers, which he took; and opening a cloak-bag, they found more papers, and a Bible full of porters, (portraits), with a little purse hung in it, a copper dollar, two pistol balls, two turners, two stamps, some coloured thread, and some yellow coloured thing like to parings of nails, which would not burn, which they took. All this time James Russell was taking the rest of his men's arms, and Wallace, as he would have resisted, came roundly forward, and James Russell smote him on the cheek with his shabel, and ripped all their pockets, and got some papers and a knife and fork, which he took; and crying to the rest to see that the Bishop be dead, William Danziel lighted, and went and thrust his sword into his belly, and turning him over, ript his pockets, and found a whinger and knives conform, with some papers, which he took. James Russell desired his servants to take up their priest now. All this time Andrew Guillon pleaded for his life. John Balfour threatening him to be quiet, he came to Rathillet, who was standing at a distance with his cloak about his mouth all the time on horseback, and desired him to come and cause save his life; who answered, as he meddled not with them, nor desired them to take his life, so he durst not plead for him, nor forbid them.

BATTLE OF LOUDON.

(From the same.)

IN this time, first Mr Duglass spake a little, and prayed, and singing, and speaking a little, Mr Hamilton reading all the wicked acts that was against the liberty of the Kirk of Scotland, and speaking a little to the people, caused fix a copy of the testimony to the Cross, and brunt them in the fire publicly, and they came all away to the bridge of Glasgow, where, retiring a little of the way, dismissed every one to their own homes most composedly; and these Fifemen went to Eaglesham with Mr Hamilton, and having rested a while in the morning, there came in word to their quarters that the troupers had been within half a mile and less of them presently, but the Lord so restrained them that they came not where they were, though they were all scattered in several houses, and being suspected too. About ten hours of the day they horsed and went all to two-three houses near Newmilns, be-west Loudon-hill about a mile, and staid till Saturday at night; when going to bed the alarm comes that Clavers was ringing all the country for them; they presently horsed and met altogether in the house where the minister and Mr Hamilton was; and the honest people gathered to them, and staid there all night, and in the morning they resolved to keep the meeting in the place appointed; and presently getting intelligence that Clavers had taken Mr King and 18 prisoners with him, and had them all bound on horse bare backs like beasts; in a little came Hendry Hall and Thomas Weir in Commerhead, and his brother, who had been at Mr Welch dealing with him to preach against the indulgence,

but did not prevail, and regretted it very sore ; and then Mr Cleland came, and some with him, from Lesmahagow, and meeting at the place appointed before the ordinary time of day, resolving to go to rescue the prisoners, if the Lord should enable them ; and sending away to warn some men in Lesmahagow to meet them at Loudon-hill : and the people about Kilmarnock hearing tell of Clavers, did not come the sixth morn that was expected, for there was to have been a very great meeting : notwithstanding they being met, resolved to offer themselves, knowing that the Lord could save as well with few as with many ; and the minister praying, and after spake a little, and then laid out the case to the people, and many of them was willing to offer themselves, for Clavers had gotten a commission to kill all whomsoever he got either coming or going, or at a preaching, or made any resistance. They being about 50 horse and about as many guns, and about 150 with forks and halberts, and marching towards them, desired all that was not willing to offer themselves to go away ; but men and women that had nothing to pursue nor yet to defend went, there was such a spirit given from the Lord ; and half a mile be-west Drumclog there came a few of those men that was sent for from Lesmahagow, and then seeing Clavers with his troop of horse, and two companies of dragoons, never fearing, but went forward, and drew up all in a body, and then prayed and sang : Clavers coming fiercely forward, and gave his men that word, No Quarter ! resolving to cut off every man ; and one Grahame, that same morning in Strevan, his dog was leaping upon him for meat, and he said he would give him none, but he should fill himself of the

Whigs' blood and flesh of night ; but instead of that, his dog was seen eating his own thrapple, (for he was killed), by several ; and particularly James Russell, after the pursuit, coming back to his dear friend James Demgell, who was sorely wounded, asked at some women and men who it was ; they told it was that Grahame, and afterwards they got certain word what he said to his dog in Strevan. The commanders was Robert Hamilton, Robert Fleman Rathillet, John Balfour, William Cleland, Hendry Hall, and John Loudon ; William Cleland and some others commanded the foot. Clavers commanded off two first to view the ground, and then came himself, as they that had seen him before said ; but there was a great gutter like a stank ; being no way to get about it, he commanded off first 12 well-mounted troupers, or dragoons, for they were not well known, being all so well mounted, to fire on the honest party ; and the honest party sent out other 12, which was Thomas Weir in Cumberhead, and Mr Walter Smith, and William Danziel, and James Russell, not minding the rest's names ; but these 12 being best mounted, both of horse and arms, marched forward and fired each at other ; but none falling on either side, Clavers' men retired, and the honest party retired back to the body, being pistol-shot long from that body ; and Clavers commanded other 12 off to fire, and the same that had been before off firing of the honest party went again, with John Balfour and six footmen with guns, and fired both sides, but none fell, except one of Clavers' men fell off the horse ; whether he was mortally wounded they could not tell, but he rose with great difficulty ; then Clavers commanded the matter of 30 dragoons to light and give fire.

William Cleland, with the matter of 12 or 16 foot with guns, and the matter of 20 or 24 with pikes, and forks, and halberts, advanced and fired on them, and after they had all fired, he ran forward alone, and fired a gun and killed one of the dragoons, as these that looked on said, being the first that was killed of either side; and in the wheeling of the honest party there was another party of the dragoons that fired, and killed one of the honest party. Presently Clavers advanced all in a body to the stank tree, when he was within shot of the honest party, and fired desperately; and the honest party having but few guns, was not able to stand, and being very confused in the coming off of the last party, cried all out, For the Lord's sake go on! and immediately they ran violently forward; and Clavers was tooming the shot all the time on them; but the honest party's right hand of the foot being nearest, Cleland went on on Clavers' left flank, and all the body went on together for against Clavers' body, and Cleland stood until the honest party was joined among them both with pikes and swords; and William Danziel and Thomas Weir being upon the right hand of the honest party, all the forenamed who fired thrice before being together, and louping our the yett among the enemys, William Danziel received his wound; his horse being dung back by the strength of the enemy, fell over, and dang over James Russell's horse, being upon his right hand, and James presently rose, and mounted, and pursued, calling to a woman to take up his dear friend William Danziel, (for the women ran as fast as the men), and she did so. Thomas Weir rode in amongst them and took a standard, and he was mortally wounded and knocked on the head, but pursued

as long as he was able, and then fell. The honest party pursued as long as their horse would trot, being upward of two miles. There was of the enemy killed 36 dead on the ground, and by the way in the pursuit, as it was certified by those who told them that same night, and there was only five or six of the honest party, and only three dead, for Thomas Weir lived three days, and William Danziel lived more than 24 hours after.

LE MERCIER'S CHARLEMAGNE.

(FROM "FRANCE," BY LADY MORGAN.)

I HAD so long and so often heard of the interest excited in Paris by the first representation of a new tragedy, that I considered it a piece of unusual good fortune that Mons. Le Mercier brought out his long expected Charlemagne during my residence in that capital. Notwithstanding the political agitations of the day, Charlemagne had become an object of the most intense and universal interest; it was even discussed in the Saloons as being a sort of *pietre de touch* of political sentiment; and its failure or success was a point of solicitude beyond the mere triumph or fall of an ordinary tragedy.

The author, Le Mercier, had already almost become an historical character;—the brilliant success of his tragedy of Agamemnon, his filling so ably the professor's chair at the Athenée, as successor to La Harpe, the part he had taken in the Revolution, but above all, his relations with the late Emperor of France, under whose eye Charlemagne was written, together with the well-known, bold, and independent principles of the author, and the eccentricity of his genius and

character, combined to excite an interest for the first representation of Charlemagne, which perhaps had not been felt in Paris since the Irene of Voltaire.

On the night of the representation, although I took possession of my box at half after six, I found the house already overflowing. Even the orchestra was full; and the murmurs, the commotions, gradually swelling into tumult, like the sudden rising of a storm, the agitation of the many waving heads, the impatience and energy of the strong marked countenances, gave me an impression of the vivacity of a French multitude, wound up to its utmost capability of emotion, almost frightful. Long before the play began, it was easy to discover the drawing up of the different political parties, as if the *coin du Roi* and the *coin de la Reine* were still in being,—powdered heads, *coiffure aile-de-pigeon*, and stars, and crosses, were not the only insignia of one party, nor the rough black crops, and black silk handkerchiefs of the other; for all external distinction was rather avoided, and I was obliged to the gentleman who accompanied me to the theatre, and who knew all parties, for pointing out to me the different factions as they ranged themselves in the *parterre*, or appeared in their *Loges*.

The play at length began, and the emotion, far from having subsided, was now so intense, that the first scene was very imperfectly heard, and was loudly cheered by one party, and hissed by another, without being listened to by either. It was repeated, and several sentences, spiritedly uttered by La Fond as Charlemagne, were called for over again, with the usual, *bis, bis, bis*. Bonaparte had been so often likened to Charlemagne, that the two Emperors were confounded

in the scene, and the *pours* and the *contres* distributed their hisses and applauses as their party-feelings directed. The plot of the piece is a conspiracy against the life of Charlemagne, by the brother and friends of his beautiful mistress *Régine*, the mother of his son *Hugues*, whom he had promised to marry, but whom he is about to abandon for a political alliance with *Irène*, the Empress of Constantinople. The mere plot was, however, of little moment; the sentiments incidentally uttered by the characters, and the peculiarity of their situations, were *every thing*. Occasional glimpses of the Empress Josephine were caught in the character of the devoted but abandoned *Régine*. The Imperial *Irène* was not without her type. The traitor *Astrate* conspiring against the man who had raised him, had too many parallels in France; the situation of the little *Hugues* was not without its original, and *Charlemagne* and *Napoleon* were every where the same.

A number of sentiments for and against military despotism, the interference of meddling priests, the influence of bigotry, the effects of conspiracy, and character of conspirators, all drew forth the various and contending passions of the audience, and produced an endless uproar and contest; while every word was so guarded, and every personality so delicately avoided, that even the minister of the police could not have passed a censure on the piece; and on this management the tact and talent of the author chiefly lay. At the lines,

— “ ces furieux
Vouloient vous arracher la couronne et les
yeux ; ”

and,

“ Il tient le juste en paix, le méchant en
effroi,
Ou dirait à ces traits, que vous peignez le
Roi ; ”

the emotion of the Royalist party expressed itself almost in shouts. But when Charlemagne recounts the benefits of his long and able administration, the brilliancy of his conquests, the glory with which he had covered his empire, his devotion to the nation, and, above all, when he *prophesies* the place he is to hold with posterity in the history of his own times, when all contemporary prejudice shall be laid at rest; the emotion of the majority of the audience became so wild, so insupportable, that I think a more terrible image of popular commotion could scarcely be conceived. I saw them in the pit, springing several inches high, frantic—wild! These people, with all their prompt sensibility and strong passions thus readily rising to the surface, must make the most formidable multitude, when congregated for violent purposes, in the world.

In all this wild contention, however, not the slightest personal offence was given; no riot, no brutality, no rude language: And one party hissed, and the other clapped, and all stamped, jumped, grimaced, and shouted, in the most perfect abstraction of principles;—not as enemies, but as partisans;—not as men hating each other, but as enthusiasts in different causes. While faction, however, was deciding the merits of a political tragedy, criticism, *never slumbering* in a French pit, frequently united both parties in her decisions. At the tautological expressions, "*La passion qui m'amime*," and a "*meurtre irreparable*," all parties joined in shouts of laughter;—an unfortunate "*non*" misplaced nearly damned the piece in the third act. But an eternal dialogue between two conspirators, who illustrated the maxim, that "*l'art d'ennuyer est l'art de tout dire*," and above all, a long prosing monologue of a sentimental

murderer, had such an effect on the audience, that convulsions of laughter from every part of the house were only interrupted by those fearful sounds to the ear of an author and actor, "*A bas, a bas!—a la porte, a la porte!*"

The friends of the author, who were numerous, opposed the fatal decision with such force, that the fifth act was permitted to go on. But the tumults of party, criticism, and friendship were now so great, that not a word that was uttered on the stage could be heard even in the stage-box. La Fond, as Charlemagne, which he had performed hitherto with infinite spirit, and with a brilliant rapidity of declamation, that took from the insupportable length of the speeches, was now wholly confounded;—a deadly paleness covered his face, and he stopped abruptly in the midst of his speech. Mademoiselle George, as Régine, retaining more presence of mind, seemed either to support him by some word whispered in his ear, or to give him his cue,—but it was in vain, the "*his*" and the "*a bas*" wholly overpowered him. He advanced in great agitation to the front of the stage. The whole house was now standing up; he declared that "*il avoit perdu la tête*," that not only his head, but his memory was gone. The prompter presented him the book, and he looked over his part; while Mademoiselle George recommenced her own speech, and the piece, amidst hisses and applause, was thus suffered to proceed and to be finished. Of course it holds its place, for the curtain not being dropped during the performance, it was saved from faction, if not crowned with success, and was given several nights afterwards, with various corrections and omissions.

The uproar did not finish with the tragedy; but I had suffered so

much from fear, agitation, heat, and noise, that the moment the curtain dropt, I left the box, and accompanied my party to the *foyer* to take some refreshments, while the hurricane of the house still assailed our ears. We had all felt infinite sympathy for the author, whose head we had from time to time seen in an opposite box; and some of my party, who knew him intimately, and felt great anxiety

for the fate of Charlemagne, were going to seek him, to cheer rather than console him, when M. Le Mercier appeared himself, walking up and down the *foyer* with the beautiful Madame de B——de, talking with great earnestness and gaiety; and, at every fresh burst of uproar that reached him from the theatre, stopping to indulge in violent fits of laughter, in which he was joined by his fair companion.

REVIEW.

Description of the Character, Manners, and Customs of the People of India; and of their Institutions, Religious and Civil. By the ABBE J. A. DUBOIS, Missionary in the Mysore. Translated from the French Manuscript. London, LONGMAN & Co. 1817.

MONSIEUR Dubois, the author of this interesting publication, having been compelled to leave France during the massacres which followed upon the Revolution in that country, found his way to India, where he enjoyed many years an asylum among the native inhabitants, or Hindoos, to whom, in return, he laboured to communicate the benefits of the Christian religion in the character of a missionary. Acting with that accommodating facility which is almost peculiar to a Frenchman, of adopting the habits and modes of life of the nation in which his lot may happen to be cast, Dubois made no hesitation to forego for a time the society of Europeans, and to restrict his intercourse entirely to the persons whom he had thus undertaken to instruct. He became, in short, one

of themselves. He lived in their houses, partook of their food, and even occasionally witnessed their religious solemnities. To use his own words, he made it his constant rule to live as they did, conforming exactly in all things to their manners, to their style of living and clothing, and even, externally, to most of their prejudices: in consequence of which he obtained their confidence and respect to such a degree, that whenever in the course of his travels he was known to be approaching a village, the house of a Brahman was uniformly cleared for his reception, as a spontaneous mark of deference and regard.

Of this opportunity for collecting materials relative to the singular people among whom he was thus in some degree naturalized, he was led to avail himself by certain notices which were published a good many years ago, calling for authentic documents to enable the historiographers of the Honourable Company to compose a history of India. From that period, as he himself assures us, he directed his mind to obtain information from the diligent study of some of the works in greatest estimation among the Hin-

doos, as well as from some detached memoirs that fell into his hands, the veracity of which he was careful to confirm by personal observation. But, as he adds, he was chiefly indebted to an exact and regular system of inquiry which he was enabled to maintain by a residence of between 17 and 18 years in the midst of the people whom he describes, and by a close and familiar intercourse with persons of every cast and condition of life, in the great number of districts through which he had travelled. These are advantages which, it is hardly necessary to observe, are very rarely enjoyed by Europeans, who, as Lord W. Bentinck justly observes, with a reference to the production now before us, know little or nothing of the customs and manners of the Hindoos. "We are all acquainted," says his Lordship, "with some prominent marks and facts which all who run may read; but their manner of thinking, their domestic habits and ceremonies, in which circumstances a knowledge of the people consists, is, I fear, in great part wanting to us. We understand very imperfectly their language. They perhaps know more of ours; but their knowledge is by no means sufficiently extensive to give a description of subjects not easily represented by the insulated words in daily use. We do not, we cannot, associate with the natives. We cannot see them in their houses, and with their families. We are necessarily very much confined to our houses by the heat; all our wants and business, which would create a greater intercourse with the natives, is done for us, and we are in fact strangers in the land."

In pursuance of the views of the India Company, the manuscript of M. Dubois was purchased by the Madras Government for 2000 pagodas; and being translated from

the original papers, for it was never published in French, it is now for the first time presented to the European reader. Previous to the purchase, the official people at Madras took the opinion of several individuals, the most competent, from their particular pursuits and long residence, to pronounce on the merits of the work: and as the judgment of an oriental scholar and distinguished writer will have much more than ours in a question of this nature, we willingly transcribe the recommendation of Colonel Wilks, political resident at the Court of Mysore, and author of 'Historical Sketches of the South of India.' "The manuscript of the Abbé Dubois, on Indian Casts, was," says he, "put into my hands by himself early in the year 1806, and so far as my previous information and subsequent inquiry have enabled me to judge, it contains the most correct, comprehensive, and minute account extant, in any European language, of the customs and manners of the Hindoos. Of the general utility of a work of this nature, I conclude, that no doubt can be entertained. Every Englishman resident in India is interested in the knowledge of those peculiarities in the Indian Casts which may enable him to conduct with the natives the ordinary intercourse of civility or business, without offending their prejudices. These prejudices are chiefly known to Europeans as insulated facts, and a work which should enable us to generalize our knowledge, by unfolding the sources from which those prejudices are derived, would, as a manual for the younger servants of the Company in particular, be productive of public advantages, on which it seems to be quite superfluous to enlarge."

It is, indeed, a well known fact, that we have no work on India

which so much as professes to set forth the domestic practices and modes of thinking peculiar to the natives of that vast country. On the contrary, such publications as have fallen under our observation are nearly as completely English as if they had been written in England; for, with the exception of a few sketches of scenery, and a very few remarks on public exhibitions, religious worship, and funerals, the authors occupy themselves only in detailing the amusements or avocations of their own countrymen settled on the banks of the Ganges. Indeed, considering the retired habits of the higher orders of Hindoos, and the horror which they entertain of the pollution which arises from the contact and even the looks of a European, it is next to impossible for any, except such as follow the plan of Dubois, to be witnesses of their private life, or to become acquainted with the minute observances of their complicated worship. If the eye of a foreigner, or even of a Hindoo of inferior cast, should but glance upon the kitchen-furniture of a Brahman, his earthen-ware, his pots and his pans, these implements are immediately rendered so completely unclean, that the former must be broken in pieces, and the latter subjected to a thorough scouring with sand and water. Feelings such as these, springing, too, out of religion, and carrying upon them its powerful sanction, create barriers to the intercourse of society, which preclude the possibility of obtaining that intimate knowledge of customs and manners, without which the history of a country is a mere statue without life.

Before we proceed to transcribe the passages which we have selected from the Abbé's volume, we shall make an observation or two, as naturally suggested by the general spirit of its contents. We were

struck, for example, with the singular coincidence between the modern Brahman and the ancient Greek and Roman, with regard to the indifference, and even neglect, manifested towards their numerous gods, and the readiness with which the former is disposed to grant that toleration to modes of worship and forms of faith at variance with his own, which every reader of the classics knows was never refused by the latter, except in cases where their principles were attacked, and their superstition denounced. It matters not to a Hindoo, whether his neighbour pays his adoration to Brahma, to Siva, or to Vishnu, the three principal gods of their mythology. The existence of the idols is equally recognized by all, and the choice of the particular object of veneration excites no greater rivalry or dislike at Benares, than the same freedom of selection as to the divinities of the Pantheon created at Athens or Rome among the votaries of Jupiter, Apollo, or Neptune. The Brahman himself, naturally the most bigotted and superstitious of the Hindoo race, is inclined to receive, with the most favourable disposition, the doctrines of Mahomedanism and of Christianity. It is a principle established and taught in their books, and maintained by themselves in discourse, that in the world there must be an endless diversity of laws and of worship, (expressed by their word *anantusidu*, which signifies an infinity of religions), not one of which they can condemn. Our author informs us, that they would respect the religion of the Arabian prophet, even with all the trappings and superstitious additions with which the Moorish Hindoos have overloaded it, did not the weight of the yoke which its propagators have imposed on their necks, bring both them and their religion into ab-

horrence.^a They have, indeed, been thought intolerant towards Christians, because, when engaged in their religious rites, they do not open their temples, nor admit to their ceremonies such as are attracted by mere curiosity to see them. But we have the authority of M. Dubois for saying, that the reserve which the Hindoos maintain in such cases, does by no means proceed from an intolerant feeling with regard to religion. It springs solely from their prejudices with regard to the unprepared condition, the state of uncleanness and impurity, in which all Europeans are held by them, as arising from the very food and clothing which our countrymen generally use. If the English were to cease from taking Pariahs or outcasts into their domestic service; if they were to abstain from eating the flesh of cattle, give up their boots, gloves, and whatever else is made of the skins of animals, and accommodate themselves, in however small a degree, to the leading usages of the country, they would, says the Abbé, experience from the Hindoo the most perfect and unbounded toleration.

The resemblance between these idolators and the ancient Greeks and Romans, will appear still more remarkable when it is mentioned, that amid all their bigotry and laborious rites, it is by no means an uncommon thing, even among Brahmans, to turn their gods into ridicule, and to make them the standing subject of their jokes and merriment. They appear in the temples, it is said, without the smallest symptom of attention or respect for divinities who reside there. Indeed, it is not a rare thing to see them chuse these places for their quarrels and fights; and in general, the prostrations which they make at these figures of wood and stone, do not appear to proceed from any

pious impulse. Many of them have songs or scraps of rhymes abusive of the gods whom they outwardly adore; and these they sing and recite publicly with the utmost glee, without any apprehension of moving the anger or vengeance of the impotent beings to whom they are applied.

These facts, of which there can be no reasonable doubt entertained, and which are, in truth, corroborated by all we know of other idolatrous nations, would, on first thoughts, lead one to imagine that nothing could be more easily achieved than the conversion of the Hindoos to a new religion. This inference, however, proceeds on a very limited view of the case; and we fear that the obstacles to a candid examination into the claims of a foreign faith are just so much the greater, that the Brahman is indifferent to the obligations of that in which he professes to believe. But the greatest obstacle to any change for the better, in point of religion, and indeed to any change whatsoever in the manners of a Hindoo, arises from this important circumstance, that all his habits, his customs, his outgoings and incomings, his eatings and drinkings, his dress, his looks, his attitudes, his sitting in the house, and bathing in the river, the plowing of his fields, the reaping of his crop, the cooking of his rice, and the paring of his nails, are all founded upon religion, and constitute the most important part of its observances. Their superstition does not shew itself, nor limit its influence, in the mere fasts and festivals kept out of respect to their gods, in their sacrifices or in their oblations; on the contrary, it extends to the most minute and trivial occurrences of life,—the hide on which the Brahman squats, the wood of which he makes his toothpick, and the number of threads

which compose his girdle. It is accordingly as religion lays hold of his every day usages, that it lays hold of the mind of a Hindoo,—as it regulates the patch on his face, or the ornament in his ear,—and not as it modifies his creed, or enlightens his views of morality. You may, accordingly, make the Brahman yield to your opinion on any speculative point, admit your arguments to prove that Vishnu is a greater god than Siva, or an older divinity than Brahma; he will give up the locality in the heavens, where he has placed the stars of the Seven Penitents, and of the Five famous Virgins; he will indulge your scepticism as to the wives of his three great gods, the infidelity of the most beautiful of those celestials, and the battle of her husband with the incontinent giant who seduced her affections. In short, he will not stickle for any article of belief; but as to the sanctity of cowdung, and the abomination of eating with a knife and fork, he remains immovable;—and these are matters ruled and determined by the practice of his religion. The Brahmans trace these usages back through ten thousand years, to the time when the fathers of their faith issued from the great mountains of the north: they invest them with all the authority which can be derived from the most remote tradition; and among all the audacious and sacrilegious crimes which the imagination of man devises, they cannot allow themselves to think that there is an individual in all Hindostan who could meditate the subversion, in these respects, of their religious polity. This prejudice in favour of their customs is so deeply rooted in their nature, that all the mighty revolutions to which they have been exposed, have not effected the slightest visible alteration in their manner of living. The Moors,

who could not tolerate any religion but their own among a people whom they had conquered, used every effort to impose their institutions, religious as well as civil, on the Hindoos, who had all submitted without resistance to these stern invaders. But all their endeavours proved fruitless. The natives, who had surrendered to them all they had valuable upon earth; who saw their wives and children carried away without being once roused to opposition; who beheld the fierce Mussulmans ravage their whole land with fire and sword, and yet remained in quietness, shewed a spirit never to be subdued, when any attempt was made to change their customs, and to substitute those of a foreign people. Even the long residence of their conquerors among them, during which every act of seduction has been employed to bring them over to their modes of life, has produced no visible change in the old customs of the country. The lure of wealth and of honours, held out by the Moorish invader to all who would conform to his religion and rules, and the harsh treatment and contempt inflicted upon those who adhered to their own worship and forms, have been all too feeble to move the Hindoos, and particularly the Brahmans; who have preferred a state of vassalage, with their own customs and rites, to all the dignities and honours which would have been the reward of their compliance. These remarks apply with equal force to the resistance made to some slight innovations, not long ago proposed by the British, in the dress of the native soldiers. The meek and timid Hindoo, who when smitten on one cheek holds up the other, shewed all the fury of superstitious zeal, as soon as the tuft on his head was in danger of being decomposed, and the blotch of paint on his brow was about to be wash-

ed off. His religion, in short, applies to his body, and not to his mind ; it affects the pride of external accomplishment, and not the love of inward purity, the power of habit, and not the understanding ; it falls under the department of the clothes-maker and hair-dresser, rather than of the scholar and divine.

In these circumstances, the only expedient for improving the religion of the Brahmans is to refine the intercourse of society ; for manners in that part of the world are the foundation of speculative belief, and not, as in other countries, its effect or superstructure. Perhaps a closer contact than has hitherto subsisted between the servants of the Company and the higher orders of the natives, may be attended with the consequence, so earnestly to be wished, of opening the eyes of the latter to the superior civilization of Europeans, and of attracting their imitation to the arts of polished life. For more than two thousand years that remarkable people, over whose heads the tide of conquest has passed in vain, have remained almost entirely unchanged and unimproved ; and during the long period of time which has elapsed since they were visited by Pythagoras and Lycurgus, in the course of which so many barbarous tribes have emerged from the darkness of ignorance to the brightest splendour of civilization, the intellectual powers of the Hindoo have never once expatiated in a wider range, nor ever aspired to more elevated pursuits. The misfortune is, that the Brahman looks upon every other race of men with the most perfect contempt ; will not allow himself to believe, that there is either knowledge or science beyond the privileged class to which he belongs ; and, actuated by these views, he will not condescend to be informed of what Europeans have accomplished, even

in those departments of study which he deems most deserving of attention. No improvement, therefore, will ever reach the school of a Brahman, until the superiority of our countrymen in knowledge, as well as in power, shall be generally felt over Hindostan ; and from that moment, which we trust is fast approaching, the idols, great and small, which now crowd the temples of the East, will begin to totter on their pedestals. Religion in India, as we have already remarked, is identified with the customs and practices of the people, even in the minor affairs of life. The farmer, the carpenter, the mason, and the weaver, pay adoration to their tools and implements, as to a kind of inferior divinities. A woman, we are assured by our author, will adore the basket which serves to bring or to hold her necessaries ; and offers sacrifices to it, as well as to the rice-mill, and other articles that assist in her household labours. A joiner does the like homage to his hatchet, his adze, and other tools, and likewise offers sacrifices to them. A Brahman does so to the style with which he is going to write ; a soldier to the arms he is to use in the field ; a mason to his trowel, and a labourer to his plough. Now, as soon as a more improved mode of agriculture shall supply to the Hindoo rustic, better ploughs, and rakes, and sickles ; to the joiner better saws and chisssels ; and to the Brahman, good pens, ink, and paper, instead of his stylus and his latanier leaf ; there is every reason to hope, that a large order of gods will be struck off the list at once. In short, for every art, or even for every improvement in the arts, that we shall teach them, we shall have the satisfaction of annihilating an object of superstition ; and in return for the boon of European science, and more particularly of those

excellent instruments recently constructed for the furtherance of science, and which are truly astonishing even to ourselves, the disciple of the Brahman will readily sacrifice to our zeal both Vishnu and Siva, with their wives, concubines, and retinue. From all we learn, indeed, relative to the Hindoo character, there is no religion among them abstracted from consuetudinary usages. There is no point for argument to fix upon. The Brahman will yield as you advance, give up all you demand, as to principle and tenet; but he will not concede the veriest trifle in practice, the pairing of his nails, the washing of his feet, or the cooking of his rice. You have to attack him, not in the strong holds of theology, nor in the high places of his faith, but in the most trivial things that the human being has to perform, in the paltry concerns of the kitchen, the bath, and the barber's shop.

We have no intention to follow M. Dubois in his learned dissertation on the antiquity of the Brahminical order; and of the absurd ritual which they observe in their idolatrous worship. He imagines that these devotees are the sons of Japhet, the son of Noah, and that their progenitors entered Hindostan from the north-west, or from that chain of mountains of which the principal elevation is known in Europe by the name of Caucasus. In the same spirit of antiquarianism he traces some of the usages which prevail among the Brahmans to the practice of the antediluvian fathers, perceiving in Gauthama, one of the seven Penitents, the renowned Magog, the second son of Japhet.

The institution of Cast among the Hindoos is unquestionably of very ancient date; and although we cannot agree with the Abbé, that the practice is countenanced by the division of the Israelites into tribes,

yet we will concede to him, that its origin extends beyond the era of authenticated history. All our readers know, that there are four great casts; the Brahmans; the Rajas, including soldiers and princes; the Vaisya, or merchants and head farmers; and the Sudras, comprising tradesmen, and practical cultivators of the land. All these are again split into a great number of orders and classes, insomuch that the Sudras are distinguished by a classification of no fewer than eighteen chief subdivisions, and a hundred and eight minor subdivisions. To these we may add, the Cast of Calaris, or Robbers, who are said to exercise their profession without disguise, as a privilege of their birth-right, conceiving their calling no way discreditable to themselves or their tribe, as having legitimately descended to them by virtue of inheritance. So far from shrinking at the appellation, if one of them be asked, who and what he is, he will coolly answer, that he is a robber. There is also a singular cast called the Naimars or Nairs, in which the women practise polygamy, being allowed to have three or four husbands each; but this remarkable community is confined to the forests on the Malabar coast.

Of all the punishments inflicted upon a Hindoo, there is none more dreadful than expulsion from his cast, a penalty usually visited upon those who are guilty of infringing the accustomed rules, or, indeed, of any other offence which would bring disgrace on their tribe. "It is," says M. Dubois, "a kind of civil excommunication, which debars the unhappy object of it from all intercourse whatever with his fellow-creatures. He is a man, as it were, dead to the world. He is no longer in the society of men. By losing his cast, the Hindoo is bereft of friends and relations, and often of

wife and children, who will rather forsake him than share in his miserable lot. No one dares to eat with him, or even to pour him out a drop of water. If he has marriageable daughters, they are shunned. No other girls can be approached by his sons. Wherever he appears, he is scorned and pointed at as an outcast. If he sinks under the grievous curse, his body is suffered to rot on the place where he dies." Nor is it necessary, it should seem, in order to justify this horrible malediction, that the offence against the usages of the cast should either be intentional or of great magnitude. The Abbé mentions a case where several Brahmans, who had been convicted of eating at a public entertainment with a Sudra disguised as a Brahman, were all ejected from their cast without the slightest remorse; into which they could not regain admission until after having undergone an infinite number of ceremonies both troublesome and expensive.

The ceremony of re-admission into a cast is ridiculous enough. When the exclusion has proceeded from the relations of the unhappy culprit, he first gains over the principal members of his family, and then, having prevailed on his kindred at large to assemble themselves together, he makes most humble and solemn prostrations before them. He then submits to the severe rebukes which they seldom fail to administer on the occasion, to the blows, or other corporeal chastisement to which he is sometimes exposed, or discharges the fine to which he may have been condemned; and after shedding tears of contrition, and making the most sacred promises to efface, by his future good conduct, the infamous stain of expulsion from the cast, he makes the *Sashguntam*, or prostration of the eight members

before the assembly; upon which he is declared fit to be reinstated in his tribe. The *Sashguntam*, we should add, or prostration of the eight members, is an act of reverence by which the supplicant brings the eight members of his body in contact with the ground, namely, the feet, the knees, the belly, the stomach, the head, the arms, &c. &c.

In cases of greater moment, and where expulsion is the sentence of the cast, the punishment, as well as the difficulty of re-admission, is rendered considerably more distressing.

"When a man is expelled from his cast for reasons of great moment, they sometimes slightly burn his tongue with a piece of gold made hot. They likewise apply to different parts of his body iron stamps heated to redness, which impress indelible marks upon the skin. In other parts, they compel the culprit to walk on burning embers; and, last of all, to complete the purification, he must drink the *panchakaryam*, a word which literally signifies the five things; which are so many substances which proceed from the body of the cow, namely, milk, butter, curd, dung, and urine, all mixed together. The last of the five things, namely, the urine of the cow, is held to be the most efficacious of any for purifying all imaginable uncleanness. I have often seen the superstitious Hindoo accompanying these animals when in the pasture, and watching the moment to receive the urine as it fell, in vessels which he had for that purpose, to carry it home in a fresh state; or catching it in the hollow of his hand, to bedew his face and all his body. When so used, it removes all external impurity; and when taken inwardly, which is very common, it cleanses all within."—P. 29.

The life of a Brahman is divided into four periods, and there is a particular regimen or manner of conducting himself peculiar to these several states. At the age of six or seven, the son of a Brahman is invested with what they call the triple cord, upon which he is denominated *Brahmachari*. In this rank he continues until he has entered

into the estate of matrimony, when, and more particularly upon becoming the father of children, he obtains the appellation of *Grihastha*. He reaches the third stage at the period when, satiated with the world, he retires into the desert in the society of his spouse ; at which epoch of his progress through this life, he receives the name of *Vanaprastha*, or an inhabitant of the wilderness. The fourth and last stage is that of *Sannyāsi*, or that at which he devotes himself to solitude, without even the company of his wife, entering into a state of seclusion still more complete than that of the *Vanaprastha*. We have no inclination to follow the Brahman through all his transigrations, and the cow-dung ceremonies with which they are all solemnized ; we shall content ourselves with a short sketch of his manner of living when in the respectable order of *Grihastha*, or the married man surrounded by his family.

“ A *Grihastha* Brahman should rise in the morning an hour and a half before the sun. On getting up, his first thoughts should be directed to Vishnu. About an hour before sun-rise, he walks out of the village, intent upon a business of great importance to a man of this cast, that of attending to the calls of nature. The place is chosen with great circumspection, and decency requires of him to put off his clothes and slippers.

“ The demands of nature being discharged, he washes himself with his left hand ; which, on account of this impure use of it, is never employed in eating, nor allowed to touch the food. The number of times they must wash, and what particular parts of the body, with the kind of water and earth which they must use in purifying, and many other observances which decency prevents me from enumerating, are detailed in the ritual of the Brahmans. One of their devotees, called *Vashistā*, has drawn up a digest of the rules to be followed on the occasion, long enough to fill half a dozen pages. Amongst his admirers, the great king of Lippa is spoken of as one of the most zealous.

“ After obeying the mandate of nature, the next care of the *Grihastha* Brahman is to

wash his mouth. This is no trifling matter to him. The care with which he must select the little bit of wood with which he rubs his teeth, the choice of the tree he must cut it from, the prayer he must address to the deities of the woods for permission, and many other ceremonies prescribed for the occasion, make a part of the education of the Brahmans, and are described at great length in their books of ceremonies.

“ The scrupulous attention with which they perform this operation every morning, with a piece of wood always fresh cut from the tree, leads them to make a comparison very unfavourable to the Europeans, many of whom altogether neglect the practice ; and those who most regularly adopt it, add to the horror of the Hindu, when he sees them rubbing their teeth and gums with brushes made of the hair of animals, and using them again and again, after being soiled with the pollution of the mouth and the saliva.

“ Happy is he who, after cleansing of his mouth, can wash himself in a running stream. It is more salutary to the soul and the body than the water he could find at home, or in a standing pool. An affair of so great importance is necessarily accompanied with many rites, as frivolous in our eyes as they are indispensable in theirs. One of the most essential is to think at that moment of the Ganges, the Indus, the Krishna, the Caverry, or any other of the rivers whose sacred waters possess the virtue to efface sin ; and then to implore the gods that the bath they use may be no less available to their souls than one of those nobler streams would be.

“ While in the water, it is necessary to keep their thoughts fixed stedfastly upon Vishnu and Brahma ; and the bathing ends by three times taking up handfuls of water, and, with their faces towards the sun, pouring it out in libations to that luminary.

“ When he comes out of the water, the *Grihastha* Brahman puts on his clothing ; which consists of one piece of cloth, uncut, of about a yard in width and three yards in length. It has been already soaked in the water, and thus made pure from all the stains it had contracted. He then completes his dress by rubbing his forehead with a little of the ashes of cow-dung, or with the paste made of sandal wood. He then drinks a small quantity of the water which he has taken out of the river ; and the remainder he sprinkles around, three times, in honour of all the gods, mentioning several of them by name, with the addition of the earth, the fire, and the deities who preside over the eight cardinal points ; and he concludes the whole by a profound reverence to the whole circle of the gods.

"It would be tedious to describe the variety of gestures and movements which the Brahman exhibits in such cases. But we may select one particular, namely the signs of the cross, which he distinctly makes as a salutation to his head, his belly, his right and left shoulders. For, after saluting all external things, he commences with the particular salutation of himself in detail. Every member has its particular salutation. Even the fingers are not forgotten, as he touches them all around with his thumb. All these actions are accompanied with prayers or the Mantras, solemnly appropriated to the occasion.

"It would now seem to be time for the Brahman to go home, after his leisure has been so long occupied with ceremonies; but he has still a prayer to offer to the tree *Ravi*, consecrated to Vishnu. He implores the tree to grant him remission of his sins, and then walks round it seven or fourteen or twenty-one times, always increasing by seven.

"He orders dinner about mid-day. This is provided by the women; though the ordinary Brahmans value themselves on their skill in cookery. The great object here is absolute cleanness in the preparation. Many precautions are necessary for this. The clothes of the women employed must be newly washed, their vessels fresh scoured. The place must be neat, and free from dust; and the eyes of strangers must not pervade it.

"While dinner is preparing, the Brahman returns a second time to the river. He bathes again, repeating almost all the ceremonies in the same order as in the morning. But the anxious care is in returning home, lest he should happen to touch any thing on the way that might defile him; such as by treading on a bone, on a bit of leather, or skin, on an old rag, broken dish, or any thing of that nature. Upon these points, however, it must be allowed, that they are not all equally scrupulous.

"The Brahman being seated on the ground, his wife lays before him a banana leaf, or some other leaves sewed together, and sprinkling them with a few drops of water, she serves the rice upon this simple cover; and, close by it and on the same leaf, she different things that have been provided; all of which consist in the simple productions of nature, or of cakes. The rice is seasoned with a little clarified butter, or a kind of sauce, so highly spiced that no European palate could endure its pungency.

"The manner of serving up all this would appear very disgusting to us, as it is entirely performed by the hand; unless where the woman, to save her fingers, is

obliged to take a wooden spoon. But this rarely happens, as the Hindus generally have their food cold and their drink hot.

"The viands being before him, the Brahman, before he touches them, sprinkles some drops of water round his plate; but, whether to attract the dust that might blow over his rice, or whether as a sacrificial libation to the food, I know not. But, before he puts a morsel into his mouth, he lays upon the ground a little of the rice and the other things set before him; and this is an offering to the *progenitors*, and their portion of the meal.

"The repast is quickly finished, as in swallowing they have neither the bones of fish nor of flesh to dread. They rise immediately, and wash both hands, although one only has been soiled; for the left being reserved for other purposes, as we have already mentioned, cannot even be employed in washing the right, and the lawful wife of the Brahman alone can pour water over it for that purpose.

"After washing his hands, he rinses his mouth twelve times. He never uses a toothpick; at least he never uses one twice, thinking that none but such as are inured to filth and beastliness could put up, for another occasion, a thing that had once touched their mouths and been polluted with slaver.

"When the man has finished his repast, the wife begins hers, on the same leaf which has served him. As a mark of his attention and kindness, he is expected to leave her some fragments of his food; and she, on the other hand, must shew no repugnance to eat his leavings.

"About half an hour before sun-set, he returns a third time to the river, and goes through nearly the same ceremonies as on the two preceding occasions of that day. He then goes home, offers the sacrifice of Homam, and reads the *Bhagavata*, a book written in honour of Vishnu, metamorphosed into the prison of Krishna, and other books of that nature."—Pp. 147.—153.

The married state is highly honoured among the Hindoos, and in many cases a man's respectability is measured by the number of his children. An unmarried person, on the contrary, is regarded as a useless member of society, is never consulted on public affairs, nor employed in any important trust. A Brahman, accordingly, who becomes a widower, is immediately regard-

ed as having fallen from his rank in the community, and nothing is more indispensable to his character than to resume the married state. The case, however, is completely different with respect to widows, and the prejudices which prevail on this subject, afford another proof of the unnatural and absurd policy of the Hindoos. Nothing is more common in India, and particularly among the Brahmans, than to see widows of seven or eight years of age, for it is very usual with that order of men to take for their second wives, children of those tender years; and such is their foolish bigotry to established customs, that the bare mention of remarrying these young widows, when arrived at the marriageable age, would be considered by their relations and themselves as the greatest of insults. Yet we are informed by the author now before us, that they are despised throughout all India. "The very name of widow is a reproach; and the greatest possible calamity that can befall a woman, is to survive her husband, although to marry with another is an event a thousand times more to be deprecated. From that moment she would be hunted out of society, and no decent person would venture at any time to have the slightest intercourse with her."

The practice of burning widows alive with the corpses of their husbands is well known in Europe. This barbarous usage, we are told, is now entirely left off among the Brahmans, although they still continue to preside at all such tragical proceedings, and even to direct the performance. M. Dubois witnessed several of these inhuman orgies, the description of one of which he gives in the following words:

"The first instance that fell under my observation was in the year 1791, in a vil-

lage of Tanjore, called *Po. Supettah*. A man of some note there, of the tribe of *Komati* or *Merchants*, having died, his wife, then about thirty years of age, resolved to accompany him to the pile, to be consumed together. The news having quickly spread around, a large concourse of people collected from all quarters to witness this extraordinary spectacle. When she who occupied the most conspicuous part had got ready, and was decked out in the manner before described, bearers arrived to bring away the corpse and the living victim. The body of the deceased was placed upon a sort of triumphal car, highly ornamented with costly stuffs, garlands of flowers, and the like. There he was seated, like a living man, elegantly set out with all his jewels, and clothed in rich attire.

"The corpse taking precedence, the wife immediately followed, borne on a rich palanquin. She was covered over with ornaments, in the highest style of Indian taste and magnificence. As the procession moved, the surrounding multitude stretched out their hands toward her in token of their admiration. They beheld her as already translated into the paradise of Vishnu, and seemed to envy her happy lot.

"Their progress being very slow, the spectators, particularly the women, went up to her in succession, to wish her joy, and apparently desiring to receive her blessing, or at least that she would pronounce over them some pleasing word, and predict their future fortunes. She tried to satisfy them all; telling one that she would long continue to enjoy her temporal felicity, and another that she would be the mother of many beautiful children. She assured one that she was destined to live many years in happiness with a husband that would doat upon her. The next was informed that she would soon arrive at great honour in the world. These and equally gracious expressions she lavished upon all that approached her, and all departed with complete assurance of enjoying the blessings which she promised them. She likewise distributed amongst them some leaves of betel, which were eagerly accepted, as relics, or something of blessed influence.

"During the whole procession, which was very long, she preserved a steady aspect. Her countenance was serene and even cheerful, until they came to the fatal pile, on which she was soon to yield up her life. She then turned her eyes to the spot where she was to undergo the flames, and she became suddenly pensive. She no longer attended to what was passing around her. Her looks were wildly fixed upon the pile. Her features were altered; her face grew

pale; she trembled with fear, and seemed ready to faint away.

"The Brahmans, who directed the ceremony, and her relations, perceiving the sudden effect which the near approach of her fate had occasioned, ran to her assistance, and endeavoured to restore her spirits. But her senses were bewildered; she seemed unconscious of what was said to her, and replied not a word to any one.

"They made her quit the palanquin; and her nearest relations supported her to a pond that was near the pile, and having there washed her, without taking off her clothes or ornaments, they soon reconducted her to the pyramid on which the body of her husband was already laid. It was surrounded by the Brahmans, each with a lighted torch in one hand and a bowl of melted butter in the other, all ready, as soon as the innocent victim was placed on the pyramid, to envelope her in fire.

"The relatives, all armed with muskets, sabres and other weapons, stood closely round, in a double line, and seemed to wait with impatience for the awful signal.

"This armed force, I understood, was intended to intimidate the unhappy victim, in case the dreadful preparations should incline her to retract; or to overawe any other persons who, out of false compassion, should endeavour to rescue her.

"At length, the auspicious time for firing the pile being announced by the Purohita Brahman, the young widow was instantly divested of all her jewels, and led on, more dead than alive, to the fatal pyramid. She was then commanded, according to the universal practice, to walk round it three times, two of her nearest relations supporting her by the arms. The first round she accomplished with tottering steps; but, in the second, her strength wholly forsook her, and she fainted away in the arms of her conductors; who were obliged to complete the ceremony by dragging her between them for the third round. Then, senseless and unconscious, she was cast upon the carcase of her husband. At that instant the multitude making the air resound with acclamations and shouts of gladness, retired a short space, while the Brahmans, pouring the butter on the dry wood, applied their torches; and instantly the whole pile was in a blaze.

"As soon as the flames had taken effect, the living sacrifice, now in the midst of them, was invoked by name from all sides; but, as insensible as the carcase on which she lay, she made no answer. Suffocated at once, most probably, by the fire, she lost her life without perceiving it."—Pp. 241.

—243.

There are many interesting facts detailed under the heads of Worship, Temples, Principal Divinities, Literature, Administration of Justice, Military System, &c. to which we can only make this reference. The ceremonies which the Hindoos are pleased to denominate worship are almost without exception disgraceful to human nature, consisting of the lowest and most abominable debauchery. Their gods, and the wives of their gods, are represented as delighting in every species of indelicacy, in licentious language, and impure actions; and the votaries, who frame to themselves divinities after their own imagination, are neither reluctant nor remiss in their detestable superstitions.

As a subject of criticism, the work of the Abbé Dubois is deserving of considerable praise. The narrative is light and easy, being never encumbered with superfluous ornament; and we may add, that the reader is never at a loss to make out the meaning of his author, whether in more detail, or in philosophical reflection. The task of the translator, too, seems extremely well performed. His language is in general both elegant and perspicuous, his sentences well turned, and the idioms of his native English successfully preserved. On the whole, we can heartily recommend this volume to the attention of the public, as a most interesting description of the manners and customs of the people of India.

HISTORY OF SOUTH CAROLINA, from its first Settlement in 1670, to the year 1808. By D. RAMSAY, M. D. 2 vol. 8vo. Charleston.

(Continued from p. 54.)

THE author, having considered in the preceding chapters of his work, the population of South Ca-

rolina, the history of the proprietary government from 1670 till its abolition in 1719, and the revolution in 1719 from proprietary to royal government, he proceeds to give the civil history of S. Carolina from 1720 to 1776.

IV. Royal Government. This government was formed on the model of the British constitution, and the power was vested in a governor, council, and assembly. To the former the king delegated constitutional power; he appointed the second, which was intended to represent the House of Lords, to assist the governor in legislation; and the Assembly, like the House of Commons in Great Britain, consisted of the representatives of the people, and, says the Doctor, "were elected by them to be the guardians of their lives, liberties, and property." This was that form of government which succeeded to the proprietary system; and the change soon appeared to be for the better. The people looked upon themselves as delivered from a confused and distracted state, and anticipated all the blessings of freedom and security.

In 1721 General Francis Nicholson arrived in South Carolina, with a royal commission to be governor. To his steady conduct and conciliating manners the province was much indebted for its happiness. He had the address to unite all parties. He was not insensible of the great advantages of religion to society, and contributed not a little to its interest in Carolina. On his application to the society in England for propagating the gospel in foreign parts, they sent out teachers, money, and books, for the instruction of the inhabitants, and also supplied the province with clergymen, and gave each of them a yearly allowance above the provincial salary. He also with great zeal urged

the usefulness and necessity of provincial establishments for the promotion of literature. He was well acquainted with the manners of savages, applied himself with great zeal to regulate Indian affairs, and to form treaties of friendship with the different tribes around the settlement. Formerly the Indians had been robbed of their lands in a most unjust manner, and they rejoiced at a proposal of commerce which implied that they were acknowledged as a free people.

In the course of a short time, however, the policy respecting the Indians, which had hitherto proceeded on the idea of peace and commerce with independent neighbours, was necessarily changed. About this time the projects of the French for uniting Canada and Louisiana, began to be developed. They had extended themselves from the gulph of Mexico, and from the other parts of the Mississippi, and had many friends among the Indians to the south and west of Carolina. To countenance the views of the French, treaties of union and alliance on the part of Great Britain with the Indians, were deemed proper and necessary. Accordingly, in 1730, Sir Alexander Cumming held a congress with the chief warriors of all the Cherokee towns. Immediately after Sir Alexander had proposed that they should become the subjects of his king, and promise obedience, the chiefs falling on their knees, solemnly promised fidelity, calling upon all that was terrible to befall them if they violated their promise. Sir Alexander then, by their unanimous consent, nominated Moytoy commander and chief of the Cherokee nation. The congress ended to the satisfaction of both parties.

"On this occasion the crown was brought from Tenassee, their chief town, which, with five eagle tails and four scalps of their ene-

nies, Moytoy presented to Sir Alexander, requesting him, on his arrival at Britain, to lay them at his Majesty's feet. But Sir Alexander proposed to Moytoy that he should depute some of their chiefs to accompany him to England, there to do homage in person to the great king. Six of them agreed, and embarked with Sir Alexander for England.

"Being admitted into the presence of the king, they, in the name of their nation, promised to continue for ever his Majesty's faithful and obedient subjects. A treaty was accordingly drawn up and signed by the secretary to the lords' commissioners of trade and plantations on the one side, and by the marks of the Indian chiefs on the other. The Cherokees, in consequence of this treaty, for many years remained in a state of perfect friendship and peace with the colonists, who followed their various employments in the neighbourhood of these Indians without the least terror or molestation."—Pp. 104, 105.

In 1731, Robert Johnston, who had been proprietary governor of Carolina, arrived with a commission, investing him with a similar office in behalf of the crown. Though he had acted with great spirit in opposing the Carolinians in 1719, when they threw off the proprietary government; yet they had liberality enough to consider him as having acted solely from a sense of duty and honour. He was not only well received in his new office, but the assembly honoured him after his death, by erecting a handsome monument to his memory, highly applauding his administration.

Many favours were at this time granted to the province by the mother country, and its credit in England rapidly increased. Carolina made rapid progress in cultivation.

Some time after, 1732, there was a settlement of a new colony made between the Rivers Alatamaha and Savannah, which was called Georgia, in honour of the British king.

"About the same time, accounts of the great privileges granted by the crown for the encouragement of settlers in the province had been published through Britain

and Ireland; and many industrious people resolved to take the benefit of the royal bounty. Multitudes of labourers and husbandmen in Ireland, oppressed by landlords and bishops, and unable to procure a comfortable subsistence for their families, embarked for Carolina. The first colony of Irish people had lands granted to them, and about the year 1736 formed the settlement called Williamsburg Township."—P. 109.

To great numbers of these and other settlers the climate proved fatal.

In 1740 two alarming events took place. The first was an insurrection of the negroes, in which about 20 persons were murdered, but which was soon quelled. In November the same year, nearly the one half of Charleston was consumed by fire. It raged with astonishing violence for eight hours. Three hundred of the best buildings were consumed, which, together with the loss of goods and country-commodities, amounted to a prodigious sum.

The plan of settling Townships, especially as it was accompanied with the royal bounty, proved beneficial in many respects. It encouraged multitudes of poor oppressed people in Ireland, Holland, and Germany, to emigrate; by which means the province received a number of useful settlers. Though many of them came from the manufacturing towns in Europe, yet in Carolina they applied themselves chiefly to grazing and agriculture. As every family of labourers was an acquisition to the country, a door was opened to Protestants of every nation. His Majesty's bounty served to alleviate the hardships inseparable from the first years of cultivation. And every one upon his arrival sat down upon his freehold with no taxes, or very trifling ones, and enjoyed full liberty to hunt and fish, together with many other advantages and privileges he

never knew in Europe. "In all improved countries," says Dr R. "where commerce and manufactures have been long established, and luxury prevails, the lower classes are oppressed and miserable. In Carolina, persons of that description, though exposed to more troubles and hardships for a few years, had better opportunities than in Europe for advancing to an easy and independent state." Hence it happened, that few emigrants ever returned to their native country. Such general harmony and industry reigned among them, that the Townships, from a desolate wilderness, soon became fruitful fields. The vast quantities of unoccupied lands furnished the emigrants with many advantages; and if the emigrant chose to follow his trade, the price of labour was no less encouraging. The Carolinians all this time received protection to trade—a ready market—drawbacks—and bounties from the mother country. The few restraints on domestic manufactures and trade to foreign ports, which were laid on the colonists by Great Britain, affected the more northern provinces, but were not prejudicial to Carolina. No colony was ever better governed. The first and second Georgia were nursing fathers to the province. The mother country and the colony enjoyed reciprocal advantages. In South Carolina, an enemy to the Hanoverian succession, or to the British constitution, was scarcely known. The inhabitants were fond of British manners even to excess, and they always spoke of Great Britain under the endearing appellation of home. They were enthusiasts for the government under which they had grown up and flourished. All were secure in their persons and property. They were contented with their colonial state, and wished not for

the smallest change in their political constitution.

"In the midst of these enjoyments," says our author, "and the most sincere attachment to the mother country, to their king and his government, the people of South Carolina, without any design on their part, were step by step drawn into a defensive revolutionary war, which involved them in every species of difficulty, and finally, discovered them from the parent state."—P. 126.

We omit particular notice of the author's *military* history from 1670 to 1776, which is contained in his 11th chapter. It consists of an account of the contests with the Spaniards and with the Indians, and the military operations against pirates. This forms the least instructive or interesting part of the volumes before us.

In the 6th chapter, which relates to the settlement of the back country, the following fact is recorded.

"Two classes of people generally advanced in front of the regular settlers or cultivators of the soil. These were the owners of cow-pens, and traders with the Indians. Traders advanced without ceremony into the heart of the Indian settlements.—Ever since the discovery of America, individuals have been found who have voluntarily chosen a residence among the Indians. And at a very early period, several of them had settled among the Indians at a great distance from the white people. Anthony Park, one of the first settlers of the back country, travelled in 1758 a few hundred miles among the Indians to the west of the Alleghany mountains. He found several white men, chiefly Scotch or Irish, who said that they had lived as traders among the Indians twenty years; a few from forty to fifty, and one sixty years. One of these said, that he had upwards of 70 children and grandchildren in the nation. If these accounts are correct, the oldest of these traders must have taken up his abode among the Indians 400 miles to the west of Charlestown before the close of the 17th century, when the white population of Carolina scarcely extended 20 miles from the sea coast."—P. 210.

At the first, as might be expected, the frontier settlers endured most severe sufferings.

VI. We shall more particularly notice *the civil and military history of South Carolina, from a British province to an independent state.*

Carolina was fully satisfied with her political condition, and did not covet Independence. "It was forced upon her," says our author, "as the only means of extrication from the grasp of tyranny, exerted to enforce novel claims of the mother country, subversive of liberty and happiness. A scheme of a revenue to be laid by the British parliament, and collected in the colonies, without the consent of their local legislatures, was introduced. The immense load of national debt incurred during a war that ended that year, 1763, prompted the British ministry to this measure. They conceived that every part of their dominions should pay a proportion of the public debt; and that this doctrine was essential to the unity of the British empire." The ideas of the colonists on this subject we shall state in Dr R.'s own words.

"The colonists conceived, that the chief excellence of the British constitution consisted in the right of the people to grant or withhold taxes, and in their having a share in the enacting of the laws by which they were to be governed. In the colonies it was believed, that taxation and representation were inseparable, and that they could neither be free nor happy if their property could be taken from them without their consent. The patriots in the American assemblies insisted, that it was essential to liberty and happiness, that the people should be taxed by them only who were chosen by themselves, and had a common interest with them. Mr Locke's celebrated position, *that no man has a right to that which another has a right to take from him*, was often quoted as a proof that British taxation virtually annihilated American property."—Pp. 220, 221.

In 1766 the stamp act was passed, by which it was enacted, that the instruments of writing which are in daily use among commercial people, should be void in law, un-

less they were executed on stamped paper or parchment, charged with a duty imposed by the British parliament. This was an act so intimately connected with all public and private business, that it excited general and united opposition in the colonies. As the colonists not only presented petitions against it, but entered into associations against importing British manufactures while it continued, it was repealed in March 1766. Taxation was renewed in 1767, but in a more artful manner. Small duties were imposed on glass, paper, tea, and painters' colours. In consequence of petitions and associations against the importing of British manufactures, all their duties were taken off, except 3d. per pound on tea, which was rendered by the colonists a barren branch of the revenue. In South Carolina cargoes of tea were stored on their arrival, the consignees not being permitted to sell it. In other provinces the captains were obliged to return without discharging their cargoes. At Boston a few men in disguise threw into the river all that had been exported to that city. The British government expressed its vengeance by enacting, that the executive government should be taken out of the hands of the people of Massachusetts, and the nomination to all offices vested in the king, or his governor; and that persons indicted for capital offences might be sent to another colony, or to Great Britain to be tried. A general confederacy, to aid the province of Massachusetts in opposing the execution of these unconstitutional acts, very soon took place. In May 1774 the people of Boston applied to the other provinces, that all importation from Britain should be stopped. This was readily acceded to, and resolutions were everywhere passed unanimously a-

gainst the oppressive measures of the British government. Every province elected and sent some of their number to represent them in a general congress, in order to take the most effectual measures of obtaining redress. It was this representation and delegated power that gave birth to the American constitution. The power granted to these delegates was faithfully used: "And," says our author, "the germ of representative government then planted, has grown up to the tree of liberty and happiness, under the shade of which the people of South Carolina enjoy as great a proportion of social blessings as in any country or age has fallen to the lot of man." This congress declared their exclusive right to tax themselves, petitioned the king to repeal the acts against them, suspended the importation of British goods, and the exportation of American produce, till these grievances were redressed; and with great energy of language they addressed the people of Great Britain and of the colonies, justifying their proceedings. To give efficacy to the measures adopted by the deputies, they convened a provincial congress of representatives from every parish and district in South Carolina, and submitted the proceedings of the continental congress to their judgement. The constitutional assembly consisted of 49 members, but this new representative body consisted of 184. Immediately recommendations for arming the people were carried into effect with the greatest zeal. Volunteer companies were formed, and were daily exercised. Old and young manifested equal zeal in the great cause.

"The 1st of February 1775 was the day fixed by the continental congress, after which no British goods should be imported. Notwithstanding the solemnity with which

the resolutions had been adopted, several vessels loaded with British goods arrived in the harbour after that period. It was doubtless presumed by many, that an association so contrary to the immediate interest and convenience of such great numbers, would be either violated or evaded. But to their great surprise, they found the resolutions so well observed, that a single article could not be landed; and that they must either throw over-board, or send back their cargoes."—P. 231.

In this manner, while the forms of the old government subsisted, a new and independent authority was virtually established.

During the first three months of 1775, hopes were entertained that Britain would follow the same policy that formerly had led to the repeal of the stamp-act. On the 19th of April, however, a packet from London arrived at Charleston, which dispelled these hopes. The public letters were opened, and they gave abundant evidence that it was the purpose of Great Britain to employ a military force against America. On the same day hostilities were commenced by a detachment of the royal army at Boston against the inhabitants of that province. The alarm now became general. A provincial congress was held at Charleston, and important were the subjects of their discussion. "Hitherto," says our author, "the only sacrifices demanded at the shrine of liberty, were a suspension of trade and business; but now the important question was agitated, Whether it was better to live slaves, or die free men."

In this congress they resolved, "That the commencement of hostilities by the British troops, the increase of arbitrary impositions from a wicked and despotic ministry, and the dread of insurrection in the colonies, were the sufficient causes of driving them to arms." They resolved immediately to take up arms, and not to lay them down

till a reconciliation should take place between Britain and America, an event which they ardently desired. The Carolinians instantly raised regiments, and put Charleston into a posture of defence. The necessary sums for such a warfare were easily collected, for they declared, "We will freely give up half, and even the whole of our estates, for the security of our liberties." Their leaders were quickly possessed of an army and a treasury.

The people not designing originally to make a military opposition, no care was taken to provide military stores, and the whole quantity of powder in the province did not exceed three thousand pounds weight. At this period twelve persons, authorized by the council of safety, by surprise boarded a vessel near St Augustine, though twelve British grenadiers were on board. They took out fifteen thousand pounds of powder, for which they gave a bill of exchange to the captain, spiked the guns of the vessel, and arrived in safety with their cargo, which enabled them to send a seasonable supply of powder to their brethren in Massachusetts.

The general committee at Charleston, receiving information that troops would be soon sent from Great Britain and the provinces, immediately took possession of Fort Johnston, completed the fortifications there and at Haddrell's point, continued a chain of fortifications in front of the town, and erected a new fort on James Island to the westward of Fort Johnston, and a very strong one on Sullivan's Island.

The period of the extinction of the royal authority and of the influence of the royalists now arrived. The legal representatives met twice in the constitutional assembly after the general meeting of the inhabitants in July 1774. They privately

agreed to sanction the resolutions of the inhabitants. Lieutenant-Governor Bull endeavoured to dissolve them while they were ratifying this resolution, but the business was completed before a council could be convened. His Majesty's Justices made their last circuit in the spring of 1775. William Grayton, one of the assistant judges, in his charge to the grand jury, inculcated the same sentiments which were patronized by the popular leaders. During 1775 and 1776, the popular assemblies by words avowed their allegiance to the King of Great Britain, alleging that they took up arms only in self-defence against ministerial tyranny, and not for purposes hostile to the King of Great Britain. Even for three months after the arrival of Lord William Campbell the governor, he was unmolested, though indefatigable in secretly fomenting opposition to the popular measures. Captain McDonald had the address to get himself introduced to his Lordship under a feigned name, as a confidential messenger of the back-country royalists, to whom he opened the nature of his dispatches from Britain. This being reported to the general committee, they demanded from his Lordship a communication of his late dispatches from England, and a perusal of his correspondence with the back country. This was refused, and his Lordship, mortified at the deception which had been passed upon him, and distrustful of his personal safety in Charleston, retired on board the Tamar sloop of war. He was immediately invited back, with the most full assurance of their respect, and of his personal safety; but he thought it most prudent to remain on board.

Legislative, executive, and judicial powers, were insensibly transferred from their usual channels to

a provincial congress, council of safety, and subordinate committees; and in this manner, without annihilating the forms of the ancient regal constitution, a new government was in a short time introduced, by the general consent of the people.

The governor and several others, as may be expected, were hostile to this measure, and among the uninformed back-settlers they gained votaries in support of the Royal interest. The only settlement in which they outnumbered the friends of the congress, was in the fork between the Broad and Saluda rivers. The consequence was, that for a considerable time there existed much dissension, which issued in some slight skirmishes. As soon, however, as an invasion from Great Britain was expected, the provincial congress enforced their measures with an army sufficiently numerous to bear down all opposition. The Royalists soon discovered resistance to be in vain, and that the new government had much greater energy than they had supposed.—“The Whigs acted by system, and in concert with their brethren in the adjacent states, and were directed by a council of safety, composed of the wisest men of the province. They easily carried every point, seized the leaders of the Royalists, and dispersed their followers.” The vanquished Royalists retired to their plantations. The selfish among the merchants and planters, whose gains were lessened by the cessation of trade, wished for the return of business; but the main body of both classes heartily concurred with the popular measures. “A great majority of the people determined to sacrifice ease, pleasure, and fortune, and to risk life itself, to obtain permanent security for American rights.”

“No revolution,” says our author, “was ever effected with greater unanimity, or with more order and regularity. The leading men in every part of the province, with very few exceptions, from the first moment of the contest, exerted themselves in the cause of their country. Their abilities and influence gave union and system to the proceedings of the people. A few persons in the colony hated republican governments; and some ignorant people were induced to believe that the whole was an artful deception, imposed upon them for interested purposes, by the gentlemen of fortune and ambition on the sea-coast. But among the independent enlightened freemen in the province, who loved liberty, and had spirit to risk life and fortune in its support, there were very few to be found who took part with the Royalists.”—P. 260.

Thus the Americans went a much greater length in opposition to Great Britain than was originally intended; and while a few thought that all reconciliation with Great Britain would be obstructed, yet the bulk of the people still flattered themselves with the fond hopes of reunion. These hopes, however, vanished as soon as an American Constitution was drawn up, and a regular system of warfare pursued against the armies of Great Britain. In the formation of that constitution, and in the progress of that warfare, the Carolinians shewed talents and bravery equal to the neighbouring states. But the American constitution, and the history of the American war, are too well known to render it necessary for us to go into the details of our author on these subjects.

The second volume of our author's work contains much interesting matter respecting the ecclesiastical, medical, agricultural, commercial, and literary history of S. Carolina. But our present article is already too long to admit of addition; we may, in some future Number, furnish important information on these subjects.

Researches into the Physical History of Man, by JAMES COWLES PRITCHARD, M. D. F. L. S. London. Printed for John and Arthur Arch, Cornhill, London, 1813, pp. 558.

(Continued from p. 186.)

SOME writers have argued for diversity of species, from the difference observable among the hair of different people. They are of opinion, that no such diversity as that which is found between the Negroes, and the Kalmucs, and Americans, and Europeans, could have originated without distinction of species.

The hair of the Negro is the greatest anomaly of the kind. Its short and curled appearance has made some writers conclude that it is a species of wool; but any one who will compare the hair of a Negro with the wool of the sheep, will find every reason to think that the former is very different in its texture from the latter, and that they have in no point a resemblance.

But could it even be proved that the covering on the head of the Negro was wool, this circumstance would not establish diversity of species. The sheep of Tibet are covered with very fine wool, and those of Ethiopia with coarse hair, and yet the climate of these countries is pretty much the same; and they are likewise both mountainous districts.

Neither is this a permanent distinction, characterising the whole race of Africans. Some nations in Africa have their hair not unlike Europeans, and others have it of a soft silky kind. In the very same island, some inhabitants are found with crisp and curled hair, and others with straight hair, as is the case in some of the New Hebrides.

We think it has now been clearly

proved, that there is no specific difference among mankind. Those diversities of colour and form, which have so much varied the species, have been shewn to be completely analogous to those diversities so notorious among the inferior animals. We are therefore obliged to refer them all to the same causes, and as we know that varieties of colour and form of the kind so common among mankind, do not mark difference of species among the brute creation, we must likewise infer that they do not mark specific diversity in the human race.

II. We were, in the *second* place, to consider whether all mankind are sprung from one common stock, or from a multiplicity of families.

Although it may appear that all mankind are of one species, it does not necessarily follow, that they are all derived from one stock. The Creator may have filled different countries with a variety of animal and vegetable productions, and may have placed primarily and separately the human species, as well as the inferior animals, in different and distant parts of the world. The immense distance at which some islands are found separated from one another, has been brought as an argument in confirmation of this opinion, as it is difficult to imagine any mode in which they could have been peopled.

On a consideration, however, of the animal world, we shall see that every thing will incline us to reject this hypothesis, and to confirm the opinion, that mankind originated in one parent-stock. Whole genera of animals seem to be formed to inhabit particular regions, and to be supplied with instincts and organs suited to the climate. The largest animals, such as the elephant, rhinoceros, hippopotamus, camelopardalis, and camel,—the most fe-

ocious species of carnivorous animals, and the most vigorous and active quadrupeds, belong chiefly to the old continent.

In the monkey tribe, apes inhabit Africa and India; and the proper monkeys of the Old Continent differ very remarkably from those of the New. The first have a maxillary pouche for the reception of food; the latter have no maxillary pouches. Most of them, too, have long prehensile tails; a circumstance that shews how nature has adapted animals to endure the physical effects of climates: for in Africa such members would be of no use, as the surface of the earth is covered with brushwood; but in the immense forests of Guiana, these animals would never see the light of day, if they had no means afforded them of climbing with facility the lofty trees.

There is only one species of the horse which has its hoofs undivided *, and it is an inhabitant of the precipitous Cordilleras of Peru and Chili. This structure of the hoof is almost quite necessary to enable it to exist in such mountainous and craggy regions.

To multiply instances of this adaptation of particular animals to particular countries and climates, would be as easy as it is unnecessary. Every traveller has extolled the wisdom of nature, in placing the camel amidst the sandy deserts of Africa, and the rein-deer in the frozen regions of the north. Enough of examples have been produced, to prove that animals, though endowed with locomotive powers, have not been permitted to range uncontrouled through the whole world, but that they have been primarily fixed in certain seats, of which they have ever since continued inhabitants.

Were we to enter into an enu-

meration of particular species, we would find this opinion still more fully confirmed, and would be completely convinced, that quadrupeds of every tribe had originally a determinate situation in the earth, from which they have been permitted to migrate according as they found a passage from one place to another. But as an enumeration of this nature would far exceed our limits, we shall refer our readers for fuller information on the subject to the volume itself.

Buffon had observed, by enumerating the species of quadrupeds that are peculiar to each continent, or common to both, that those only who were capable of enduring the cold of the Arctic regions; were of the latter description. From this circumstance he concluded, that animals which inhabit warm and temperate climates are to be found in one only of the great continents; and that those which wander in the frigid regions belong to both;—an hypothesis that has been frequently contradicted, and as often proved to be correct. The objections, which have been urged against it, have uniformly arisen from the inaccuracy of travellers, or from the superficial observations of naturalists: The first asserting what was not always true; the others classing under one species, animals distinguished by characters specifically different.

If any European or Asiatic species be aboriginal in America, it is only those which, on the one hand, are found in Canada, and those which; on the other, inhabit the countries northward of the Baltic, and the northern parts of the Russian empire, especially those districts which approximate to America. Conversely too, scarcely any animal has an extensive range in the northern regions, which is not common to both worlds. The probability is, that the opposite parts

of Asia and America were formerly joined, and afforded to the tribes of animals a communication between them. The sea is likewise frequently frozen completely over, at the points where these continents approach one another so nearly. In the northern seas, bears and wolves have very often been seen floating upon ice-islands.

If we take a view of the numerous islands that cover the face of the deep, we shall discover, that those which are far removed from continents are completely destitute of quadrupeds, except such as have been conveyed to them by man. Now many of these islands are extremely luxuriant in vegetable productions, and as well calculated as the continents to support animals of various descriptions. If, then, the opinion were correct, that every part of the world was originally supplied with every description of animal and vegetable productions, these islands would have been supplied equally with the various continents.

Quadrupeds which are found on islands, always form part of the stock of the nearest continent. From this circumstance we are taught to suppose, that these islands derived their stock of animals from the adjacent continents.

It seems also extremely probable, that these islands and continents formerly communicated, and that they have been separated by those convulsions in nature, of the existence of which we have many authenticated accounts. The similarity of the strata on the adverse shores of Britain and France, have been very generally remarked. Sicily, Cyprus, Eubœa, are examples on record of such events having taken place.

If animals, moreover, were produced every where, according as their natures agree with particular

climates, without reference to migration, we should discover the same animals in the districts encircling the two poles. But the contrary is known to be the case; for none of those animals so familiar to the Arctic climates, and which are incapable of bearing the heat of the torrid zone, are found in the Antarctic regions.

From the foregoing facts we are enabled to draw this conclusion, that different parts of the world were supplied with animals of different kinds, but that one stock of each species was originally formed, and allowed to extend itself as opportunities of migration occurred.

We shall inquire, whether there are any difficulties of such a nature as to prevent the different quarters of the globe from being peopled by the means of migration.

The islands in the Pacific Ocean are stoted with barbarous inhabitants, who have but a very imperfect navigation. Their canoes are of a kind too small and slender to support a voyage of any considerable length, and with which the natives seldom venture out of the sight of land. Such obstacles as these,—large tracts of sea, with a very defective means of communication between each island,—would be almost an unsurmountable difficulty to our opinion of one stock, and would be a very strong argument in favour of indigenous races, if we were not sufficiently acquainted with the language and manners of the islanders. But so great is the connection between the dialects spoken almost all over these islands, that the natives from the various quarters perfectly understand one another. Even between the language of the inhabitants of Madagascar and Easter Island, there exists a very marked simularity.

A very curious accident occurred to Captain Cook in his last voyage

He was accompanied by Omai, a native of the Society Islands, who had been brought to England. At the discovery of the island of Wateoo, Omai recognized three of his own countrymen. The circumstances which gave rise to so unexpected a meeting, were of a very affecting nature. "About twenty persons, of both sexes, had embarked on board a canoe at Otaheite, to cross over to the neighbouring island, Ulietea. A violent contrary wind arising, they could neither reach the latter, nor get back to the former. Their intended passage being a very short one, their stock of provision was scanty, and soon exhausted. The hardships they suffered while driven along by the storm, they knew not whither, are not to be conceived. They passed many days without having any thing to eat or drink. Their numbers gradually diminished, worn out by hunger and fatigue. Four men only survived before the canoe overset, and then the perdition of this small remnant seemed inevitable. However, they kept hanging by the side of their vessel during some days, till Providence brought them in sight of the people of this island, who immediately sent out canoes, took them off the wreck, and brought them ashore. Of the four who were thus saved, one was since dead *."

But when savages have had to contend even with the severities of climate, we are acquainted with an instance of their migrating. Greenland is said to have been discovered by Gunbiærn, who sailed from Iceland. Thorwald, a Norwegian chieftain, who fled his country on account of the perpetration of a murder, first led a colony to this latter country. Eric, his son, was forced to leave Iceland on a

similar account, and fixed upon Greenland as the seat of his retirement. He afterwards returned to the Icelanders, and from the alluring accounts which he gave of the country, he induced a colony to follow him to Greenland."

"The greatest difficulty," says Dr Pritchard, "in the population of the world, was long believed to be the introduction of inhabitants into America, and many curious hypotheses were framed upon this subject. No doubt any longer subsists on this ground, since the discovery of the near approach of the Asiatic and American continents. The inhabitants of the opposite shores appear to have some knowledge of each other at this day, and even to carry on a sort of commercial intercourse. From this quarter we may with probability derive the population of America, and we find historical arguments to countenance such an hypothesis. The ancient hieroglyphic tables of the Aztecas record the principal epochs of the history of that nation. They state, that the first colonists of Mexico arrived after a long migratory march from a country far to the north-east, which they denominate Aztlan. Ruins are found on the river Gila, which attest the truth of this narration; and further to the north, on the western coast of America, between Cook and Nootka river, the natives preserve still the taste for hieroglyphic paintings, and decided characters of Aztec origin. A short vocabulary of the language spoken on this coast, collected by Mr Anderson, who accompanied Cook in his last voyage, so clearly resembles the Mexican, that the affinity cannot be mistaken. In the north-western parts of Asia, the Tschutski, and some other tribes, are said to be similar in their persons and manners to the natives of America."

* Cook's Voyages,

Dr Barton of Pennsylvania has proved a strong resemblance between the language of Asia and Eastern America. And the idea, that they are sprung from the same origin, is confirmed by a comparison between the skulls of the Mongolic and American tribes.

Nor can that opinion which supposes the Aztecas to be a colony, and different from the other tribes of America, be received as at all probable. The Aztecas were a whole nation that emigrated; and the similarity in physical character between the other native Americans and the Aztecas, as exhibited in ancient paintings, and in the Mexicans their descendants, are too strong to admit of the doubt of their common origin.

"On the whole," observes our author, "it appears that we may, with a high degree of probability, draw the inference, that all the different races into which the human species are divided, originated in one family."

III. In the *third* and last division of our subject, we were to consider what were the causes which had produced varieties in the human species.

It was remarked at the outset, that a number of authors have considered climate alone as capable of effecting diversities. Buffon was a very strenuous adherent to this opinion; and we are told by him, that "where the heat is excessive, as in Senegal and Guinea, the men are perfectly black; where it is less violent, the blackness is not so deep; where it becomes somewhat temperate, as in Barbary, Mogul, Arabia, &c. the men are only brown; and, lastly, where it is altogether temperate, as in Europe and Asia, the men are white."

••Buffon's Natural

If this account were accurate, or even tolerably correct, this question would have been long ago at rest. The deviations, however, from this rule are very common and very remarkable. We have been informed by the Count himself, that some of the Greenlanders are as dark as Africans, a circumstance which he endeavours to account for, by alleging, that colour does not altogether depend upon heat, but upon the acidity of the air, and that the atmosphere of Greenland is as dry as that of Guinea.

In regard to the general opinion of this naturalist and his followers, it is in a limited degree true. Exposure to the air and sun have certainly so far the effect of darkening the skin. Individuals who have been long in a hot country, peasants who earn their livelihood by working in the fields, and seafaring men, are tinged with a darker hue than people of the same country who are less exposed. But although this fact be allowed to be perfectly well founded, it does not prove, that the diversities so remarkable among different tribes are owing to this cause. People who have acquired a dark complexion by these means, have children of the same colour, as those of their own nation, who have preserved their original characters. Nor have we any reason to suppose, that if each successive generation were to be acted upon by similar causes, their offspring would ever assume the characteristics of the Negro.

But it will be necessary to examine some of the examples which have been adduced in support of this theory. The most notable one is that of the Jews, who have been said to acquire the colour of the inhabitants of those countries where they are found.

There is a considerable difficulty in ascertaining what was the com-

plexion of the ancient Jews ; but as far as we can collect from Scripture, they, in the time of David, resembled in complexion the southern inhabitants of Europe*. "They had black bushy hair, and a white skin, with some variety probably, as we see in all races, and acquiring a darker hue in consequence of exposure to heat and air. And this is the natural complexion of the Arabs, whether in Syria, or in the deserts of Arabia, and of the inhabitants of the northern coast of Africa.

Dr S. S. Smith, in his dissertation on the variety in the complexion and figure of the human species, p. 24. has assured us, that the Jews are "fair in Britain and Germany, brown in France and in Turkey, swarthy in Portugal and in Spain, olive in Syria and Chaldaea, tawny and copper-coloured in Arabia and Egypt."

The only method of determining the inherent colour of a nation, is by the complexion of the women and children who are not exposed to the influence of the air and sun. Now, the proof that Dr Smith is not correct in the conclusion which he has drawn from the sentence quoted above,—that the Jews attain the colour of the nations among which they are resident,—is, that the women and children of Syria, Chaldaea, and Arabia, are universally of a white complexion, according to the account of all travellers into those countries†. There is, therefore, no reason why the Jews there should be of a tawny colour, in opposition to the natural colour of

the inhabitants, when they are acted upon by the same local causes. Nor, indeed, is it the case, for the Jews are born white, and of the same complexion with the people of Syria, Arabia, and Barbary, to whom they were formerly similar.

At Cochín, on the Malabar coast, according to Dr Claudius Buchanan, there are two descriptions of Jews ; the one of a white, and the other of a dark hue. They migrated to India after the destruction of the temple by Titus Vespasian. Those of the white complexion have preserved themselves unmixed with natives, but the black tribe have intermarried, and are considered as an inferior cast.

As a convincing proof of this theory, its supporters have adduced the story of a colony of Portuguese, who, in the year 1500, settled on the coast, and are well known to have since assumed the colour of the negroes. But their's is a similar case to the black Jews of the Malabar coast ; for Blumenbach has very justly observed, that the colonists did not bring along with them any women of their own country.

We would not be thought entirely to deny the effect of climate. It is certain that it can and does operate in a certain measure in changing the colour of the progeny ; but then we would not ascribe to its action the more remarkable diversities in the species, and are disposed to imagine, that the discriminations between the European and the Negro depend upon another principle.

The causes which produce varieties in the race, are extremely different from those which alter the appearance or the constitution of the individual. The diversities effected by the former are permanent and hereditary ; those changes ac-

* Song of Solomon, cap. v. ver. 10. Lam. Jerem. cap. iv. ver. 7.

† Buffon. Blumenbach. Voyages de la Boullage de Gouz, quoted by Buffon.—Bruce's Travels.—Voyage dans la Palestine, par M. de la Roque.—Observations de Pierre Belou, cited by Buffon.—Voyage en Sirie, par M. Volney.

complished by the latter are transient and personal.

It is unnecessary, after the instances which have been already stated, of the progeny of animals possessing the peculiarities in colour and form of their genitors, to repeat proofs, especially as it is a fact which has never been called in question. But as some physiologists have maintained, that acquired characters are often transmitted; and as divers facts,—such, for example, as dogs and cats being brought forth without tails,—have been related in support of their opinion, it will be requisite to examine whether or not there is any foundation for their theory.

Without doubt many individuals of the human race, as well as of the inferior animals, have been born with natural deficiencies. There are innumerable instances of children, who from their birth have wanted a finger or a thumb, a hand or a foot, or even both their legs and their arms; but it is certainly most natural to ascribe such phenomena to accident, and to consider such an individual as a *lusus naturæ*. If the parent of such a child should, at one period or other of his life, have lost by accident an arm, or a leg, it would be extremely absurd to suppose, that the child owed its imperfect formation to the accidental amputation which his father had suffered. If it were the case that acquired characters were transmitted, the whole scene of life would present nothing but mutilated and imperfect beings, for war has been the profession of nations from immemorial time, and in all ages, and in all countries, operations of surgery have been performed. Through accident, it has almost without exception been our practice, to deprive our horses and dogs of their tails and ears; and who ever heard of a race of either of these

animals being produced defective in these members?

But it has been thought, that if an operation of the same kind were to be performed upon every successive generation, nature would be overcome by habit, and the distinction would in time become hereditary. We have every reason to believe that the idea is completely erroneous. The Jews, since they were first a nation, have without variation practised circumcision, yet the children of this race are still born as nature originally formed their forefathers.

The predisposition to disease is another confirmation of our theory, although it may at first appear rather to invalidate it. Many medical men have remarked, that any disease may be acquired, such as the gout, by long habits of intemperance, and be transmitted to the descendants of the person afflicted. It is very certain, that diseases are thus transmitted from father to son. Yet as there are no distinct causes which produce different diseases, but, on the contrary, the same course of intemperate living will excite gout in one, apoplexy in another, palsy in a third, and dropsy in a fourth person, the difference must exist in the constitution. Every man is probably weaker in one organ than in another, and it is just to imagine, that if he indulge in any deleterious excesses, this weaker organ will be most easily hurt. Thus, the tendency to particular diseases depends upon original organization. Syphilis may be considered as an exception to this rule; but it becomes hereditary only when the mother has been labouring under the malady during the period between conception and parturition. The *fœtus in utero* becomes contaminated, and the child may be supposed to receive the malady by a peculiar kind of infection.

In investigating, therefore, the

causes which operate in diversifying the species, we must direct our attention to those only which influence the parents to give birth to an offspring characterized by their own peculiarities.

In the vegetable world, variations are chiefly produced by cultivation. Seeds of various plants are constantly giving birth to diversities of form, colour, and quality. Every description of apple, for instance, is only a variety of the crab-tree. The principal rule in cultivation is, to supply to every plant the stimuli adapted by nature to the particular species.

In the inferior tribes of animals, varieties are in some measure the production of climate. In the Arctic regions, the common species of bears, foxes, and other animals, frequently give life to an offspring of a white complexion; and there is a probability that many of the dark-coloured races of the South of Europe, would exhibit similar changes if transported into the same climate. The soft, long, and white hair, which is so peculiar to many species in Anatolia, makes it likely that these deviations have originated in a local cause.

Domestication, however, is the principal incitement, in the animal creation, to the evolution of varieties. We require to take only a very superficial view of those tribes which have been brought from their natural state, and accommodated to the uses of man, to be assured of the universality of the cause. Among domesticated animals, the varieties which are disclosed are infinite in number and diversity; while, if we inquire into their primitive condition, we shall, in general, discover that the greater part of them are of one unvaried colour and form. The reason appears to be, that domestication acts in the same way upon animals that culti-

vation does upon plants,* in their natural situation both gain a precarious nourishment; in their cultivated state they are protected from the action of every deteriorating cause, and supplied with those kinds of sustenance which invigorate the energies of their respective natures.

In the same manner, if a comparison be instituted between the effects of climate and civilization on the human kind, it will be discovered that some climates are more favourable than others for the developement of varieties, but that the distinctions in the species arising from situation solely are comparatively trivial; while it will be confessed, that civilization is more energetic in its powers, and that the greatest variations among the diversified inhabitants of the globe can be ascribed to no other agency.

Through the extended surface of the New World, which displays every discrimination of climate, though the tribes among whom it is divided are in every respect independent of each other, there reigns a very striking resemblance in every essential particular. Any distinction of colour that is visible among them, does not depend upon their distance or approximation to the equator. "The Indians of New Spain," says Humboldt*, "have a more swarthy complexion than the inhabitants of the warmest climates of South America. In the forests of Guiana, especially near the sources of the Orinoco, are several tribes of a whitish complexion, the Guarcas, Guaguiles, and Anguls, of whom several robust individuals, exhibiting no symptom of the asthenical malady which characterises Albinoes, have the appearance of true Maligoes. Yet these

* Humboldt's *Polit. Essay on N. Spain*, translated by Mr Black.

tribes have never mingled with Europeans, and are surrounded by other tribes of a dark-brown hue."

The same remarks have been made by Mr Park * on the natives of Africa. The Mandigoes, Feloops,* Jaloffs, and Foulahs, inhabit the same latitudes, and are interspersed through the same territory. The Jaloffs are of a jet black, and on the other hand, the Foulahs are of a tawny colour, which is lighter and more yellow in some states than in others. The latter class of people speak a different language from the neighbouring nations, and look down on these as inferiors, ranking themselves among the white people.

The difficulty in tracing the effects of civilization upon the human race, is to find an example of a race of people, of which one tribe is savage and the other civilized. By such instances, if many were to be found, we might ascertain what effects civilization is calculated to produce.

"The natives of the South Sea islands afford us an example of a race of people scattered through a wide extent of space,* in which they occupy insulated and divided points, and are thus cut off from all communication with each other."—"Their affinity is clearly proved in many instances by identity of language and manners. Now, of these nations some are absolute savages, living on the precarious sustenance which is afforded them by the spontaneous fruits of the earth, and altogether destitute of clothing, absolutely in the natural and unimproved state; others, on the contrary, have made considerable advancement in the arts of life, and inhabit a country, which, by its extraordinary fertility, and abundant supply of the most nutritious food,

gives them all the advantages of a perfect agriculture, and they use clothing manufactured from the bark of the mulberry-tree. The people are here divided into different ranks, and the higher class are very much in the same circumstances with the better orders of society in the civilized communities of Europe. The savage tribes are all of them completely negroes, quite black, and the greater number have woolly hair, and resemble the Africans in their anatomical structure; some of them have black complexions, with hair crisp and curled, but not woolly. Of this precise description are the major part of the people of New Zealand. Now, the inhabitants of the latter country are incontrovertibly a tribe of the same identical race which furnished the population of the Society Isles. These are the most civilized of the whole stock. The lower people among them nearly resemble the New Zealanders in their complexion and appearance, but the better ranks have a skin at least as fair as that of our brunettes in Europe. But what is most directly to our purpose, some individuals in the luxurious community of the Society Isles have been born with all the characters of the sanguine temperament, with a florid white complexion, and hair of light brown, flaxen, or red colour, in short, with the precise characters of the German or Teutonic race. Here, then, we have a fair example of the greatest diversity of the human species, depending on the condition of society and the mode of life. The influence of climate would here have a contrary tendency, for the white people are much nearer the equator than many of the black tribes."

From the above examples it is evident that civilization is the most powerful agent in the diversification of the species. Of the many in-

* Park's Travels in Africa.

stances adduced by our author, we have chosen only a few, which appeared most strong in favour of the theory. The circumstance, it may be observed, which is mentioned in the last paragraph, of some individuals in the Society Isles being born with all the characters of the sanguine temperament, is a great confirmation of the opinion.

If we recal to our memory all the facts which have been related in the preceding pages, and can place any confidence in the conclusions that have been drawn from them; if we remember that we have constantly perceived transmutations in the race, from the colour and form of the Negro to the complexion and formation of the European; and if we have never remarked any contrary change from the European to the Negro, the conclusion would seem to be, that the original stock of men was of a black colour, and that, as mankind have advanced from the savage to the civilized state, they have evolved the lighter varieties. Hence the author infers, that the primitive stock possessed the peculiarities of the Negro race; an inference which is also confirmed by the considerations, that, in the inferior animals, the changes of colour are always from the darker to the lighter tints; that light varieties are common among black races, but that dark varieties have never appeared among fair people; that in their organization, the Negro tribes are best adapted to the rude state, and the European races to the civilized condition; and, lastly, that wherever naked and unpolished barbarians are found, they resemble the Negroes in the structure of their body, and the complexion of their skin.

We have now finished our analysis of the first part of Dr Pritch-

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ard's work. On the whole performance we feel ourselves called upon to confer no inconsiderable share of commendation, as a learned and useful treatise on the physical history of man. The learned author has, in this branch of science, greatly augmented our stock of knowledge, and has surpassed, in his manner of treating the subject, his predecessors, who, in general, have been too much guided by fancy in their speculations. On a future occasion, we may have the pleasure of presenting our readers with an analysis of the second part of his work.

LALLA ROOKH, an Oriental Romance. By THOMAS MOORE. Longman & Co. London, 1817.

WHILE Moore was known as the author of Songs and Lyrical Poems only, he stood alone, and no comparison could properly be drawn between him and any other poet. No one had entered the lists with him on his own ground, and he had not thought proper to encroach upon theirs. The composition of songs is a talent by itself; it is the art of weaving light, and beautiful, and infinitely varied structures from the same materials; it is varying the same landscape by an artful difference of colouring; of giving, in short, to the most trifling, and often to the most common ideas, a peculiar and intrinsic value, by the elegant and graceful manner of illustrating them. This is the province of the lyrical poet, and this is what Moore peculiarly excelled in;—and he had no competitor, so that, had he never deviated from this line, it would have been impossible to institute a com-

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parison between him and any other living poet of eminence. Since the publication of *Lalla Rookh*, however, the case is altered; he has now entered the lists with other poets,—with Byron and Southey. We have now a regular tale, with heroes, and heroines, and characters to support, and a plot to carry on, laid too in an Eastern country, and with all the usual embellishments of Eastern terms and allusions.—We shall just remark here in passing, that an Eastern scene seems peculiarly calculated for the subject of a tale; there is something in the glow of an Eastern climate, in the manners of the inhabitants, in the pomp of their ceremonials, and in the fabric of their mythology, finely calculated for poetical fiction. There is no doubt some affectation in the excessive use of Eastern terms and allusions, which indeed are often unintelligible to an ordinary reader without a glossary; and particularly so, when the poet can only be conversant with Eastern manners from reading.

The author before us, then, has changed his ground, probably from the ambition of gaining new laurels in what he considers a higher field of exertion. That it is a higher field is perhaps true; but at the same time we would not undervalue the merits of the style of writing in which we have been longest acquainted with him. The fame of some of the poets of antiquity rests upon such elegant trifles as Moore has been in the custom of producing; and it was at least bold to leave a scene where he had no right, and enter upon one where success was more doubtful, as well from the newness of the undertaking, as from the number of competitors.

We shall make no apology for glancing shortly at the comparative merits of Lord Byron and the author of *Lalla Rookh*.

Lord Byron's heroes are the heroes of tragedy; they think, and act, and speak, as if they were formed in a somewhat deeper mould than that of the men of this world; they are more generous, more loving, more daring, more revengeful, and more careless of all laws, divine or human; a strange compound of the utmost extremes both of good and evil; akin to heaven in some things, and to hell in others. The heroes of Moore, on the other hand, are human beings who seem filled with a romantic enthusiasm, and who speak, and act, and think, as men of that character would do. It is the circumstances in which they are placed that appear to call forth their words and actions; while, with the heroes of Lord Byron, every thing seems the result of a principle within them, a kind of over-ruling destiny, exerting a preternatural influence.

The heroines of these two poets come somewhat nearer, but still there is a distinction. The heroines of Moore are objects of admiration, those of Byron are objects of love. Moore's heroines are as attractive at first, but the charm is not so lasting; they are as glowing, but not so tender; in short, there is a gaiety and sportiveness about them, very natural and very pleasing, and very captivating, but not so endearing as the deep affection, and weakness, and tenderness of the heroines of Lord Byron.

These characteristic distinctions will be found to pervade their whole poetry. The poetry of Moore may be compared to an Italian landscape whose predominant feature is softness, and sweetness, and gaiety,

with here and there some object of sublimity to arrest the wandering eye, and fix the attention. The poetry of Lord Byron, again, is like a scene in Switzerland, where objects of sublimity predominate, but interspersed with some of the most softened beauty; where the rugged and terrific mountains are here and there skirted with a gentle lake or a green valley, sleeping amid the ruggedness, and rendered more captivating by the grandeur of the surrounding objects.

Poetry seems to have sunk deeper into the soul of Lord Byron. It is not merely that he is able to embody a subject in verse, but all his thoughts are poetical, and these thoughts and sentiments are more powerfully expressed in verse than in prose. The poetry of Moore, again, seems to play more upon the surface of his mind; he seems to live in an atmosphere of poetical images, and to draw his poetry from outward objects,—not so much to embody poetical thoughts in verse, as from a brilliant imagination, and a happy capacity of versification, to clothe every thing in a poetical dress.—In reading the poetry of Moore, the mind is refreshed and pleased; but the poetry of Lord Byron fixes it in deep attention, and raises it to a feeling of enthusiasm. Upon the whole, we have no hesitation in pronouncing Lord Byron to be the greater poet. The poetry of Moore may probably be more popular, as it is more attractive at first, and more easily understood; Lord Byron's, as it is the result of deeper feelings in the writer, sinks deeper into the mind of the reader; and as it excites a loftier enthusiasm, and is founded upon the passions and feelings of the human mind, it will probably enjoy a more lasting popularity.

To the morality of Moore's poems we have always had very serious objections. His genius could throw a softening veil around every thing; and accordingly, in his lighter poems, all those ideas peculiarly addressed to the imagination are expressed in most glowing language, and cannot fail to make a deep impression upon the young and susceptible. Some of the vices of human nature appear in his hands more as delightful dreams, in which it is sweet to indulge, or as weaknesses to which it is interesting, and almost amiable, to yield, than as faults which ought to be struggled against*.

With such examples of the genius and taste of the author before the world, the announcement of "*Lalla Rookh, an Oriental Tale*," could hardly promise any extraordinary revolution in the author's style of writing.—Indeed, the title was peculiarly portentous:—an oriental tale in the hands of any poet was a subject that afforded ample room for warmth of colouring; but with Moore it was one which was no doubt generally considered as chosen purposely to give scope for the author's imagination; and that, amid the gardens of Gul, and the seraglios of Delhi, a scene might be pictured worthy of the translator of Anacreon. But the event has proved otherwise, and the world has wronged him. *Lalla Rookh* is, indeed, glowing, but it is pure, and there is not more warmth in the scenes and descriptions than suits with the manners and with the climate where the scene is laid. He has not, as in his former poems, eagerly

* These observations apply most of all to the poems published under the title of "*Little's Poems*," next to his "*Poems and Epistles*," and last to his "*Irish Melodies*."

sought after every glowing image (to give it the least severe appellation) which his imagination could devise; but the pictures in *Lalla Rookh* flow naturally from the subject, and are neither strained nor too eagerly grasped at.

With these preliminary observations, we shall pass to the poem in question.

Lalla Rookh, the daughter of the King of Delhi, is betrothed to the King of Lesser Bucharía; and, to relieve the tedium of the long journey from her father's to her husband's dominions, it was proposed that a person in her train, called *Feramorz*, who had the reputation of being a poet, should be called upon to recite some Eastern tale. The princess soon discovered, that without the company of *Feramorz* her journey was more tedious than it had been before she saw him; and he was again and again called to recite poems in her presence. In short, the princess became enamoured; and at the end of the journey, when with the deepest dejection she advanced to the throne of her intended husband, mourning the loss of her lover, and deploring her unhappy fate, she discovered, upon raising her eyes, the poet *Feramorz* in the husband who met her. This is the story; and it is given in prose.—We confess ourselves quite unable to discover why the author has chosen this plan; there is no interest in this story, and the prose itself is far from being good; so that we really think that the book would have been better without one word of this flippant and uninteresting prose detail.—The first story which *Feramorz* recites, is the *Veiled Prophet of Khorassan*, and this, we believe, founded on fact. The prophet is an impostor, who covers his face with a silver veil,

and leads his deluded worshippers to think that he is God, and that whenever he chooses to remove the silver veil, his glory will be made manifest. The poem opens with a grand ceremonial, at which *Azim*, a warrior, is to avow the creed, and bow to the veiled prophet. *Zelica*, the heroine of the tale, and *Azim*, were formerly lovers, but *Azim* went to the wars, and *Zelica* was told that he was dead. From her earthly griefs she took refuge in the creed and service of the veiled prophet, and was admitted into the *seraglio*, which this impostor held out, and its inmates believed, to be a nursery for heaven. Since *Zelica* had learned the death of *Azim*, her intellect had been bewildered, and she looked for no greater happiness than to be the high-priestess of that prophet whom she believed to be a god.—The account of the oath by which she bound herself to him eternally, is given in most powerful language, and appears to us to be a very splendid specimen of the author's genius. It is as follows:

“ ’Twas from a brilliant banquet, where
the sound

Of poetry and music breath'd around,
Together picturing to her mind and ear
The glories of that heav'n, her destin'd
sphere,

Where all was pure, where every stain that
lay

Upon the spirit's light should pass away,
And, realizing more than youthful love
E'er wish'd or dream'd, she should for ever
rove

Through fields of fragrance by her *AZIM*'s
side,

His own bless'd, purified, eternal bride!—

’Twas from a scene, a witching trance like
this,

He hurried her away, yet breathing bliss,
To the dim charnel-house;—through all its
steams

Of damp and death, led only by those gleams
Which flint Corruption lights, as with design
To show the gay and proud, she too can
shine!—

And, passing on through upright ranks of
Dead,
Which to the maiden, doubly craz'd by dread,
Seem'd, through the bluish death-light round
them cast,
To move their lips in mutterings as she
pass'd---
There, in that awful place, when each had
quaff'd
And pledg'd in silencesuch a fearful draught,
Such---oh ! the look and taste of that red
bowl
Will haunt her till she dies---he bound her
soul
By a dark oath, in hell's own language
fram'd,
Never, while earth his mystic presence
claim'd,
While the blue arch of day hung o'er them
both,
Never, by that all-imprecating oath,
In joy or sorrow from his side to sever---
She swore, and the wide charnel echoed,
" never, never !"---Pp. 26, 27.

We cannot resist giving the stan-
zas which follow ; they are as beau-
tiful and sweet as the others are
striking.

" From that dread hour, entirely, wildly
given
To him and---she believ'd, lost maid !---to
heaven ;
Her brain, her heart, her passions all inflam'd,
How proud she stood, when in full Haram
nam'd
The Priestess of the Faith !---how flash'd
her eyes
With light, alas ! that was not of the skies,
When round, in trances only less than hers,
She saw the Haram kneel, her prostrate
worshippers !
Well might *MOKANNA* think that form alone
Had spells enough to make the world his
own !---
Light, lovely limbs, to which the spirit's
play
Gave motion, airy as the dancing spray,
Which from its stem the small bird wings
away !
Lips in whose rosy labyrinth, when she
smil'd,
The soul was lost ; and blushes, swift and
wild
As are the momentary meteors sent
Across th' uncalm, but beauteous firmament.
And then her look !---oh ! where's the heart
so wise,
Could unbewilder'd meet those matchless
eyes ?

Quick, restless, strange, but exquisite withal,
Like those of angels, just before their fall ;
Now shadow'd with the shames of earth---
now cross
By glimpses of the Heav'n her heart had lost ;
In every glance there broke, without controul,
The flashes of a bright but troubled soul,
Where sensibility still wildly play'd,
Like lightning, round the ruins it had
made !"---Pp. 27, 28.

At the ceremonial by which Azim
bound himself to the prophet's
creed, Zelica saw him :

" The vision of that youth whom she had
lov'd,
And wept as dead, before her breathed
and moved."

Her love, her oath, rushed upon
her recollection, and in this per-
turbed state of mind she goes out
to meet the veiled prophet at his
place of prayer,---

" A summons proud and rare, which all but
she,
And she till now, had heard with extacy."

The prophet, it seems, was wont
to retire to this cool oratory in the
evening, for the avowed purpose of
meditation and prayer ; and, not
aware of the approach of Zelica, he
had thrown off the mask, and was
expatiating triumphantly upon the
delusion he had practised. The
poetry here, and to the conclusion
of the first part, is exceedingly
powerful. The prophet first ad-
dresses Zelica, and concludes his
address by informing her, that he
is determind to try the virtue of
young Azim, and that he has fixed
upon her to be the tempter. The
true reason that actuated the pro-
phet to make this trial, was not di-
rected against the virtue of Azim,
but against that of Zelica :

" And the wretch felt assur'd that, once
plung'd in
Her woman's soul would know no pause in
sin."

At this proposal Zelica's feelings burst forth in the following impressive and beautiful lines :

" Oh not for worlds ! " she cried—" Great
 " God ! to whom
 " I once knelt innocent, is this my doom ?
 " Are all my dreams, my hope of heavenly
 " bliss,
 " My punty, my pride, then come to this,—
 " To live, the wanton of a fiend ! to be
 " The pander of his guilt—oh infamy !
 " And sunk, myself, as low as hell can steep
 " In its hot flood, drag others down as deep !
 " Others ?—ha ! yes—that youth who came
 " to-day—
 " Not him I lov'd—not him—oh ! do but
 " say,
 " But swear to me this moment 'tis not he,
 " And I will serve, dark fiend ! will wor-
 " ship even thee ! "

" Beware, young raving thing !—in time
 " beware,
 " Nor utter what I cannot, must not bear
 " Ev'n from *thy* lips. Go—try thy lute,
 " thy voice,
 " The boy must feel their magic—I rejoice
 " To see those fires, no matter whence they
 " rise,
 " Once more alluring my fair Priestess'
 " eyes ;
 " And should the youth, whom soon those
 " eyes shall warn,
 " *And* resemble thy dead lover's form,
 " So natch the happier wilt thou find
 " thy doom,
 " As one warm lover, full of life and
 " bloom,
 " Excels ten thousand cold ones in the
 " tomb.
 " Nay, nay, no frowning, sweet !—those
 " eyes were made
 " For love, not anger—I must be obey'd."

" Obey'd '—'tis well ; yes, I deserve it
 " all :
 " On me, on me, Heaven's vengeance
 " cannot fall
 " Too heavily.—But AZIM, brave and
 " true,
 " And beautiful—must he be ruin'd too ?
 " Must he too, glorious as he is, be driven
 " A renegade like me from Love and Hea-
 " ven ?
 " Like me ?—weak wretch, I wrong him—
 " not like me ;
 " No—*he's* all strength and purity !
 " I'll up your madd'ning hell-cup to the
 " brim,
 " Its witchery, fiends, will have no charm
 " for him.

" Let loose your glowing wantons from
 " their bowers,
 " He loves, he loves, and can defy their
 " powers !
 " Wretch as I am, in *his* heart still I reign
 " Pure as when first we met, without a
 " stain !
 " Though ruin'd—lost—*my* memory, like
 " a charm
 " Left by the dead, still keeps his soul
 " from harm.
 " O ! never let him know how deep the
 " brow
 " He kiss'd at parting is dishonoured now—
 " Ne'er tell him how debas'd, how sunk is
 " she,
 " Whom once he lov'd—once I—*still* loves
 " dotingly !
 " Thou laugh'st, tormentor,—what !—thou'lt
 " brand my name ?
 " Do, do,—in vain—he'll not believe my
 " shame—
 " He thinks me true, that nought beneath
 " God's sky
 " Could tempt or change me, and—so once
 " thought I.
 " But this is past—though worse than death
 " my lot,
 " Than hell—'tis nothing, while he knows
 " it not."—Pp. 41—44.

The veiled prophet then reminds Zelica of her oath, and concludes an address, in which he lays open all the guilt of his mind, in the following lines :

" And, now thou see'st my *soul's* angelic
 " hue,
 " 'Tis time these *features* were uncurtain'd
 " too ;—
 " This brow, whose light—oh rare, ce-
 " lestial light !
 " Hath been reserv'd to bless thy fa-
 " vour'd sight ;
 " These dazzling eyes, before whose
 " shrouded might
 " Thou'st seen immortal Man kneel down
 " and quake—
 " Would that they were heaven's lightnings
 " for his sake !
 " But turn and look—then wonder, if thou
 " wilt,
 " That I should hate, should take revenge,
 " by guilt,
 " Upon the hand, whose mischief or whose
 " mirth
 " Sent me thus maim'd and monstrous
 " upon earth ;
 " And on that race who, though more vile
 " they be
 " Than mowing apes, are demi-gods to me !

"Here—judge if Hell, with all its power

"to damn,

"Can add one curse to the foul thing I

"am!"—

"He rais'd his veil—the Maid turn'd
slowly round,

Look'd at him—shriek'd—and sunk upon
the ground!"—P. 47.

If the specimens of the poetry, which we have given, had been shewn to us as the production of Moore before this poem was published, we should have been inclined to withhold our belief, for there is a boldness and energy in them very unlike his former poems.

The second part of the poem, for it is divided into parts by the prose which intervenes, is entirely occupied with the account of the temptation of Azim, and blends together, in our opinion, the powerful, and the beautiful and soft, in a manner superior to any thing else in the poem. The whole scene is admirably conceived and expressed; particularly the feelings of young Azim,—of a soul steeled against temptation by the love that fills it; and the effects of a scene, where the softness and luxury of the arts employed to overcome, only render the mind less alive to their impressions, by forcing it to seek consolation in those dreams of past happiness and affection which alone could save it. The following lines are beautiful:

"And music too—dear music! that can
touch

Beyond all else the soul that loves it much—
Now heard far off, so far as but to seem
Like the faint, exquisite music of a dream;—
All was too much for him, too full of bliss,
The heart could nothing feel, that felt not
this;

Soften'd he sunk upon a couch, and gave
His soul up to sweet thoughts, like wave on
wave

Succeeding in smooth seas, when storms are
laid;—

He thought of Zelica, his own dear maid,
And of the time when, full of blissful sighs,
They sat and look'd into each other's eyes,

Silent and happy—as if God had given
Nought else worth looking at on this side
heaven!"—P. 59.

But the whole genius of the poet bursts forth in that scene where Azim and Zelica discover each other. The music has ceased, and the nymphs have flown; but he sees a female form leaning against a pillar:

"A strange emotion stirs within him,—
more

Than mere compassion ever wak'd before;—
Unconsciously he opens his arms, while she
Springs forward, as with life's last energy,
But, swooning in that one convulsive bound,
Sinks ere she reach his arms, upon the
ground;—

Her veil falls off—her faint hands clasp his
knees—

'Tis she herself!—'tis ZELICA he sees!

But, ah, so pale, so chang'd—none but a
lover

Could in that wreck of beauty's shrine dis-
cover

The once ador'd divinity! ev'n he
Stood for some moments mute, and doubtingly
Put back the ringlets from her brow, and
gaz'd

Upon those lids, where once such lustre
blaz'd.

* * * * *

"Look up, my ZELICA—one moment
show

"Those gentle eyes to me, that I may know

"Thy life, thy loveliness is not all gone,

"But *there*, at least, shines as it ever shone,

"Come, look upon thy AZIM—one dear

"glance,

"Like those of old, were heav'n! whatever

"chance

"Hath brought thee here, oh! 'twas a

"blessed one!

"There—my sweet lids—they move—that

"kiss hath run

"Like the first shoot of life through every

"vein,

"And now I clasp her, mine, all mine

"again!

"Oh the delight—now in this very hour,

"When had the whole rich world been in

"my power,

"I should have singled out thee, only thee,

"From the whole world's collected train—

"sary—

"To have thee here—to hang thus fondly

"o'er

"My own best, purest ZELICA once

"more!"—

"It was indeed the touch of those lov'd lips

Upon her eyes that chac'd their short eclipse,
And, gradual as the snow, at heaven's breath,
Melts off and shows the azure flowers be-
neath,

Her lids unclos'd, and the bright eyes
were seen
Gazing on his:—not as they late had
been,
Quick, restless, wild, but mournfully
serene,

As if to lie, ev'n for that tranced minute,
So near his heart, had consolation in it;
And thus to wake in his belov'd caress,
Took from her soul one half its wretchedness.
But, when she heard him call her good and
pure,

Oh 'twas too much—too dreadful to endure!
Shuddering she broke away from his em-
brace,

And, hiding with both hands her guilty face,
Said, in a tone whose anguish would have
riven

A heart of very marble, "pure!—oh Hea-
ven."

"Oh! curse me not," she cried, as wild
he toss'd

His desperate hand tow'rd heav'n—"though

"I am lost,

"Think not that guilt, that falsehood made
me full,

"No, no—'twas grief, 'twas madness did
it all!

"Nay, doubt me not—though all thy love
hath ceas'd—

"I know it hath—yet, yet believe, at least,
That every spark of reason's light must be

"Quench'd in this brain, ere I could stray
from thee!

"They told me thou wert dead—why,
"AZIM, why

"Did we not, both of us, that instant die

"When we were parted?—oh! could'st
thou but know

"With what a deep devotedness of woe

"I wept thy absence—o'er and o'er again

"Thinking of thee, still thee, till thought
grew pain,

"And memory, like a drop that, night and
day,

"Falls cold and ceaseless, wore my heart
away!

"Didst thou but know how pale I sat at
home,

"My eyes still turn'd the way thou wert
to come,

"And, all the long, long night of hope and
fear,

"Thy voice and step still sounding in my
ear—

"Oh God! thou would'st not wonder that,
"at last,

"When every hope was all at once o'ercast,
"When I heard frightful voices round me

"say,
"Azim is dead!—this wretched brain gave

"way,
"And I became a wreck, at random driven,

"Without one glimpse of reason or of
Heaven—

"All wild—and even this quenchless love
within

"Turn'd to foul fires to light me into sin!
"Thou pitiest me—I knew thou would'st—

"that sky
"Hath nought beneath it half so torn as I.

"The fiend, who lur'd me hither—hast!
"come near,

"Or thou too, thou art lost, if he should
hear—

"Told me such things—oh! with such de-
vilish art,

"As would have ruin'd ev'n a holier heart—
"Of thee, and of that ever-radiant sphere,

"Where bless'd at length, if I but serv'd
him here,

"I should for ever live in thy dear sight,
"And drink from those pure eyes eternal

"light!"

"ZELICA! ZELICA!" the youth ex-
claim'd,

In all the tortures of a mind inflam'd
Almost to madness—by that sacred Heav'n,

"Where yet, if pray'rs can move, thou'lt
be forgiven,

"As thou art here—here, in this writhing
heart,

"All sinful, wild, and ruin'd as thou art!"

"I do conjure, implore thee to fly hence—
"If thou hast yet one spark of innocence,

"Fly with me from this place—"
"With thee! oh bliss!

"'Tis worth whole years of torment to hear
this."

"And thou wilt pray for me—I know thou
wilt—

"At the dim vesper hour, when thoughts
of guilt

"Come heaviest o'er the heart, thou'lt lift
thine eyes,

"Full of sweet tears, unto the darkening
skies,

"And plead for me with Heav'n, till I can
dare

"To fix my own weak, sinful glances
there;

"Till the good angels, when they see me
cling

"For ever near thee, pale and sorrowing,

" Shall for thy sake pronounce my soul
 " forgiven,
 " And bid thee take thy weeping slave to
 " heaven !
 " Oh yes, I'll fly with thee——"

Scarce had she said
 These breathless words, when a voice }
 deep and dread
 As that of MONKER, waking up the
 Dead

From their first sleep—so startling 'twas to
 both—

Rung through the casement near " Thy
 " oath ! thy oath !"

Oh Heav'n, the ghastliness of that Maid's
 look !

" 'Tis he," faintly she cried, while terror
 shook

Her inmost core, nor durst she lift her eyes,
 Though through the casement, now, nought
 but the skies

And moon-light fields were seen, calm as
 before—

" 'Tis he, and I am his—all, all is o'er—

" Go—fly this instant, or thou'rt ruin'd
 " too—

" My oath, my oath, oh God ! 'tis all too
 true,

" True as the worm in this cold heart it is—

" I am MOKANNA's bride—his, AZIM,
 " his—

" The Dead stood round us, while I spoke
 " that vow,

" Their blue lips echoed it—I hear them
 " now !

" Their eyes glar'd on me, while I pledg'd
 " that bowl,

" 'Twas burning blood—I feel it in my
 " soul !

" And the Veil'd Bridegroom—hist ! I've
 " seen to-night

" What angels know not of—so foul a sight,

" So horrible—oh ! never may'st thou see

" What *there* lies hid from all but hell and
 " me !

" But I must hence—off, off—I am not
 " thine,

" Nor Heav'n's, nor Love's, nor aught that
 " is divine—

" Hold me not—ha !—think'st thou the
 " fiends that sever

" Hearts, cannot sunder hands ?—thus,
 " then—for ever !" —Pp. 80, 81.

The third part of the poem is occupied chiefly with war. The territories of the prophet are invaded by a neighbouring prince, under whose banners young Azim fights, and the prophet is defeated. With

a few of his most zealous followers, he retires to a fortified city, and carries Zelica with him. There he continues to delude them with his imposture, and to inspire them with hopes. A sally is made secretly at midnight, but before they can reach the tent of the king, the prophet and his followers are discovered, and are repelled with dreadful slaughter.

Among the last of the fugitives, the silver veil is seen glittering at times like the white sail

" Of some toss'd vessel on a stormy night,
 Catching the tempest's momentary light."

Despair at length takes possession of his deluded followers, and the veiled prophet invites them all to a solemn festival, at which he assures them that he will uncurtain his face, and triumph over all his enemies. Near the conclusion of this festival Zelica is sent for, and arrives oply in time to hear the last groans, and see the closing eyes of the guests, whose livid faces announce the work of poison. Finally, Zelica is made to drink the dregs of a bowl. The prophet leaps into a well of burning drugs, that no remnant of him may remain, but that Heaven may seem to have taken back its prophet. Zelica then, throwing the silver veil over her, advances to the gates of the city, which the enemy are just entering, and being mistaken for the veiled prophet, she meets her death by the hand of Azim. We have not room for any extracts from this part, which is well supported, and contains some passages of great beauty.

Such is an outline of the first poem, and we confess that it is decidedly our favourite. The character of Zelica is finely drawn ; in herself virtuous, she is enslaved by superstition, and under the influ-

ence of circumstances too powerful and too dreadful for almost any mind to resist. And the character of the prophet, though perhaps conceived upon a scale stretched a little beyond probability, is nevertheless consistent with itself, and extremely well supported.—The *Veiled Prophet* forms an exception in some points to all the rest of Mr Moore's poetry, not in the character of the hero and the heroine, but in the character of the poetry. The observations we made at the beginning of this article, do not in some particulars apply to this poem. The predominant character is not softness, nor is it sublimity; it possesses the distinguishing character of Southey's poetry, mystery but yet we consider our comparison with Lord Byron correct; for though the author of the *Veiled Prophet* frequently appals us by the terrible nature of the images he represents, and astonishes by the vehement power of the dialogue, still the mind never feels that enthusiasm which fills it in reading the *Corsair*, or the *Third Canto of Childe Harold*.

There are three other poems in *Lalla Rookh*, and of these the two first are beautiful. • Indeed, the *Five Worshipers* may dispute the palm with the poem we have been considering. There is more tenderness and softness in it, as much true poetry, and being more akin to probability, it is perhaps more interesting; but the conception is far less elevated, and the execution far less powerful. We have not room to do them the justice they deserve; but we cannot resist extracting the description of the heroine of the *Five Worshipers*. It is a most captivating picture; and the author appears, in this description, to have culled all the beauties from the many fine descriptions of the sex which he has given, and to

have lavished them all upon *Hinda*.—

"Light as the angel shapes that bless
An infant's dream, yet not the less
Rich in all woman's loveliness;—
With eyes so pure, that from their ray
Dark Vice would turn 'twash'd away,
Blinded like serpents, when they gaze
Upon the emerald's virgin blaze;—
Yet, fill'd with all youth's sweet desires,
Mingling the meek and vestal fires
Of other worlds with all the bliss,
The fond, weak tenderness of this'
A soul too, more than half divine,

Where, through some shades of earthly feeling,

Religion's soften'd glories shine,
Like light through summer foliage steal-
ing,

Shedding a glow of such mild hue,
So warm, and yet so shadowy too,
As makes the very darkness there
More beautiful than light elsewhere"—

Pp. 180, 181.

Before concluding, we must beg leave to say a single word in the way of censure.

There is a flippancy, and a sort of light and witty turn of sentence, which the author is wont to indulge in his lighter productions, and in general very properly, but which have a very bad effect in poems of a graver description. We must make one other remark, the versification is extremely imperfect, and this is the more to be wondered at, as Moore's former poems were distinguished by a versification peculiarly harmonious. We might give numerous examples of the fault alluded to, but shall content ourselves with extracting a very few.

"No—had not reason's light totally set."

To make this read, the accent must be laid in this way,

"No—had not reason's light totally set."

And again,

"Ye too, believers of incredible creeds,"

which no accenting, however false, And again,
can assist ;—and lastly,

"He turns away coldly, as if some gloom."

"Not shadow of earth's eclipse, before
whose gems."

This line would be much more
perfect if it were transposed thus,

"He coldly turns away as if some gloom."

These are indeed small defects,
but a very little attention might
have kept the poem free from
them.

STATISTICS.

We hasten to lay before our Readers the following General Tables connected with Scotland, in preference to the Statistical articles of a local nature which we had intended for the present Number.

STATISTICAL TABLES ; or, Result of the Inquiries regarding the Geographical, Agricultural, and Political State of Scotland—1817

(From the PAMPHLETEER.)

1. EXTENT.

	Land.	Square miles. § Fresh water lakes.	Totals.
1. Main-land of Scotland,	25,520	494	26,014
2. Hebrides, " "	2,800	104	2,904
3. Orkney Islands, " "	425	15	440
4. Zetland Isles, " "	855	25	880
	<hr/> 29,600	<hr/> 638	<hr/> 30,238

2. CLIMATE.

East Coast.

	Days.
1. Average number of days of rain and snow, " "	135
2. Fair weather, " "	230
	<hr/> 365

West Coast.

	Days.
1. Average number of days of rain and snow, " "	205
2. Fair weather, " "	160
	<hr/> 365

Difference of fair weather in
favour of the east coast, 70

3. WINDS.

East Coast.

	Days.
1. From the north, " "	25
2. North-east, " "	29
3. East, " "	62
4. South-east, " "	14
5. South, " "	9
6. South-west, " "	105
7. West, " "	102
8. North-west, " "	19
	<hr/> 365

West Coast.

	Days.
1. Points from east to west by north, " "	197
	<hr/> 197

Carry over, 197

'Brought forward,	197
2. From west to south,	139
3. From south to east,	29
	<hr/> 365

4. THE MOST CELEBRATED MOUNTAINS IN EACH OF THE FOLLOWING COUNTIES, AND HEIGHT ABOVE THE LEVEL OF THE SEA.

Feet.

1. Benevis, (Inverness-shire, the highest in Scotland),	4370
2. Benmaccodunie, (Aberdeen-shire),	4300
3. Cairngorum, (Banffshire),	4060
4. Benlawers, (Perthshire),	3787
5. Benwyvis, (Ross-shire),	3720
6. Cruachan, (Argyleshire),	3390
7. Lowthers, (Lanarkshire, the highest inhabited place in Scotland),	1564

5. PRINCIPAL RIVERS, AND EXTENT OF TERRITORY FROM WHICH THEY DERIVE THEIR WATERS.

Square miles.

1. Tay,	2396
2. Tweed,	1870
3. Spey,	1300
4. Clyde,	1200
5. North Dee,	900
6. Ness,	850
7. Forth,	840
8. Lochy,	530
9. Nith,	504
10. Findhorn,	500

6. CELEBRATED LAKES, AND THE SIZE OF EACH.

Square miles of surface.

1. Loch Lomond, (Dum-barton and Stirling),	45
2. Loch Awe, (Argyle),	30
3. Loch Ness, (Inverness),	30
4. Loch Shin, (Sutherland),	25
5. Loch Mari, (Ross),	24
6. Loch Tay, (Perth),	20
7. Loch Arkieg, (Inverness),	18
8. Loch Shiel, (Inverness),	16
9. Loch Lochy, (Inverness),	15
10. Loch Laggan, (Inverness),	12

7. STATE OF PROPERTY.

Proprietors.

1. Large properties, or estates above L. 2000 of valued rent, or L. 2500 Sterling of real rent,	396
2. Middling properties, or estates from L. 2000 to L. 500 of valued rent, or from L. 2500 to L. 625 of valued rent,	1077
3. Small properties, or estates under L. 500 valued rent, or L. 625 of real rent,	6181
4. Estates belonging to corporate bodies,	144

Total proprietors in Scotland, 7798

8. PROPORTION OF SOIL CULTIVATED AND UNCULTIVATED.

English acres.

1. Number of acres fully or partially cultivated,	5,043,050
2. Acres uncultivated, including woods & plantations,	13,900,550

Total extent of Scotland in English acres, 18,943,600

9. EXTENT OF WOODS AND PLANTATIONS.

English acres.

1. Extent of plantations,	412,226
2. ——— natural woods,	501,469

Total, 913,695

10. NATURE OF THE PRODUCTIVE SOILS IN SCOTLAND.

1. Sandy soils,	268,771
2. Gravel,	681,862
3. Improved mossy soils,	411,096
4. Cold or inferior clays,	510,265
5. Rich clays,	987,070
6. Loams,	1,869,193
7. Alluvial, haugh, or carse land,	920,193
	<hr/> 5,043,450

11. NUMBER OF ACRES IN ONE YEAR,
UNDER THE DIFFERENT CROPS,
OR IN FALLOW.

	Acres.		Acres.
1. Grass, (in hay and pasture),	2,489,725	5. Rye,	500
2. Wheat,	140,095	6. Beans and peas,	118,000
3. Barley,	280,193	7. Potatoes,	80,000
4. Oats,	1,260,362	8. Turnips,	407,125
		9. Flax,	16,500
		10. Fallow,	218,950
		11. Gardens and orchards,	32,000
Carry over,	4,170,375		5,043,450

12. VALUE OF CROPS.

	Acres.	Per acre.	Amount.
1. Grass lands,	2,489,725	at L. 2,	L. 4,979,450
2. Wheat,	140,095	at 11,	1,541,045
3. Barley,	280,193	at 8,	2,241,544
4. Oats,	1,260,362	at 7,	8,822,534
5. Rye,	500	at 6,	3,000
6. Beans and peas,	118,000	at 6,	708,000
7. Potatoes,	80,000	at 8,	640,000
8. Turnips,	407,125	at 4,	1,628,500
9. Flax,	16,500	at 8,	132,000
10. Gardens,	32,000	at 15,	480,000

Productive acres, 4,824,500 Produce, L. 21,176,073
Fallow, 218,950

Total cultivated, 5,043,450, average per
acre, (including fallow), L. 4, 4s. nearly.

Uncultivated 13,900,550, including wood lands,

3s. per acre, 2,085,082 10 0

Total land produce, L. 23,261,155 10 0

13. LIVE-STOCK, AND THEIR
PRODUCE.

1. Horses, 243,489, value of their work when full grown, or increase in their work while young, yearly, at L. 10 each, L. 2,434,890
2. Cattle, 1,047,142, annual value of dairy produce, and annual increase in the worth of the feeding cattle, at L. 6 each, 6,282,852
3. Sheep, 2,850,867, 1,425,983
4. Hogs, 500,000, produce 30s. each, 750,000

Carry over, L. 10,893,725

Brought over, L. 10,893,725

5. Lesser stock, (poultry, &c.) 250,000

Total produce of live stock, L. 11,143,725

This sum is included in the general estimate of land produce already given.

14. MINERAL STATE.

- | | |
|--|---------|
| Coal. | Acres. |
| 1. Extent of the great coal-field of Scotland, | 600,000 |
| 2. Annual consumption, | 172 |

3. Quantity annually consumed in tons,	2,500,000		
4. Value of the coal annually consumed, at an average of 6s. 8d. per ton,	L. 833,333	0	0
5. Expence of labour 5s. 10d. per ton,	729,166	10	0
6. Rent to the proprietor, 10d. per ton,	104,060	10	0

Lime.

Bolls.

1. Quantity of lime annually manufactured in Scotland,	-	3,000,000	
2. Quantity in Winchester bushels, at 4 bushels per boll,	-	12,000,000	
3. Value at 2s. 6d. per boll,	-	L. 375,000	0 0

Acres.

4. Extent of land annually dressed with lime,	100,000		
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Iron.

1. Number of blast furnaces,	-	21	
2. Quantity annually produced,	-	32,760	
3. Value at L. 7 per ton,	-	L. 229,320	0 0
4. Number of persons annually employed,	-	7,650	

Lead.

1. Number of bars of lead annually produced,	65,000		
2. Annual value at L. 2 per bar,	L. 130,000	0	0

Value of Mineral Productions.

1. Coal,	L. 833,333	0	0
2. Lime,	-	375,000	0 0
Carry over,	L. 1,208,333	0	0

Brought over,	L. 1,208,333	0	0
3. Iron,	-	229,320	0 0
4. Lead,	-	130,000	0 0
5. Various articles,	30,000	0	0
	L. 1,597,653	0	0

15. FISHERIES.

1. Salmon and fresh-water fisheries,	L. 150,000	0	0
2. The white-sea fishery,	-	400,000	0 0
3. The herring fishery,	-	500,000	0 0
4. The whale fishery,	-	200,000	0 0
5. Shell fish,	50,000	0	0
	L. 1,300,000	0	0

16. AMOUNT OF TERRITORIAL PRODUCTIONS.

1. Gross produce of land,	L. 23,261,155	10	0
2. Minerals,	1,597,653	0	0
3. Fisheries,	1,300,000	0	0
	L. 26,158,808	10	0

4. The rents of lands, mines, fisheries, kelp, &c. for one year ending 5. April 1813,	5,041,779	11	1
5. Amount of produce absorbed by the expence of cultivation, and the profit of farmers, gardeners, and other dealers in the productions of the soil, also by colliers, fishermen, &c.	L. 21,117,028	0	0

17. MANUFACTURES OF SCOTLAND.

	Value of raw materials.	Total value of manufactured articles.	Expence of labour and profit.
1. Woollen, -	300,000	450,000	150,000
2. Linen, -	834,149	1,775,000	940,851
3. Cotton, -	1,832,124	6,964,486	5,132,362
4. Inferior branches,	1,300,000	5,000,000	3,700,000
	<hr/> 4,266,273	<hr/> 14,189,486	<hr/> 9,923,213

18. COMMERCE.

1. Number of ships belonging to Scotland,	2,708
2. Tonnage, -	231,273
3. Number of seamen,	16,300
4. Exports, L.	4,740,239 0 0
5. Imports,	3,671,158 0 0
	<hr/>
6. Balance in favour of Scotland, -	L. 1,069,081 0 0

19. THE POOR.

1. Number of parochial poor, -	36,000
Average allowance to each, -	L. 3 0 0
	<hr/>
Total expence, L.	108,000 0 0
Average expence of maintaining the poor in workhouses, -	L. 8 10 0

20. POPULATION.

	Year.	Number.	Increase.
1. Population, -	1755	1,265,380	
2. Ditto, -	1799	1,526,492	261,112
3. Ditto, -	1801	1,599,068	72,576
4. Ditto, -	1811	1,804,861	205,796

The average population of Scotland is at the rate of 60 persons per square mile.

21. PEERAGE OF SCOTLAND.

1. Number of Peers at the Union, -	154
2. The Duke of Rothesay when entitled to vote, -	1
3. Claims admitted by the House of Peers after the Union, -	4
	<hr/>
	159
4. Extinct, -	41
5. Merged in, or united to, other titles, -	10
6. Forfeited, -	26
	<hr/>
	77

Remained, 82

22. STATE OF THE PEERAGE AT THE LAST ELECTION.

1. Peers who voted, -	52
2. Minors, -	3
3. Peeresses, -	3
4. Roman Catholics, -	2
	<hr/>
Total disqualified,	8
5. Out of the kingdom, or who declined voting,	22
	<hr/>
Total Peers, -	82

23. REPRESENTATION OF THE LANDED INTEREST.

1. Number of representatives, . 30

2. Number of freeholders in the 33 Scotch counties, 2,429	Brought over, 1,664,388
3. Number of landholders entitled to vote, if the whole valued rent of the kingdom were held by persons each possessing 400l. Scotch of valued rent, 9,511	3. Separatists of various persuasions, as Baptists, Bercaus, Glas-sites, - 50,000
	4. Roman Catholics, - 50,000
	5. Scotch Episcopalians, 28,000
	6. Methodists, 9,000
	7. Church of England, - 4,000
	8. Quakers, 300
	<hr/> 141,300
	<hr/> 1,805,688

24. BOROUGH REPRESENTATION.

1. Number of representatives, - - 15
2. Number of boroughs, 65
3. Population of ditto, 471,417

25. ECCLESIASTICAL STATE OF SCOTLAND.

1. Number of synods *, 16
2. Number of presbyteries, 78
3. Number of parishes, 893
4. Number of established clergymen, - - 938

26. RELIGIOUS PERSUASIONS.

1. Established Presbyterian Church, 1,408,388
2. Seceders from the Established Church of various descriptions, but all holding Presbyterian principles, 256,000
<hr/> Total Presbyterians, 1,664,388
Carry over, 1,664,388

27. REVENUE OF SCOTLAND.

1. Revenue at the Union 1707, L. 110,694 0 0
2. Additional taxes then imposed, 49,306 0 0
<hr/>

Total revenue at the Union, L. 160,000 0 0
3. Revenue of Scotland, anno 1813, - 4,843,229 12 11
4. Expence of management, drawbacks, &c. 639,132 5 2
<hr/>
5. Net revenue of Scotland, L. 4,204,097 7 9
6. Increase since the Union, 4,044,097 7 9

28. PROPERTY TAX PAID BY SCOTLAND.

	On lands, mines, &c.	On houses.	Totals.
Gross rental on 5th April 1811.	L. 4,792,842 13 2	L. 1,158,777 7 4	L. 591,620 0 6
Ditto on 5th April 1813.	5,041,779 11 11	1,243,609 9 3	6,285,389 1 2
		Increase in two years,	538,769 0 8

The reader will easily perceive, that in some of the above tables, it is only possible to approximate to the truth; and that in several other cases, there must be a perpetual fluctuation. But every exertion

has been made, to render them as correct as possible, and to give, within a moderate compass, a general view of the geographical, agricultural, and political circumstances of Scotland.

* Including the Presbytery of Zetland, which is invested with Synodical powers.

SCIENTIFIC INFORMATION, &c.

NOTICES.

Thermometer at Calcutta in the shade, October 1816.

1.—80°	at 9 A.M.	82°	at 5 P.M.
15.—81°	—	81°	—
25.—80°	—	82°	—

THE fall of rain at Bombay, from the middle of October to the middle of November, exceeded sixteen inches; equal exactly to the average of former years at the same period.

LONGITUDE.—Mr D. Christieson of Montrose, has discovered an easy and exact method of ascertaining the longitude either by land or sea, by means of a meridian altitude of the sun. It is said to dispense with the use of the solar and lunar tables, and also of time-keepers, neither of which may be implicitly relied on.

ARTIFICIAL CONGELATION.—Professor Leslie of Edinburgh has made a discovery, which may be of the highest importance to the inhabitants of warm climates. Instead of the sulphuric acid formerly used, he found, that decayed whinstone reduced to a powder, and well dried, possesses a power equally great for absorbing moisture. Its influence being shewn on the hygrometer, the liquor in the instrument fell from 90 to 150, and rose again to 130, the lints which cover the wetted ball turning whiter, and evidently freezing. From further experiments it appears, that such dried earth will absorb the fiftieth part of its weight of moisture before its absorbing influence is diminished one half, and the twenty-fifth part before this power is reduced to one fourth. When completely saturat-

ed with humidity, it may hold near a fifth part of its own weight. The quantity of caloric disengaged by evaporation being adequate to the congelation of about eight times an equal weight of water, the dry pulverized green stone, or garden mould, is capable of freezing more than the sixth part of its weight of water. A larger proportion of the powder should be employed in order to ensure success. The contents of two quart decanters, pounded into a saucer of a foot diameter, might be employed to freeze one half, or three-fourths of a pound of water in a hemispherical cup of porous earthen ware. The powder, when dried, still retains the same energy, but with feebler effect. In hot climates, it may be sufficient to expose it to the sun. Ice may, therefore, be procured in tropical climates, or even at sea, with very little trouble, and with no sort of risk or inconvenience. We understand that Mr Leslie now makes use of oatmeal, very dry, as being a better absorbent than any of the former.

HYDROMETER.—A new instrument, called a capillary hydrometer, for measuring the strength and specific gravity of spirituous liquors, has lately been invented by Dr Brewster. Its principle is, to determine the specific gravity from the number of drops contained in a small glass bulb, so that we have only to fill this bulb with any mixture of alcohol and water, and count the number of drops necessary to empty it. When a bulb about 1½ inch in diameter was filled, with water, it yielded only 724 drops, but with ordinary proof spirits it yielded 2117 drops, giving no fewer

than a scale of 1893 drops for measuring specific gravities from 0.920 to 1.00. A correction must be made for temperature, as with all other instruments.

OIL-GAS.—Mr J. B. Emmett of Hull has published some experiments, with a view to ascertain whether gas might not be obtained from oil, equal to that obtained from coal, so as to prevent the injury threatened to the Greenlaud trade by the increasing use of the latter in lighting towns, &c. By distilling various oils, previously mixed with dry sand or pulverized clay, at a temperature little below ignition, he obtained a gas which appeared to be a mixture of carburetted hydrogen and supercarburated hydrogen gases. This gas produces a flame equally brilliant, and often much more so than that produced from coal. The gas, when burnt, produces no smoke, and exhales no smell or unpleasant vapour. Whatever oil is used, it evolves much more light when burnt as gas, than when consumed as oil.

STEAM-BOATS.—Mr W. R. Northall of Wolverhampton announces, that he has discovered a new method of propelling boats by steam. The velocity of the boat may, by this plan, be easily increased from three to seven miles an hour. The weight of the machinery will not be more than three tons, and the place it will occupy comparatively small.

THERMOMETER.—The Rev. F. H. Wollaston has submitted to the Royal Society a description of a thermometer, for determining the height of mountains, instead of the barometer. It is known, that the temperature at which water boils, diminishes as the height of the place increases at which the experiment is made; and this diminution is intended as a medium for

determining the height of places above the sea. This instrument is as sensible as the common mountain barometer. Every degree of Fahrenheit on it occupies the length of an inch. The thermometer, with the lamp and vessel for boiling water, when packed into a case, weighs about 1½ lb. It is sufficiently sensible to point out the difference in height between the floor and the top of a common table. The difference, on two trials with it, compared with the same heights, measured by General Roy by the barometer, did not exceed two feet.

COAL-TAR.—Mr Beech, a chemist of Manchester, states, that the oil of bitumen, or coal-tar, which is considered as waste by those who make and burn gas, if mixed with dry saw-dust, exhausted logwood, or fustic to the consistence of paste, and allowed to remain till the water drain off,—2 cwt. of the mass being put into the retort, instead of coals,—will produce more gas, and be less offensive, than the same quantity of cannel coal; and the process may be repeated until the whole of the tar is consumed. And this is said to be a saving of about one half the expense of coals, and will add to cleanliness and neatness, as the residuum of coal is well known to have a very offensive smell.

PERPETUAL MOTION.—Mr Mailardet of Neufchatel announces in a foreign journal, that he has succeeded in resolving the celebrated problem of perpetual motion, so long regarded as a scientific chimera. The piece of mechanism to which he applies his principle is thus described.—It is a wheel, around the circumference of which there is a certain number of tubes, which alternately radiate or turn in towards the centre, rendering the moving power at one time strong, at another weak; but preserving,

throughout such an intensity of force, that it is necessary to keep it in check by a regulator.

Another solution of the same problem has been just added by a M. Louis of Valence, formerly captain in the Neapolitan service. He asserts, that he has found means to raise a column of water strong enough to force another to the same height. And when the impulse is once given, this machine will perpetually retain its action, if there exists a fluid which does not lose by evaporation, or a material not destructible by use. This machine may be employed as the impelling power, for the production of various kinds of regular motions. The inventor proposes to adapt a clepsydra to it, and by means of a small reservoir, private houses and manufactories might derive the greatest advantages from its use.

M. Dorion has discovered, that the bark of the pyramidal ash, in powder, thrown into the boiling juice of the sugar-cane, effects its clarification. The planters of Martinique and Guadaloupe have given him 200,000 francs for the communication of this discovery.

STRENGTH OF WOOD.—From experiments on the strength of different kinds of wood, made by Colonel Beaufoy, it appears that the pitchpine is the strongest wood; next to that the English oak, with straight fibres; then the English oak, irregular and cross-grained; fourthly, the Riga fir; and fifthly, the Dantzic oak. If the strength of the pitch-pine be called 1000, the strength of the English oak will be, from the mean of two experiments, 923; of the Riga fir, 782; of the Dantzic oak, 663.

SCOURING MACHINE.—An ingenious mechanic in Holland invented, some years ago, a machine for deepening and scouring canals, rivers, docks, ports, &c. which, at

the depth of 12 or 20 feet, cuts up all sand, mud, or hard clay, with the greatest ease. This machine can fill a mud-boat, containing 432 cubic feet, in the space of six or seven minutes, with the assistance of from five to eight men, or with one horse power. It works equally at the edges of rivers, the same as in the deep middle stream, clearing all away, or deepening as required. Also a mill for draining marshes and overflowed lands, so frequent in Holland, with such celerity, that, for example, in 1770 acres there are 77,101,200 square feet, which, multiplied by four, the depth given contains 308,404,800 cubic English feet, for the mass of water to be drained; this can be done easily by one mill in 359 days, whatever the wind may be; and it is known to have emptied the amazing quantity of 320 tons in one minute.

SPINNING MACHINE.—Mr G. Brewster, in America, has built a machine for spinning wool by water power, superior to any thing of the kind in Europe, and which is now in complete operation at the woollen factory of Mess. William Young, Son, & Co. It produces yarn of a very superior quality, from thirty to sixty cuts in the pound; and the owners are of opinion, that with their finest quality they can produce 100 cuts from the pound of wool. At the same place E. Hovey's machine, by water-power, shears their superfine Merino cassimeres equal to any thing executed by hand-shears. Another artist is exerting himself in constructing a loom to work by machinery.

Experiments on Pendulum Vibrations at different Latitudes.

FIGURE OF THE EARTH.—The long talked of experiments and observations in reference to the figure of the earth, and the length

and vibrations of pendulums in different latitudes, are now in progress. Colonel Mudge, the conductor of the Trigonometrical Survey, and M. Biot, of the French Institute of the Paris Academy, have gone together to Edinburgh. M. Biot is now making the pendulum experiments at Edinburgh, while Colonel Mudge and Captain Colby are measuring a base of verification near Aberdeen. The operations at Edinburgh and Aberdeen are expected to terminate about the middle of June, when the party will be joined at Aberdeen by Dr Gregory of the Royal Military Academy; and the whole will proceed to the Orkneys, as well for the purpose of making the requisite astronomical observations, as for conducting the pendulum experiments, both with M. Biot's apparatus, and with the astronomical clock taken out by Colonel Mudge.

FOSSIL.—A remarkable fossil has lately been discovered in the parish of Alfold, in the county of Surrey, some miles east of Guildford. It was found about eight feet under the surface in a bed of clay. Above the clay in that particular part is a bed of gravel, which extends to a considerable distance east and west, and varies in breadth from eleven yards to about forty, and has the appearance of having been the bed of a river. The fossil consists of hard clay covered with thin rectangular scales, lying in a regular order, about $\frac{1}{4}$ of an inch long, and $\frac{1}{8}$ broad. These scales have been analysed by Dr Thomson, and found to consist of

Animal matter,	-	11.37
Phosphate of lime,	•	65.51
Carbonate of lime,		19.65
Loss,	-	3.47

100.00

This is nearly the composition of

the scales of fishes, as determined by Mr Hatchet.

MINERAL.—A new mineral, consisting of sulphate of barytes and carbonate of strontian, has been lately found at Stromness, in the Orkney islands, by Dr Thomas Traill of Liverpool. An account of the analysis of this mineral by Dr Traill, was read at one of the late meetings of the Royal Society of Edinburgh. He proposes to call it Barystrontianite from its composition, or Stromnessite from its locality.

CRYSTALLIZATION.—A paper has been read to the Royal Society by Dr Brewster, containing the results of a very extensive and ingenious series of experiments on the action of regularly crystallized bodies upon light. From these experiments, Dr Brewster has determined all the laws by which the phenomena are regulated, and has been enabled to compose formulas, by which the tints and the direction of the axis of the particles of light, may in every case be calculated *a priori*. The law of double refraction investigated by La Place, and the laws of the polarising force deduced by M. Biot, are shewn to be merely simple cases of laws of much greater extent and generality, being applicable only to a few crystals, while those investigated by Dr Brewster are applicable to the vast variety of crystallized bodies which exist in nature.

SAW-DUST.—Mr Menke of Berlin has discovered a process for converting mahogany saw-dust into a soft paste, which becomes harder by exposure to the air, and is susceptible of relieving and retaining the forms given to marble, wood, and bronze. It is made into candleabra, lustres, lamps, vases, statues, and all kinds of ornaments for furniture, which equal in elegance the finest works in bronze, and cost only one-eighth of the price.

	Dwts.	Crs.	
A crown,	18	4	36-100ths,
A half-crown,	9	2	18-100ths,
A shilling,	3	15	3-11ths,
A sixpence,	1	19	7-11ths,

Troy weight.

OLD COIN.—A farmer at Bar-le-Duc, in France, digging lately near the trunk of an old tree, found seven pieces of large gold coin, bearing the effigy of James VI. King of Scotland, (afterwards James I. of England). These were in circulation at Bar during the residence of James II. of England there in 1712.

A ploughman in Kent lately, in one of his master's fields, ploughed up a guinea, coined in the reign of Charles II. in high preservation. Money of this denomination was first coined by that monarch, and called a Guinea, from being made of gold imported from the part of the African coast which goes by that name.

While so many meritorious and benevolent exertions are made for the circulation of the Holy Scriptures, both at home and abroad, we ought not in the mean time to forget the laudable exertion of our forefathers for the same purpose. In Scotland, which seems to have been always first in every thing pertaining to the circulation of knowledge, particular attention was paid to this subject some centuries ago. At that early period circumstances did not admit of sending the Bible to distant parts, but what was practicable was done, and much more than is perhaps generally known. Societies were not indeed formed in those days for the purpose; but an act of parliament was passed, obliging all those who were able, to have a copy of the scriptures in their houses, under certain penalties; and this method, though unsuitable to the present times, was sufficiently appropriate at the time.

The act of Parliament is very cu-

rious: it is the 72d act, Parl. 6. of James VI. and enjoins, "That householders have Bibles and Psalm-buiks. —"It is statute and ordained be our Sovereine Lord, and his three estaites in this present Parliament, that all gentilmen, housholders, and others with 300 marks of zeirly rent or abone, and all substantiallous zeamen and burgesses, likewise householders esteemed worth 50 poundes in landes or gudes, be halden to have an Bible and Psalm-buik in vulgar language in their houses, for the better instruction of themselves and their families in the knowlege of God, within zeir and day after the date heirof, ilk persone under the paine of X poundis. And that the provest and baillies of ilk burgh, and sik persones in every parochin to landwart as sall have the kingis commission, search, inquire, and trye quha failzies herein; and they being convict thereof, to uptake the said paine of every an that failzies, the third part to themselves for their paines, and the twa part to the help and reliefe of the pur of the parochin."

SPRING-GUNS.—Among the causes tried at the Warwick Assizes, was one to recover a compensation in damages for injury sustained by a little boy, who was severely wounded by the discharge of a spring-gun, set in a garden near Birmingham. This boy, with his younger brother, had gone into a field adjoining the defendant's garden, in search of a small stick for a kite, when the contents of a spring-gun, were lodged in the lower part of his body. He remained in the hospital for many weeks in the most dangerous state, but afterwards recovered. The learned judge, in addressing the jury, observed, that the right of defending property in this manner was questioned by the most eminent lawyers of the present day. He was of opi-

nion, that in this case the plaintiff had a right to recover; and further, that if the plaintiff had even broken into the defendant's garden, the action would lie. The judge said, that the law surely never intended to give any man the right of shooting another for so trivial a trespass as that alleged to have been committed by the poor unfortunate plaintiff in this case. Verdict for plaintiff, damages L. 120.

OBELISK.—The ceremony of laying the foundation of an obelisk at Cheltenham, dedicated to His Grace the Duke of Wellington, took place at one o'clock, 26th July, attended by Lord Hill, and all the fashionables at Cheltenham, in the ground of Colonel Riddell, and opposite the oak that was planted by that illustrious personage. A band of music attended, and a most pious, impressive, and appropriate oration was read by Colonel Riddell. After the solemnity of the occasion, the company joined in hearty cheers.

HORSES POISONED.—Mr T. Garton, farmer of Luton March, has had six horses inadvertently poisoned, by being fed from a measure in which a quantity of wheat had been steeped for sowing. The white arsenic had set and dried at the bottom of the measure, and had been shaken out with the corn into the manger. This may serve as a caution, and may prevent similar accidents.

EDINBURGH GAS LIGHT.—It is with pleasure we observe, that the subscription for lighting this city with gas is already filled up. This is another instance, among many others, of the public spirit of the inhabitants, the capital of L.20,000 required in the first instance having been subscribed for in less than a month from the publication of the prospectus. The work is now understood to be going forward with all speed, in order that the public

may enjoy its many advantages as soon as possible.

QUEENSFERRY PASSAGE.—The right of conveying passengers and goods across the Firth at Queensferry was let lately, by the trustees for the improvement of the ferry, for three years, at L. 2020 per annum. The rent in former years has not exceeded L. 1800 per annum; and the increased rent can only be ascribed to the increase in the number of passengers which has followed the easy communication afforded by the late improvements.

STAGE COACHES.—An action was brought lately by a commercial gentleman from Birmingham, against the proprietors of a stage-coach running from York to Leeds and Hull, to recover a compensation in portance for a bodily injury, occasioned either by want of due care, or by wilful negligence, on the part of the defendants or their servants. There were fifteen on the outside, and six within. The coachman and guard were frequently warned of the danger. When they came to a descent of more than a mile, the coach set off at a quick pace, and increased in rapidity as it came nearer the bottom; the hindmost horses fell, and pulled back the others upon them, and the coach was overturned. By this accident the plaintiff was thrown beneath the coach, and had his leg so broken as to require amputation. Damages for the plaintiff L. 200.

IMPORTATION OF GRAIN.—Eighteen vessels have arrived at Leith, from foreign parts, with grain, in the course of eight days.

From Foreign Parts. •

		Qrs.	Bags.
Wheat,	• •	1345	400
Oats,	• •	8185	415
Barley,	• •	1280	21
Beans,	• •	840	•
Pease,	• •	45	•

Brought Coastwise.

	Qrs.	Bolls.
Wheat, - -	204	516
Oats, - -	405	349
Barley, - -	5146	
Pease and Beans,	211	
Flour, - -	14 sacks.	
Bran, - -	200 bolls.	

In the space of nine days, fifty-one vessels arrived at Grangemouth, laden with grain.

ANCIENT COINS.—There were lately found, in the ancient manor of Ulchester, Northumberland, about 1000 silver coins, which appear to be pennies of the reigns of Stephen and of Henry II.

AFRICAN EXPEDITION.—Accounts have been received from Lieut. Campbell, on whom the command of the expedition for exploring the Joliba river (Niger) devolved on the death of Major Peddie. These state his arrival at the head of the river Nunez, whence he intended proceeding across the mountains towards Bainmakko, the place at which Mr Park embarked; and there, in all probability, Lieutenant Campbell and his companions are at this moment.

METEOROLOGICAL OCCURRENCE.—It has been lately ascertained, that fogs contain a great portion of water, but not in a condensed state, being kept suspended by the opposed powers of the electric fluid with which it is charged. A convincing proof of this was lately afforded by a curious meteorological occurrence in Westphalia, where the fog being driven by a gentle north-east wind against the trees, the electric fluid was attracted, condensation and congelation took place, and the largest trees were torn up by the roots, by the preponderating weight of ice upon their branches.

It is with regret we mention, that the German physician Rosenfeld, formerly stated to have inoculated himself with the plague, has fallen

a victim to his generous devotion in the cause of humanity.

NETHERLANDS.—Mr Van Mons has communicated the most gratifying intelligence, that the safety-lamp of Sir Humphry Davy has succeeded most completely in the Netherlands. "Fortified with this lamp," he says, "we can penetrate into the foulest mines. We have even opened depots of gas, and procured its mixture with the proportion of atmospheric air calculated to produce the most prompt inflammation, and the strongest explosion, but the gas has never taken fire. We use gauze made of stronger wire than with you, in order to guard against any exterior damage from the carelessness of workmen, and to prevent the men from opening the lamp: we have also adopted the expedient of a small padlock, with the key of which the master miner is entrusted. The heating of the gauze cloth, however intense it may be, is not attended with any danger, for even the most incandescent will not affect the gas; nothing but flame will kindle it. Some attempts have been made to light a mine by means of its gas, but I am not acquainted with the result."

MILDEW.—A gentleman of family and respectability in England is said to have made one of the most important discoveries ever yet offered to the agricultural world,—which is the preventing of the mildew of wheat with invariable certainty. He professes to be able to mildew one land of wheat, and prevent the adjoining one from the infection. He declares that he is in possession both of the cause and the cure of mildew. "The method and expense are quite within any one's reach. A remuneration is expected, but not until complete conviction of success."

LONGEVITY.—One instance, a

mong many others, of longevity in a hot climate.—Jan. 27. died at Kingston, Jamaica, at the amazing age of 130 years, Lucretia Stewart, a free black woman. She came to that island a few days after the dreadful earthquake which destroyed Port-Royal in 1692, and had seen her fourth generation.

VAN DIEMEN.—The resources of the isle of Van Diemen are daily unfolding. Two harbours have been discovered on its western coast. Port Davy, the southernmost of these, is of the utmost importance to the navigator, as it lies about nine miles to the northward of South-West Cape; it is divided into two arms, extending several miles into the country, forming an excellent harbour. There are great quantities of Huon Pine on the shores: this wood is of superior value for every purpose of cabinet and joiner's work, from the closeness, regularity, and beauty of its grain. It will also be eminently serviceable in building of boats, especially whale-boats, being light and buoyant, and not liable to be destroyed by worms.—To the northward of Port Davy, in lat. 48° 10' S. and longitude 145° 30' E. is another harbour, Macquarie Harbour, of considerable extent, into which a river running from a distance through the country falls; but at a small distance from the mouth of the harbour is a bar having only nine feet water. From the entrance of the harbour there are many shoals with a very narrow channel between them. After coursing up the river in a whale-boat, they found on the northern shore a great quantity of coal on the beach, washed by the salt water. This was an immense bed, though its depth could not be ascertained; but on further inspection, the banks of the river were

found to be nearly all coal, in strata of fully six feet thick, next some clay intervened, and then coal again. The distance from the mouth of the harbour to Gordon river was computed to be about fifty miles. Proceeding still up the river, they arrived at the first falls, as they are called, (similar to the falls of Derwent), considered to be about fifty miles further inland. Capt. Feen happily succeeded in finding a passage by sounding, so that any vessel may go within half a mile of the Falls, and lie at anchor within ten yards of the coal-mine. The mountains on the northern shore, where the coal is, are barren, but the rest are generally covered with myrtle and pine. Coal has been found in various parts of the isle. Good slate and limestone quarries have also been discovered, and worked, within a mile and a half of Hobart Town. Excellent marble abounds every where. These will be found to be of the greatest advantage for building and for husbandry. But the soil is so very rich and productive, and the climate so excellent and favourable for every species of husbandry, that a long series of years must elapse before recourse will be necessary to either lime or marble. These natural advantages will enable the inhabitants of Van Diemen's land to carry on their concerns with much greater success than those of Port Jackson, as neither lime nor marble have yet been discovered on the eastern side of the Blue Mountains.

SHIP ELIZA.—It was mentioned, that a book had been found on an island in or near Torres' Straits, intimating the loss of the Eliza, Captain Murray, on his passage from hence to Bengal; and the melancholy fact is now confirmed by Captain Williams of the Frederick, by whom the book was found, giving

ing a journal of proceedings of two boats belonging to the *Eliza*, wrecked the 11th July 1815.

CALABASH-TREE.—Mr Adamson, in his voyage to Senegal, in describing the Ethiopian Sour Gourd, or African Calabash-tree, says, that the diameter of the trunk frequently exceeds 25 feet, and the horizontal branches are from 40 to 50 feet long, and so large that each branch is equal in size to the largest tree in Europe. The breadth of the top is about 150 feet; and one of the roots bared only in part by the washing away of the earth by the river near which it grew, measured 110 feet long; yet these stupendous trees never exceed 70 feet in height.

WATERLOO BRIDGE.—The magnificent Waterloo Bridge over the Thames at London, is said to be the most beautiful and elegant piece of architecture in Europe. It is built entirely of granite, consisting of nine beautiful arches. There is a curious mechanical contrivance attached to it, for the purpose of numbering the passengers as they go along; so that none can pass without being registered.

COMMUNICATIONS.

PROPERTIES OF NUMBERS 9 & 11.

To the Editor of the Literary and Statistical Magazine.

SIR,

HAVING observed some mention of certain properties of the numbers 9 and 11, in your second Number, it put me in mind of a method I often make use of in multiplying and dividing by these numbers.

Without troubling you at present with any algebraic investigation of these properties, I shall only give a few practical examples in numbers. And, first, To divide any number by 9, may be effected either by addition or subtraction.

To divide 26483645 by 9.

2942627 \sim 2, where 2 is the remainder.

Take the sum of the digits from right to left, which in this example amounts to 38, and contains four 9's, and 2 remains; mark off the 2 for the remainder, and carry the 4 to the second figure from the right: take the sum of the other seven figures from right to left, which is 37, write 7, and carry 3, as usual, to the third figure from the right, and take the sum of the remaining six figures, which is 32, write 2 and carry 3 to the fourth figure from the right, and so on with the rest.

But this quotient may be as easily found by subtraction. Find the remainder 2 as before, then subtract 5, the first figure on the right from this remainder, which gives 7; carry 1 to 4, and subtract from 7, which gives 2 on the next figure of the quotient; then subtract 6 from 2 or 12, which gives 6 for the third figure, and so on to the last.

Division by 99, or by any number of 9's, may be performed nearly in the same way.

26483645

267511 \sim 56

Take the sum of the alternate digits, beginning with 5 on the right, which is 25, write 5 and carry 2 to the next figure 4, and sum the alternate digits again, this will be 15, write the 5 and carry the 1; but this 1 must also be added to the former remainder 5, which now makes 56 for the complete remainder; then the 1 added to the next figure 6, and the sum

of the alternate digits taken as before will give the quotient. But this may be done as readily by subtraction. Having found the remainder as before, subtract the 5 above from the remainder 6 below, which leaves 1, the units figure of the quotient; and 4 above from 5 below, the next figure of the remainder, leaves 1 for the next quotient figure, and so on to the last. —If we divide by 999, we sum the digits by taking the first, the fourth, the seventh, and so of the rest.

To prove this division, we have only to subtract, in the first example, each figure in the quotient from the one on the right of it; here take 7 from 2, or 12, gives 5 the first figure above, and carrying 1 to 2, makes 3, which, taken from 7, the figure on the right of it, leaves the next figure above, and so on.

But, in the second example, the alternate figures must be subtracted; or, 1 from 6 leaves 5 for the upmost figure on the right, and so of the rest.

To divide any number by 11 :

26843645

2410331 4. This 4 is the remainder, and is found by taking the alternate digits from right to left, beginning with 5, and these may be called the right hand digits, and beginning with 4, they may be called the left hand digits.

The difference of these two sums, if less than 11, or if more, the difference between that and 11, is the remainder. Then this remainder, subtracted from the figure 5 above, gives the units figure of the quotient, and this last taken from the next, and so on to the last.

5+6+4+6=21 Sum of the right hand digits.

4+3+8+2=17 Sum of the left hand digits.

4 Difference is the remainder of the divisor.

Then subtract this remainder; 4 from 5 gives 1, the units figure of the quotient, and 1 from 4 gives 3, &c. But if the sum of the left hand digits be the greater, their difference taken from 11 is the remainder.

To prove this division.—Add the figures of the quotient together, beginning at the right, or remainder: thus, 4+1=5, 1+3=4, 3+3=6, 3+0=3, 0+4=4, 4+4=8, 4+2=6, 2+0=2; where every figure after the first is taken twice. This may serve as a rule for multiplication.

This method, by a little practice, becomes very easy, and will be found exceedingly useful in many cases. It may also be easily extended to numbers still more above and below 10. In these examples we always obtain the remainder first, then all the rest proceeds from it.

L.



Demonstration of NAPIER'S Rules for the Solution of Right-angled Spherical Triangles.

THE only propositions assumed in the following demonstrations are, 1st, That in every spherical triangle whose angles are A, B, C, and the opposite sides a, b, c,

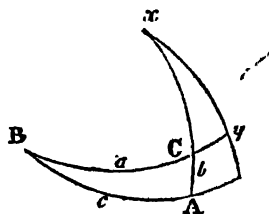
$$\cos. A = \frac{\cos. a - \cos. b \times \cos. c}{\sin. b \times \sin. c}$$

$$\text{and } \cos. a = \frac{\cos. A + \cos. B \times \cos. C}{\sin. B \times \sin. C}$$

The former of these is the fundamental expression in Woodhouse's Spherical Trigonometry; and the latter is easily deduced from it by the use of the supplemental triangle.

I have also assumed, that the sines of the sides are proportional to the sines of the opposite angles.

Let BAC be the supplemental triangle right-angled at A; and construct the complementary triangle Cxy.



1. Let the complement of A be the middle part.

$$\text{Then } \cos. A = \frac{\cos. a - \cos. c \times \cos. b}{\sin. c \times \sin. b}$$

$$\text{but } \cos. A = 0.$$

$$\therefore \cos. a = \cos. c \times \cos. b.$$

$$\text{Also } \cos. a = \frac{\cos. A + \cos. B \times \cos. C}{\sin. B \times \sin. C}$$

$$= \frac{\cos. B \times \cos. C}{\sin. B \times \sin. C} = \cot. B \times \cot. C (P)$$

2. Make b the middle part:

$$\text{Then } \frac{\sin. b}{\sin. B} = \frac{\sin. a}{\sin. A}, \text{ but } \sin. A = 1$$

$$\therefore \sin. b = \sin. a \times \sin. B.$$

Again, by eq. P. (using the supplemental triangle),

$$\cos. Cx = \cot. C \times \cot. x, \text{ or}$$

$$\sin. b = \cot. C \times \tan. c. (Q.)$$

3. Make comp. of B the middle part:

$$\cos. b = \frac{\cos. B + \cos. A \times \cos. C}{\sin. A \times \sin. C}$$

but $\cos. A = 0$, and $\sin. A = 1$.

$$\therefore \cos. b = \frac{\cos. B}{\sin. C}$$

$$\therefore \cos. B = \cos. b \times \sin. C.$$

Again, by eq. Q. using the supplemental triangle:

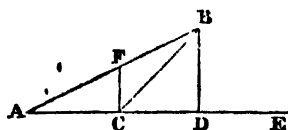
$$\sin. xy = \cot. x \times \tan. Cy$$

$$\therefore \cos. B = \tan. c \times \cot. a.$$

T.

ANSWERS TO QUERIES.

8. By J. C.—Let AB be the given line, and A the given angle; from B draw BD perpendicular to AE, bisect AD and join BC, ABC is the triangle required.—For $AB^2 = AC^2 + CB^2 + 2 \cdot AC \times CD$; and the rectangle is the greatest possible, because AD is bisected, therefore $AC^2 + CB^2$ is a minimum.



Otherwise: Bisect AB in F, and draw FC perpendicular to AD, and FC is the shortest line from F to AD, and the $2AF^2 + 2FC^2 = AC^2 + CB^2$; but AF is given, therefore the sum of the squares of AC and CB is a minimum.

9. By J. C.—Let $AB = a$, $BC = b$, $CD = c$, $AD = d$, $AC = x$, $BD = y$, $AO = p$, $BO = q$, $CO = r$, $DO = s$. Then by similar triangles, $AB : DC :: BO : CO$, or $a : c :: q : r$. $AD : BC :: AO : BO$, or $d : b :: p : q$.

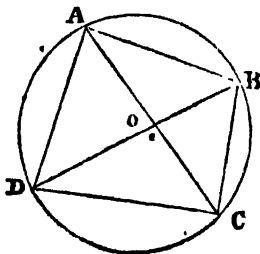
$$ad : bc :: pq : qr.$$

$$\text{Or } ad : bc :: p : r, \text{ and } ad + bc : p + r :: bc : r.$$

$$\text{Also } ab : cd :: q : s, \text{ and } ab + cd : q + s ::$$

$$ad : s, \text{ and } b : r :: d : s, bc : r :: cd : s.$$

$$\text{Hence also, } ad + bc : p + r :: ab + cd : q + s,$$



P O E T R Y.

FROM "ODIN."

By the RIGHT HON. SIR W. DRUMMOND.

WHAT noise disturbs the silence of the night ?

Is it the wind that murmurs thro' the woods
Of Dáid ? Comes the storm from Skera's
Lake ?

Or mutter now the spirits of the dead,
On Gotha's banks, their sad soliloquies ?
This is the solemn hour, when Heska will
That sleep and darkness hide from every eye
Her fearful mysteries—In vain would man,
Within the world he knows, her footsteps
trace ;

She flies his sight, and far from all his haunts,
Mid the deep silence of the gloomy grove,
Or unfrequented glen, around her calls
The spirits of the air and of the deep.
Yet has the dreadful tale sometimes been
told :

Sometimes the shepherd, later than his wont,
Returning homewards, hears among the hills
A voice uncouth, debating with the winds.
Sometimes the northern mountaineer behold—
While in the east the waning moon shines
pale,

Two hostile armies, glittering sons of light,
All cavalry, carcering thro' the skies
In fiery squadrons. These are nights of woe,
When the dumb creatures feel some influ-
ence strange

And baneful. Then the warning owl
shrieks,

The watch-dog, conscious of disaster, howls,
The raven croaks, and at the midnight hour,
The cock, unnatural, his clarion sounds

Then witch and wizard labour to compel
The sullen fiends to speak. The tempest
swells,

And screams demoniac mingle with the blast.
Then thro' the dark the gifted eye discerns
The troubled ghost that rests not in the tomb ;
Or sees the *wraith* of some death-destined
friend,

Appalling sight ! stalk silent to the grave.

Swift as the stag, that bounds along the
plains

Of Funen, when he flies the huntsman's
spear,

The messenger of Dan retraced his way,
To rouse brave Skiold from his bed of rest.
The youth still slept. A lamp illumed his
bower,

The summer dwelling of a sylvan chief.
Beside him, on the hly silvered green,
His beautiful bride, the gentle Nora, lay.

The morn that brings first joys to wedded
love,

Had not yet passed away ; and this fond pair
Dream'd but of bliss, and waked but to
enjoy.

Yet their delights were chaste, their trans-
ports pure.

The tender union of two blending souls ;
And still fair Nora met in Skiold's arms
A nation's pleasures, with a virgin's blush.
O happy state, unknown to polish'd times,
When nature, best instructress, teaches all ;
When no feign'd ardour prompts the lover's
vow,

No guile conceals the feeling of the fair,
And truth is yet no alien to the heart !

THE BURIAL OF SIR JOHN MOORE *,

Who fell at the Battle of Corunna in 1808.

NOT a drum was heard, nor a funeral note,
As his corse to the rampart we hurried ;
Not a soldier discharged his farewell shot
O'er the grave where our hero was buried.

We buried him darkly at dead of night,
The sods with our bayonets turning,
By the struggling moon-beam's misty light,
And the lantern dimly burning.

No useless coffin inclosed his breast,
Nor in sheet, nor in shroud we bound him ;
But he lay like a warrior taking his rest,
With his martial cloak around him.

Few and short were the prayers we said,
And we spoke not a word of sorrow,
But we stidastly gazed on the face of the
dead,
And we bitterly thought of the morrow.

We thought, as we hallowed his narrow bed,
And smoothed down his lonely pillow,
That the foe and the stranger would tread
o'er his head,
And we far away on the billow.

Lightly they talk of the spirit that's gone,
And o'er his cold ashes upbraid him ;
But nothing he'll reck, if they let him sleep on,
In the grave where a Briton has laid him.

* This beautiful little poem appeared a
short time ago in the newspapers.

But half of our heavy task was done,
When the clock tolled the hour for re-
tiring ;
And we heard by the distant and random
gun,
That the foe was suddenly firing.

Slowly and sadly we laid him down,
From the field of his fame fresh and gory ;
We carved not a line, we raised not a stone,
But we left him alone with his glory.

FROM THE HOUSE OF MORNING, AND
OTHER POEMS.

By JOHN SCOTT.

HE smil'd—but 'twas a smile we did not
know ;
'Twas gentle, but no sympathy was there ;
It spoke desertion---left us to our woe---
And, as we looked, we felt a freezing air
That almost turned even love like ours to
fear ;
An awful influence was circling near,
And kept us back ;---our part in him was
done,
It seemed to say,---he was not now OUR
SON !

But oh ! this was a lesson hard to learn,
The past rose in our hearts, and made them
yearn.

Death hath a regal look,---it lies in state---
Its quietness is that of sovereign power ;
'Tis placed in the certainty of fate,
And noble, for it holds not of the hour :
A guarding mystery its couch surrounds,
As tho' it rested far beyond our bounds.
'They're tinsel trifles of which kings are
proud,
But there's deep majesty in that white shroud.

And chiefly is the view of death sublime
When it hath made a youthful form its throne ;
It shines then as in triumph over time,
And unworn beauty then is all its own.
Its airy sceptre smote my very soul,
Which with a new possession seemed to fill,
When imag'd I beheld the pale controul
Struck in grand feeling by the pencil's skill !
The picture in its inspiration gave
Two thoughts, that singly can o'ercome the
mind ;
It brought together genius---and the grave,--
And set the spirit seeking---not to find !

FROM HIGHLAND TALES AND SONGS.

SONG.

LIFE'S path how dreary, long, and lone,
Through sorrow's desert land extending !

On which no gleam of pleasure shines,
But through the clouds of woe descending.

Though dear the joys of childhood days,
Yet they are soon for aye departed ;
Though love's enrapturing dreams be dear,
Lovers but meet---soon to be parted.

O ! why should love, the brightest gleam
By which life's darksome path is lighted,
Be shaded by misfortune's cloud,
And all its opening blossoms blighted !

The fourth sun's latest ray hath set,
Since Edward left his Mary mourning---
And many a longing look I've cast---
But cannot see my love returning !---

I feel some boding thrill my breast,
As if to meet no more we parted !
Ah ! if that rending thought prove true,
Mary shall soon be broken-hearted !

While down my cheek these tear-drops flow,
While I the lingering moments number ;
Perchance even now my Edward sleeps
In death's unbroken dreamless slumber.

FROM A PILGRIMAGE TO CRAIGMILLAR,
AND OTHER POEMS.

By JAMES FRASER.

Hogmanay, or an Address to the Year 1816.

SAGE of a twelve-month date ! how lost
Are all thy leafy covert's ! tost
By wind and wave to every coast,
• They wither in obscurity.

When youthful flush was on thy brow,
How have I lov'd to mark the glow
Of whistling peasant at the plough,
Who knew not aught of luxury !

A hoary sage thou com'st at last,
With flaky coat around thee cast,
Attended by the biting blast
From winter's icy granary.

Thy staff, an icicle that hung,
In glittering pride yon roof along,
Where weekly to the gaping throng,
Tom Weston thunders proudly

Thy nose is blue---thy blood is cold---
The hail is in thy mantle's fold---
The fur in which thy head is roll'd
Is bare, and ragged piteously.

But still, old Boy, thy heart is light,
And though this be thy dying night,
Thou put'st the devil's blue to flight,
A voice of the earth

Loud burst, the song upon thine ear,
As round the "gudewife" hands her cheer,
And bids thy reverence not fear
Thy lykewake shall lack usquebae.

The Scottish nectar lights thine eye,
Like streamers in the arctic sky,
That dance and frolic ere they die,
Before the morning's purpury.

But hark! the bell that peals thy doom,—
And lo! I see thy sun assume
Thy crown, ere scarce thou'rt in the tomb,
That darkling house of mystery.

Farewell! and may reflection bear,
To look upon thy fast-fled year,
Though dimm'd by a repentant tear,
For deeds of youthful foolery.

THE SOLDIER'S GRAVE.

From the same.

DEAR land of my birth, of my friends, of
my love,
Shall I never again climb thy mountains;
Nor wander at eve thro' the lone leafy grove,
To listen the dash of thy fountains?
Shall no hand that I love close my faint
beaming eye,
That darkens mid warfare and danger?
Ah! no: for I feel that my last heaving
sigh,
Must flect on the gale of the stranger.

Then farewell, ye vallies, ye fresh blooming
bow'rs,
Of childhood the once happy dwelling;
No more in your haunts shall I chase the
gay hours,
For death at my bosom is knelling.
But proudly the lotus shall bloom o'er my
grave,
To mark where a freeman is sleeping;
And my dirge shall be heard in the Nile's
dashing wave,
While the Arab his night-watch is keeping.

'Twas a soldier who spoke, but his voice
now is gone,
And lowly the hero is lying;
No sound meets the ear, save the crocodile's
moan,
Or the breeze thro' the palm-tree sighing.
But lone though he rests, where the camel
is seen,
By the wilderness heavily pacing;
His grave in our bosoms shall ever be green,
And his monument ne'er know defacing.

FROM THE LAMENT OF TASSO.

By Lord Byron.

It is no marvel—from my very birth
My soul was drunk with love, which did
pervade
And mingle with whate'er I saw on earth;
Of objects all inanimate I made
Idols, and out of wild and lonely flowers,
And rocks, whereby they grew, a paradise,
Where I did lay me down within the shade
Of waving trees, and dreamed uncounted
hours,
Though I was chid for wandering; and the
wise
Shook their white aged heads o'er me, and
said,
Of such materials wretched men were made,
And such a truant boy would end in woe,
And that the only lesson was a blow;
And then they smote me, and I did not
weep,
But cursed them in my heart, and to my
haunt
Returned, and wept alone, and dreamed
again
The visions which arise without a sleep.
And with my years my soul began to pant
With feelings of strange tumult and soft
pain;
And the whole heart exhaled into one want,
But undefined and wandering, till the day
I found the thing I sought—and that was
thee;
And then I lost my being all to be
Absorbed in thine—the world was past away—
Thou didst annihilate the earth to me!

I once was quick in feeling—that is o'er—
My scars are callous, or I should have dashed
My brain against these bars as the sun flash'd
In mockery through them;—if I bear and
bore
The much I have recounted, and the more
Which hath no words, 'tis that I would no
die,
And sanction with self-slaughter the dull lie
Which snared me here, and with the brand
of shame
Stamp madness deep into my memory,
And won compassion to a blighted name,
Sealing the sentence which my foes pro-
claim.
No!—it shall be immortal!—and I make
A future temple of my present cell,
Which nations yet shall wait for my sake.
While thou, I errata! when no longer dwell!
The ducal chiefs within thee, shalt fall down,
And crumbling piece-meal view thy hearth-
less halls,
A poet's wreath shall be thine only crown,
A poet's dagger on thy most fair brow.

While strangers wonder o'er thy unpeopled
walls !

And thou, Leonora ! thou--who wert ashamed
That such as I could love--who blushed to hear
To less than monarchs that thou could'st be
dear,

Go ! tell thy brother that my heart, un-
tamed

By grief, years, weariness,---and it may be
A taint of that he would impute to me---
From long infection of a den like this,
Where the mind rots congenial with the
abyss,

Adores thee still ;---and add---that when the
towers

And battlements which guard his joyous
hours

Of banquet, dance, and revel, are forgot,
Or left untended in a dull repose, .

This---this shall be a consecrated spot !

But thou,---when all that birth and beauty
throws

Of magic round thee is extinct,---shalt have
One half the laurel which o'ershades my
grave.

No power in death can tear our names apart,
As none in life could rend thee from my
heart.

Yes, Leonora ! it shall be our fate
To be entwined for ever---but too late !

ORIGINAL.

*The following stanzas are translated from a
beautiful Gaelic Poem, entitled, The Aged
Bard's Wish.*

D. M.

O PLACE me by the winding streams,
With silent steps that gently wind ;
'Thro' fragrant sprays the sun's mild beams,
Shall friendly visit me so kind.

And gently lay me 'mid the flowers
Beneath the bank where zephyrs blow,
And bathe my feet in vernal showers,
Among the grass where streamlets flow.

The primrose pale of sweetest hue,
The blushing rose and lily fair,
Adorn my verdant hill, while dew
Bespangles every flow'ret there.

Upon the gentle breeze's wing,
The low of herds shall reach mine ear ;
The bleating young ones there shall spring,
And frisking, in the vale appear.

About me hinds and dappled fawns,
Unwearied play, on hill, in dale,

VOL. I.

The sportive kid skips o'er the lawns,
Or sleeps beside me in the vale.

The hunter's tread shall break my rest,
Then sprightly youth shall smile again ;
Fresh vigour kindles in my breast,
While stags and hounds fly o'er the plain.

Then all my youthful joys appear ;
While hearing the triumphant cries,
" Lo ! fallen is the dark-brown deer,"
With spirit I again arise.

Be thou not far from my repose,
Lamenting thy beloved so nigh ;
O Swan ! from Isle of waves, disclose
The subject of thy wail on high.

From whence the wind that loudly bears
The sound of woe upon its wing ?
And left me, while a load of years
Oppress me,---the sad tidings bring.

Flow now thy tears---O maiden mild,
Sweet pride of beauty, hand of snow !
Let joys eternal wait my child---
The tender youth---too soon laid low !

My soul ! behold the maid of love,
Reclining in the coolest shade,
Beneath the monarch of the grove ;
Her ~~maid~~ of snow support her head.

'Mid golden locks, her beaming eye
Regards the youth who melts her heart
With melody, reclining nigh,
Infused with sighs and love's mild art.

Farewell, O friendly youths, adieu !
And maidens fair, I see no more !
Blythe summer still has joys for you,
Mine's winter,---my bright days are o'er.

O'er Ocean travel, friendly breeze,
That softly blows---to waft my soul
To the isle of bliss, beyond the seas,
Where storms ne'er rave, nor thunders roll :

Where shades of mighty men of old
Rest now profound, nor music hear,
Ossian and I'hol's hall unfold---
The poet's end is drawing near.

But ere it happen, ere my soul depart,
To Ardven's mansion never to return,
O bring my harp and shell to soothe my
heart---
Now harp and shell farewell, no more I
mourn.

T t

ACADEMICAL INTELLIGENCE.

DEATHS.

Nov.—At Ladykirk, Berwickshire, Mr John Hunter, schoolmaster of that parish near sixty years, in the 82d year of his age.

May.—At Fettercairn, after a few hours illness, Mr John Adamson, schoolmaster of that village.

June 7. At Arbroath, Mr David Braick, Student of Divinity, in the 23d year of his age.

July 16. At Edinburgh, Mr David Maxton, Student of Medicine, eldest son of Mr Josiah Maxton, saddler.

— 23. At Fortrose, Rev. Thomas Bain, Rector of the Academy.

June 30. At Dresden, Abraham Gottlob Werner, Counsellor of the Mines of Saxony, Professor of Mineralogy and the Art of Working Mines at Freyberg, Fellow of the Royal, Honorary Member of the Natural History, and Chemical, Royal Medical, Physical, and Wernerian Societies of Edinburgh; much celebrated for his Theory of the Earth, and other important Discoveries, and, so far as we are informed, the first Geologist in the world.

July.—At London, George John Singer, in the 31st year of his age, Author of the "Elements of Electricity," and Lecturer on Experimental Philosophy, in whom Science has lost an ardent and highly gifted votary.

— 22. At Cowes, Rev. Mathew Rolleston, A. M. Fellow of University College, Oxford, in the 30th year of his age.

PROMOTIONS.

Elections.—*Nov.* 28. Mr John Gourlay, Teacher, Belford, Schoolmaster of Cramond, in room of Mr Ninian Paton, deceased.

Dec.—Mr David Tennant, Schoolmaster of the parish of Denino, in room of his brother, (Author of Anster Fair), promoted to Lasswade.

— Mr William Falconer, son of Mr Gilbert Falconer, Schoolmaster, Aberdeen, (after a comparative trial), Mathematical Bursary, University and Marischal College Aberdeen.

— Mr Henderson, Assistant and Successor to Mr Storie, Schoolmaster of Yetholm, in room of Mr Knox, promoted, p. 218.

March.—Mr Begg, Schoolmaster of Or-

niston, vacant by the resignation of Mr Alexander Thomson.

April.—Mr Young, Teacher, Upsettlington, Schoolmaster of Auldcaubus, vacant by the resignation of the former incumbent.

May 30. Mr James Trotter, Student of Humanity, University of Edinburgh, Schoolmaster of Eyemouth.

June.—Robert Hamilton, L. L. D. late Professor of Natural Philosophy, (by the Town Council), Professor of Mathematics in the University and Marisc. College of Aberdeen, and Mr John Cruickshanks, Preacher of the Gospel, Assistant and Successor.

— Mr Patrick Copland, Professor of Mathematics, (by the Prince Regent), Professor of Natural Philosophy in the University and Marischal College of Aberdeen.

— John Jacob Berzelius, M. D. Professor of Medicine and Pharmacy, Stockholm, one of the Professor's Chairs in the University of Berlin, which he has refused to accept.

— 3. Mess. Phelan and Kennedy, (after a long examination), Fellows of Trinity College, Dublin.

— 10. The Right Hon. Robert Peel, M. P. for Chippenham, and Chief Secretary of State in Ireland, (by the convocation), Burgess of the University of Oxford, in room of the Right Hon. Charles Abbot, L. L. D.

— William Clark, Esq. A. M. and L. M. Fellow of Trinity College, Professor of Anatomy, Cambridge, in room of John Hairland, A. M. resigned.

— 19. Rev. G. Greed, Fellow of St John's College, Public Examiner in the University of Oxford, vice Rev. R. Jenkin, Fellow of Balliol College.

— 20. Rev. — Hanna, (by the General Synod of Ulster), Professor of Divinity and Church History in the Belfast Academical Institution.

— Rev. Thomas Bradley, A. M. of Queen's College, Oxford, (by the Provost of that College), Master of St Bee's School, vacant by the resignation of the Rev. William Wilson, A. M. now Domestic Chaplain to the Right Hon. Lord Viscount Galway.

— Rev. Robert Wilson, late of St Bee's, Master of the Free School, and curate of Broughton, Yorkshire.

Admissions.—*May 29.* Hugh Macpherson, M. D. Professor of Greek, Sub-Principal, University and King's College of Aberdeen.

May 31. Rev. Daniel Dewar, L. L. D. Minister of the College Church, Aberdeen, Professor of Moral Philosophy, same University.

June 25. Rev. George Buist, D. D. one of the Ministers of St Andrews, (appointed by the Prince Regent), Professor of Oriental Languages in the New College, University of St Andrews.

Degrees.—D. D. *July.*—Rev. George Wright, Markinch, presented to first charge of Stirling,—by the University and Marischal College of Aberdeen.

L. L. D. *June.*—Rev. Fletcher Dixon of Stovely Hall, Derbyshire, Vicar of Duffield, and Retired Chaplain of the 34th (or Cumberland) Foot, University of Glasgow.

June 18. Right Hon. Robert Pegl, A. M. and late of Christ Church, (M. P. for the University); Charles N. Palmer, Esq. of Norbiton House, Surrey, (M. P. for Ludgershall); Edward John Littleton, Esq. of Teddesby Park, Staffordshire, (M. P. for the County), and Thomas Leigh, Esq. of Lyme-House, Lancashire, (M. P. for Newton), both late of Brazen-nose; P. Patton Bold, Esq. A. M. of Bulldhall, Lancashire; and Major-General Robert Browne of Court Hoyle, County of Wexford, Ireland, and Adlington, Lancashire, (in convocation), University of Oxford.

M. D. *April 15.* Mr Duncan Henderson, Assistant Surgeon 23d Light Dragoons, (Lancers), University of Glasgow.

May 19. Mr John McDowall, Licentiate of the Royal College of Surgeons, Edinburgh, same University.

July 25. Mess. William Hutton, Belfast, and John Richard Farrer Hutton, Barbadoes; same University.

June 19. Mr William H. Bodley of Queen's College, University of Oxford.

M. S. * *May 6.* Professors, Jas. Towers, (Midwifery), John Burns, (Surgery), University of Glasgow.

A. M. *March 31.* Alexander Barrack, Alexander Taylor, Andrew Watson, Barclay Watson, George Barrow, George Brown, George Melvin, George Moir major, George Moir minor, George Mortimer, George Robertson, George Russell, George Smith, William Barnett, William Boyd, William Craik, William Falconer, William Murray, William Yeats, James Anderson, James Brelmel, James Brodie, James Gordon, James

Hutchison, James Murray, James Webster, John Thomson, Robert Gordon, Robert Lindsay, Thomas Bisset, Thomas Kidd, Thomas Smith,—University and Marischal College of Aberdeen.

June 18. Arthur Ingram Aston, Esq. of Brazen-nose, and Andrew Fletcher, Esq. of Exeter College, University of Oxford.

— 19. Thomas Greene, A. B. (Grand Compounder); Trevor Owen Jones, A. B. Thomas Arnold, (Fellow), Henry Riddell Moody, of Oriol; Rev. Henry Strangway, A. B. of Pembroke; Christopher Dodson; Philip Scott Fisher; John Tydd Moore; Rev. John Woodroffe Morgan, A. B.; Rev. Robert Peel, A. B.; Simon Fraser Cooke, A. B.; Rev. William Aylmer of University; Rev. John M. Sclater, A. B. of Merton; T. E. M. Holland; Henry Fox of Baliol; James Vincent Jones, (Fellow) of Jesus; Richard Moore, A. B. of Brazen-nose Colleges; and Rev. G. Ogle, A. M. of Pembroke-hall, Cambridge; *ad eundem*, same University.

A. B. *June 19.* William Harbing (scholar) of Wadham College; and Henry Palmer, Esq. of Christ Church; University of Oxford.

PRIZES.

IN THE UNIVERSITY AND MARISCAL COLLEGE OF ABERDEEN.

Feb.—Mrs Blackwell's, "On the Advantages and Disadvantages of Theory to Science."—Mr Andrew Lawse, Preacher of the Gospel.

Mar. 21. The Silver Pen*,—John Burnett, son of Thomas Burnett of Park, Esq. Advocate in Aberdeen.

IN THE UNIVERSITY OF CAMBRIDGE.

June 20. Sir W. Brown's gold medals,—for the Greek Ode, Mr J. Stainforth, Trinity College; for the Latin Ode, Mr W. R. Lettman, Trinity College; for the Epigrams, Mr G. J. Pennington, King's College.

May 16. Dean of Guild Heriot's †, in George Heriot's Hospital.—James Charles, and John Brydon, best Arithmeticians; and James McKenzie, and Thomas Baird, the best Writers.

* Instituted in 1770 by David, Earl of Buchan.

† Mr Thomas Heriot, merchant in Edinburgh, was elected third bailie of the city, Michaelmas 1734, Dean of Guild 1735 and 1736, and died 25th April 1749, in the 74th year of his age.

* The other abbreviations are so well known, that we consider no explanation necessary. The degree of Master in Surgery, Midwifery, and Pharmacy, is perhaps new, at least unheard of by us before the occurrence of the present instance.

Proposed.—Mrs Blackwell's*.—University and Marischal College of Aberdeen.—“What have been the effects of the monastic institutions upon literary, and upon Civil Society in general.”

In the University of Cambridge.—“The probable cause of the apparent neglect with which some celebrated writers of antiquity have treated the Christian Religion.”

GLASGOW COLLEGE, 1st MAY 1817.

THIS day, the Annual Distribution of Prizes was made in the Common Hall, by the Principal and Professors, in presence of a numerous meeting of the University, and of many Reverend and respectable gentlemen of this City and neighbourhood.

TWO SILVER MEDALS, given by the UNIVERSITY, were adjudged,

- I. For the best Essay on the necessity of Revelation, to James Thomson, Houston.
- II. For the best Specimen of Elocution, to James Tait, Glasgow.

PRIZES ON MR COULTER'S DONATION.

- I. For the best Sermon on St. Matthew, xvi. 24. to Archibald Bennie, Barony of Glasgow.
 - II. For the second best Sermon, to James A. Steele, A. M. Dumbarton.
 - III. For the third, to John Marshall, Glasgow.
- For the best account of the Moral Faculty in Man, to Peter M'Diarmid, Glasgow.
- For the best Translation into English of the Panegyric Oration of Isocrates, to James Mylne, Glasgow.

THE GARTMORE GOLD MEDAL.

For the best Essay on the Rise of Ruin during the late War, and its great decline since the Peace, to Alexander M'Neil, Glasgow.

- IV. On the FOUNDATION of Dr WATT of Birmingham,

* Mrs Barbara Black, relict of Dr Thomas Blackwell, Principal and Professor of Greek in Marischal College, died 23d September 1793, and bequeathed the lands of Palmuir, near Aberdeen, L. 40 for the establishment of a Professorship of Chemistry, and L. 10 Sterling, yearly, for the best English Discourse to be delivered in the Hall of the University, (to be prescribed by the College, and published), and the surplus of the feu-duties, &c. to be divided equally among the Principal and Professors.

For the best Essay on the Application of Steam to the purposes of Navigation, to James Rennie, A. M. Sorn.

- V. **TWO PRIZES** for the best LATIN ORATIONS, were adjudged to Ebenezer Russell, Glasgow; and Joseph Curry, A. M. Londonderry.

PRIZES in the THEOLOGICAL CLASS to STUDENTS of the second and first years, for the best Essays on the following subjects:

1. On the Testimonies of Ancient Authors and Traditions of Nations which corroborate the Mosaic History.
2. On the Evidences for the Divine Authority of the Mosaic Dispensation.
3. On the Evidence for Christianity derived from the Character and Conduct of its great Author.

Of the 2d year.

Archibald Bennie, Barony of Glasgow; J. Macdougall, Argyllshire; John Marshall, Glasgow; John Dunmore Lang, Large; Archibald Connell, Islay; John Russell, Gorbals.

2d Year.

Robert Young, Avondale; Robert M'Gill, Ireland; John Birkmyre, Paisley; Jas. Miller, Glasgow; Charles Grace, Glasgow; John Macfarlane, Kilbarchan.

The **PRIZES** to the STUDENTS of the HEBREW CLASSES were adjudged as follow:

SENIOR HEBREW CLASS.

For the best Essays on the Radical and Acquired Significations of the Word בָּרַךְ

1. To James A. Steele, A. M. Dumbarton.
2. To John Dunmore Lang, Large.

For the best Criticism on the Parable of the Vineyard, Isaiah v. 1.—7.

To James A. Steele, A. M. Dumbarton.

For the best Translation of the Sixth Chapter of Job, with Notes on the Original, Critical and Explanatory.

To James A. Steele, A. M. Dumbarton.

JUNIOR HEBREW CLASS.

PRIZES given for General Eminence in the Daily Examination, throughout the Session,

1. To Mathew Brown, Kilmaurs.
2. To William Anderson, Kilsyth.

PRIZES given for the best Specimens of the Paradigma of the Hebrew Verb,

1. To J. G. Crosbie, Dumfriesshire.
2. To J. H. Tudhope, Cambuslang.
3. To George Todd, Falkirk.

PRIZES IN THE LAW CLASSES.

THREE PRIZES, for excelling in the Examinations on ROMAN LAW, were adjudged to James Maxwell, Glasgow; William Couper, Glasgow; and Patrick Shaw, Aberdeen.

TWO PRIZES for Excelling in the Daily Examinations proposed to those Students of SCOTTISH LAW who chose to be examined, were adjudged to Stuart Bell, Glasgow, and Patrick Shaw, Ayrshire.

The **PRIZES** to the Students of the **SURGERY CLASS**, were adjudged,

- I. For the best Exercise on Concussion of the Brain, to Robert Cowan, Glasgow.
- II. For Excelling in the Daily Examination, to Daniel Mackinlay, Paisley.

The **PRIZES** of the **MATHEMATICAL CLASS**, for excelling in Exercise prescribed during the Session, and for general propriety, diligence, and ability, were adjudged,

SENIOR CLASS,

To Michael Willis, Stirling; Reuben Bryce, Derry; and David Wylie, Liverpool.

JUNIOR CLASS.

Seniors.

To Samuel Neilson Craig, Down; James Dick, Tyrone; Samuel Cleland, Down; James Taylor, Perthshire; John Warnock, Antrim; and Jas. Steele, Donegal.

Juniors.

To Edmund Kell, Birmingham; and William Veitch, Dumfriesshire.

The **PRIZES** of the **NATURAL PHILOSOPHY CLASS**, for Propriety of Conduct, Exemplary Diligence, and Specimens of Composition on Physical Subjects, prescribed by the Professors, or chosen by the Students themselves, were adjudged to Andrew Buchanan, Glasgow; R. J. Bryce, A. M. Londonderry; John Bleckley, A. M. Down; William Penney, Glasgow; Edward Wakefield, Kerdal; Michael Willis, A. M. Stirling; Joseph Curry, A. M. Londonderry; William Johnston, A. M. Biggar; William Pinkerton, Glasgow; Kenneth McKenzie, Gorbals.

The **PRIZES** in the **ETHIC CLASS**, for Excellence in the Composition of Exercises on Subjects prescribed weekly to the Students, or occasionally chosen by themselves, and for general eminence in the business and duties of the Class, were adjudged to,

Seniors.

John McFarlane, Campbelltown; David Wylie, Liverpool; David Smith, Perthshire; Andrew Rutherford, Peeblesshire; Matthew Adam, Rilmarnock; Robert Gilchrist, Dumbartonshire.

Juniors.

Samuel Craig Neilson, Downpatrick; Angus McLaine, Argyllshire; James Vary, Lanark; Charles S. Parker, Glasgow.

James Candlish, Glasgow; and Robert Leishman, Paisley.

A **PRIZE** for the best Essay on Lord Bacon's Idyls, was adjudged to Ebenezer Russell, Glasgow.

The **PRIZES** of the **LOGIC CLASS** were adjudged as follow:

- I. For the best Essay on the experimental method of studying Mind, executed in the Vacation, to David Smith, Perthshire.
- II. For the best Essay on the reflex sense of Riddle, to
 1. Henry Marland, Cheshire.
 2. William Davidson, Glasgow.
- III. For the best Specimens of Composition on various subjects of Philosophy and of Taste, and for distinguished Eminence and Proficiency in the whole business of the Class during the Session, to,

1ST DIVISION.

Robert Potter, Ayr; Archibald Jack, Edinburgh; Robert Craig, Eaglesham.

2D DIVISION—SENIORS.

Edmund Kell, Birmingham; John Tayler, Nottingham; David Bryden, Ayr; Thomas Thomson, Glasgow; Thomas Bissland, Renfrewshire; Abel Peyton, Birmingham; David McIntosh, London; John H. Gray, Lanarkshire; William Laird, North Antrim; James McCree, Perthshire.

3D DIVISION—JUNIORS.

Peter Lang, Liverpool; Will. Bon, Stirling; William Graham, East Kilbride; David Strong, Glasgow; John Miller, Glasgow; William Wood, Liverpool; John Thomson, Glasgow; James King, Hamilton; James Laurie, Ayrshire.

During the Christmas holidays Prizes were proposed.

For the best Poetical Essays on the Advantages and Disadvantages of Holidays, these Prizes were adjudged to,

1. Edmund Kell, Birmingham.
2. William Wood, Liverpool.

For the best Essays, in Prose, on the same subject, to D. McIntosh, London; Robert Johnston, Glasgow; and Thomas Young, Renfrewshire.

For the best Specimen of Recollection, to William Bon, Paisley.

For the best appearance at the Blackstone Examination, to Robert Potter, Ayr; and David Bryden, Ayr.

For the best Public Theme, to Peter Lang, Liverpool.

The **PRIZES** of the **GREEK CLASS** were adjudged,

- I. For the best Critical Essay on the Medea of Euripides, to Peter McPhail, Glasgow.

- II. For the best *Essay on Homer's Catalogue of the Chiefs, and Forces, engaged in the Siege of Troy*,—to James Mylne, Glasgow.
- III. For the best Translation of a Chorus in the *Œdipus Tyrannus* of Sophocles, in Verse,—to William Muir, Kilmarnock.
- IV. For the best Translation of another Chorus in the same Tragedy,—to Alexander Mun, Kilbride.
- V. For the best Essay on the Syntax of the Greek Language, compared with that of the Latin,—to Ro. Young, Avondale.
- VI. For the best Exemplification of the Greek Verb,—to James Ferguson, Blairlogie; and John Ferguson, Ayr.
- VII. For Propriety of Conduct, Diligence, and eminent Abilities, displayed during the Session, to
Robert Potter, Ayr; Archibald Jack, Glasgow; David Bryden, Ayr; Walter MacPherson, Cardross; P. Lang, Liverpool. Thomas Burnside, Glasgow; William Swan, Markinch; William Chrystal, Glasgow; Joachim Castello, Mexico; John Miljar, Glasgow.
- James McLitchie, Dalrymple; James Parker, Glasgow; John Ferguson, Ayr; Robert Stewart, Glasgow; Alexander Cowan, Glasgow; John Bell, Paisley.
John Watt, Glasgow; George Reid, Glasgow; John Mitchell, Anderson.
- PRIZES in the HUMANITY CLASS.**
- I. For the best Original Composition in Latin Verse, to Robert Potter, Ayr.
- II. For the best Original Composition in Latin Prose, to John Dymock, Glasgow.
- III. For the best Translation into English Verse of the Episode of Nisus and Euryalus, in the 9th *Æneid* of Virgil, to Thomas Bissland, Renfrewshire.
- IV. For the best Chronological Tables of Events in Roman, Grecian, and Jewish History, from the 1st to the 719th U. C. to Thomas Bissland, Renfrewshire; and William Graham, East Kilbride.
- V. For the best Essay on the Personal and Literary Character of Horace, to John Campbell, Roxburghshire; John Birkmyre, Renfrewshire.
- VI. For the best History of the Second Punic War, to Robert Potter, Ayr; and Thomas Bissland, Renfrewshire.
- VII. For the best Translation of the *Andria* of Terence, to Thomas Brown, Glasgow; and John Garven, Arran.
- VIII. For the best Translation of *Cicero de Senectute*, to Abel Peyton, Birmingham.
- IX. For the best Account of the Political Structure of the Roman Republic, to Edmund Kell, Birmingham.
- X. For the greatest portions of the Latin Poets committed to Memory, to
John Hall, Northumberland; and, Thomas Dymock, Glasgow.
- XI. For Excelling at the Black Stone Examination, to
1. James Dennistoun, Dumbartonshire.
2. William Veitch, Dumfriesshire.
3. William Tennant, Ayrshire.
4. James Hopkirk, Glasgow.
5. Matthew Turnbull, Dunipare.
- XII. For Exemplary Diligence, Regularity, and Talents displayed during the Session, to
1. Charles Rowat, Campbellton.
Robert McLure, Glasgow.
William Mather, Renfrewshire.
John Culbertson, Gorbals.
Thomas Christie, Glasgow.
2. James McLatchie, Ayrshire.
William Swan, Fifehire.
John Ferguson, Ayr.
Alexander Cowan, Glasgow.
John Montgomery Bell, Paisley.
3. John Thompson, Dalry, Ayrshire.
4. John Watt, Glasgow.
George Reid, Glasgow.
James J. Wood, Northumberland.
James Ferguson, Blairlogie.
- For Excelling at the separate Meeting of the Junior Students, to
1. James R. Gibb, Ayrshire.
2. John Watt, Glasgow.

ERRATA.

- P. 217. Col. 1. l. 42. *for* Hope *read* Logic.
— — — — — 47. *read* Feb. 18.
— 218. — — — 14. *for* Feb. 3. Wardrop
read Jan. 31. Wardrope.

NEW PUBLICATIONS.

BIOGRAPHY.

1. *MEMOIRS du Marquis de Dangeau, ou Journal de la Cour de Louis XIV. depuis 1684 jusqu'à 1715, avec des notes historiques et critiques, par Madame la Comtesse de Guise*, 3 tom. 8vo. L. 1: 11: 6.

The Sexagenarian, or the Recollections of a Literary Life, 2 vol. 8vo. L. 1, 1s.

Dr Watkin's Memoirs of the Right Hon. Richard Brinsley Sheridan; the second and concluding part embellished with a finely engraved portrait of the present Mrs She-

ridan, after Sir Joshua Reynolds, 4to. L. 1, 16s.

DIVINITY.

Sermons on Faith, Doctrines, and Public Duties, by the very Rev. William Vincent, D. D. late Dean of Westminster, 8vo. 10s. 6d.

On the Principles of the Christian Religion, addressed to her daughter, and on Theology, by Mrs Lucy Hutchinson, author of the Life of Colonel Hutchinson, Governor of Nottingham Castle and Town, &c. 8vo. 10s. 6d.

Letters addressed to a Serious and Humble Enquirer after Divine Truth, with a peculiar aspect to the circumstances of the present times, by the Rev. Edward Cowper, Rector of Hamstead, Redware, &c. 12mo. 6s.

Sermons, chiefly on Devotional Subjects, by the Rev. Archibald Bonar, late Minister of Cranmond, volume second, 12mo. second edition, 6s.

Sermons chiefly on Practical Subjects, by E. Cogan, 2 vol. 8vo. L. 1, 4s.

Observations, Critical, Explanatory, and Practical, on the Canonical Scriptures, by Mrs Cornwallis of Wittersham, Kent, 4 vol. 8vo. L. 2, 2s.

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EDUCATION.

A Short System of Arithmetic, for the use of Schools, by John Christison, House Governor of George Heriot's Hospital, 14mo. 1s. 3d. bound.

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Moral Culture; attempted in a Series of Lectures delivered to the Pupils and Teachers of the Old and New Meeting Sunday Schools in Birmingham, interspersed with a variety of Illustrative Anecdotes. To which is added, a Concise Narrative of the Origin, Progress, and Permanent Success of the Institution, and the Laws and Regulations by which it is at present governed, by James Lurcock, 12mo. 5s. 6d.

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The Edinburgh Annual Register for 1815, L. 1, 1s.

The History of the British Revolution, recording all the events connected with that transaction: from the Revolution of Scotland, and Ireland, down to the Capitulation of Limerick in 1691, in the last of these Kingdoms inclusive, by George Moore, Esq. 8vo. 11s.

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NOTES TO CORRESPONDENTS.

F. C. writes in the true Spirit of Criticism; but his paper is more suited for a Religious Magazine than for one of the nature of ours.

If L. would give us a practical view of his subject, (Striking the Fairs), we think it would be interesting.

Cobbet's last Address is too well known, and too justly appreciated, to require insertion or comment.

We received *ABDITUS* after the poetical part of our Magazine had gone to press.

Σ is received.

A great many solutions of the same Query are sometimes received; and as the whole of these cannot be inserted, all that we can do, is to make an impartial selection.

Query 8. is answered by J. D.—A. J.—WXYZ,—and AKL.

— 9. by WXYZ. and AKL.

— 11. by J. D.—A. S.—WXYZ,—and AKL.

We have to apologize to our ingenious Correspondent AKL. for delaying to insert some of his excellent solutions, which we are forced to do on account of a mistake about the cuts.

We thank J. C. for his correction: his manuscript is correct.

We feel much obliged to Messrs. Brown and Jackson for their able paper on Practical Surveying; but in its present shape, it is too much extended for our limits.

We are making arrangements for giving a general sketch of the History of the Times, in place of the Chronicle. In a Quarterly Magazine of the size of ours, a Chronicle must of necessity be very meagre and uninteresting; and in the present Number we have left it out, in order to afford room for more important articles.

No. IV. will be published in November.

THE
LITERARY AND STATISTICAL
Magazine.

No. IV.

NOVEMBER 1817.

VOL. I.

ORIGINAL COMMUNICATIONS.

ON THE SYSTEM OF EDUCATION
PURSUED IN THE MARISCHAL COL-
LEGE OF ABERDEEN.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

As a clear statement of the method of education in any public seminary, is the only means by which its merits or demerits can be ascertained, I have been induced to lay before you the following account of that pursued at Marischal College, Aberdeen, in hopes that it may prove useful and interesting to some of your numerous readers: and as I have lately had an opportunity of examining with great care the plan of instruction carried on at that University, I can safely vouch for the accuracy of the following remarks*.

* Marischal College is situated in the New Town of Aberdeen, and was founded by George Keith, Earl of Marischal, in 1595. It is a dull, heavy-looking building, erected more with a view to convenience than ornament.

A few days before the beginning of the session, which generally takes place about the 1st of November, there is instituted a competition for Bursaries, at which a great number of young men from different parts of the country, who propose to enter on their academic studies, make their appearance. The candidates are assembled together in a large hall, in presence of the Professors of the University, and the magistrates of the Town. The exercise which is to determine the success of the candidate, consists in the translation of a few English sentences into Latin; and he who executes the task in the most correct and elegant manner, carries off the prize. There are several other prizes which become the rewards of different degrees of merit, and which, although not of very great consequence in a pecuniary point of view, are nevertheless attended with some degree of advantage and honour to their possessors. The first Bursary has of late years amounted to upwards of L. 10 Sterling, which the student

receives annually during the period of his residence at the University, and this, to make his course complete, must last four years. The Bursars are considered as the leaders of their respective classes, and become in some degree responsible for their behaviour, and alternately keep a regular account of their attendance at College, which they report to the Professors; and the delinquents are punished by imposing fines upon them.

This method of competition for Bursaries often fails to answer the purpose for which it was originally intended, for those who are the successful candidates are not always the most deserving in point of proficiency, as is often evinced during the course of their studies. This seeming anomaly, it is to be presumed, arises from the following cause.—The candidates who attend the competition are composed of two classes—those who come from different parts of the country, and those who have been educated at the Grammar School of the Town. The former class labour under peculiar disadvantages, which cannot be attributed to the latter. They are chiefly composed of raw young men, who, having been brought up in the country, and secluded in a great measure from the world, are unskilful in some of the branches of learning; and it is not therefore to be wondered at that they should in many cases fail of success, even although their proficiency might have entitled them to a preference. And it often happens, that as soon as they have become habituated to the scene before them, their ascendancy over those who were successful candidates, becomes in a high degree conspicuous. This fault in the constitution of the College (for a fault it surely is) might be easily remedied, by deferring the competition

for prizes till near the end of the session.

Besides those Bursaries obtained by competition, there are several others, some of which are in the gift of particular individuals, and others are in that of the Professors, who bestow them upon those whose merit seems best to entitle them to some reward.

During the first session at College, the labours of the student are wholly directed to the acquisition of the Greek language. He is supposed to have attained a sufficient knowledge of Latin previously to his entrance upon his academical career, and therefore proceeds immediately to Dunlop's Greek Grammar. As a perfect acquaintance with the grammar of any language is the only means by which it can be thoroughly understood, great pains are taken to fix it in the mind of the student,—and consequently, during his first year, he does not make much progress in reading Greek. It is during his second session that he has with confidence to look forward to an intimate acquaintance with the writings of Homer and Xenophon. But it is to be regretted, that the attendance at the second Greek class is at present optional; and in consequence of this circumstance, many whose interest it would have been to have attended it, are glad to have the opportunity of bringing forward an excuse.—The student's attendance at College, during the first year of his residence there, is limited to three hours a day, which he employs in repeating those exercises which had been formerly prescribed, and in receiving others to prepare for a future occasion.

Near the conclusion of the session, a general competition takes place in the Greek class for a Silver Pen, presented to the University by the Earl of Buchan, and

which it is reckoned a great honour to gain. The exercise consists in converting a piece of Latin into Greek; and he who performs this most to the satisfaction of the Professors, has his name engraven upon a medal, attached to the Silver Pen, and at the same time receives an appropriate reward.

During his second session, the student has to enter upon the study of Natural and Civil History, and Mathematics. It may be easily supposed, that on account of the great extent of the former branches, his acquaintance with them must be only superficial. He gets a general sketch of the natural history of the heavenly bodies, without attempting to explain their phenomena, as by so doing he would encroach upon the province of the Natural Philosopher. He next descends to a consideration of the earth, and takes a general view of the wide field there displayed for the observation of the naturalist. After having rapidly glanced over the immense and interesting field of nature, he is directed to a view of the general history of the world, and with this his labours finish until next session.

With regard to mathematics, he has, during this term, been employed in becoming acquainted with its first elements. He has carefully studied the first six books of Euclid, Plane Trigonometry, with its application to the measurement of heights and distances, and has also got some knowledge of Algebra. In the course of his attendance upon the second mathematical class, which takes place during his third session, he has been for some time employed in reviewing what he had formerly studied of that important branch of science. He next proceeds to study the XI. and XII. books of Euclid, concerning solids; and after having got as much know-

ledge of these as his time will permit, he goes on to the consideration of Conic Sections. He next enters upon Spherical Trigonometry, and afterwards becomes acquainted with the theories of Navigation and Perspective, together with the higher parts of Algebra. Here the mathematical labours of the generality of students stop, as the 3d and 4th mathematical classes are only attended by those who were competitors for the mathematical prize, which will be adverted to in the sequel.

What has hitherto been mentioned as constituting the whole attainments of the mathematical student at this College, it must be observed, are little more than the elements of that important and extensive branch of science. But it must also be considered, that the object of this seminary is not to make the student perfect in every branch of science, but only to give him as much general knowledge as will enable him afterwards to prosecute his studies with success. And indeed, if by assiduous study he does not endeavour progressively to increase his attainments, what he has there received will prove of comparatively little use to him.

During his third session at College, the student directs his view to the interesting science of Natural Philosophy, the different branches of which he studies in the following order: Mechanics, Laws of Motion, Hydrostatics, Pneumatics, Optics, Acoustics, Electricity, Magnetism, and lastly, Astronomy.

The student's fourth and last year at College is employed wholly in the study of Moral Philosophy and Rhetoric. This plan of finishing the course with the science of mind, is, I believe, seldom followed in other Universities, but seems notwithstanding to carry along with it several peculiar advantages. It

appears evident, that before entering upon the study of the phenomena of mind, the student ought to have made himself in some degree acquainted with the phenomena of the material world, as the latter afford him the only analogies he can use in the consideration of the former. It is also consistent with the dictates of reason, to suppose, that in studying the principles of universal language, he should be previously acquainted with those signs which form the communication of ideas between particular individuals. And as a great number of the disputes which have at different periods been introduced into abstract science, depend solely upon the precise meanings attached to the different terms used in them, it would certainly be of the greatest advantage to the student of the phenomena of mind, to make himself acquainted with the different kinds of artificial language, together with the circumstances which have gradually contributed their influence to change the import of particular terms, and to introduce new ones. Upon the whole, the method sometimes followed, of studying abstract science before the phenomena of matter, seems liable to a considerable degree of censure, and ought always to be avoided.

Shortly after the commencement of each session, a competition takes place among the students of mathematics for a prize, which is awarded to him who performs the exercises which have been prescribed, in the most approved manner. Those who were candidates at this competition have the privilege of attending a third mathematical class, in which the properties of the higher Curves and the method of Fluxions are taught.

Upon reviewing the whole plan of instruction pursued at this University, an attentive observer cannot fail to notice many things wor-

thy of approbation, while at the same time several defects are obvious. As the number of young men educated at one time seldom amounts to more than three hundred, a better opportunity is afforded to the Professors, of marking the progress of individuals, and of seconding their efforts, than would have been the case had their numbers been more considerable. Another peculiar advantage arises from this circumstance, and of the greatest consequence in every public seminary: I allude to the facility with which strict discipline can be maintained, which is often of more benefit to him who is subjected to it, than all the lectures upon order and morality which he may hear from the Professor's chair. When young men enter upon their academical studies, they have, in most cases, just emerged from the trammels of the discipline imposed upon them during their attendance in schools, and generally hail with delight the time when they are no more to be considered as boys, but to be entitled to the appellation and treatment of gentlemen. This is a very critical era in the moral history of the student, and one which generally fixes for life his happiness or misery. It is at the period when he comes to be looked upon as one who has attained the full use of his reason, that much is to be dreaded with regard to his conduct, and attention to his education. There is a self-sufficiency and pride which are apt now to creep in, and which, if allowed to gain a footing, will remain with him through life. And it is certain, that the destruction of the hopes of many a fond parent has arisen from bad habits introduced at this time of life, substituting idleness and vice for industry and virtue, and gradually undermining every virtuous impression.

The introduction of pernicious habits may in a great measure be prevented, by keeping a strict account of each student's attendance at College, and by inquiring into the cause of his absence; and although absence without an excuse, neglect of study, or any other misdemeanour, never subject the student to corporal punishment, yet these abuses are prevented by other methods equally effectual, and not so derogatory from the dignity of College-discipline.

The very beneficial method of keeping exact accounts of the attendance of each student at College, is, I believe, not followed in all the Scotch Universities.—Perhaps in many cases, the number in each class may prevent such a plan from being conveniently introduced.—The class might, however, be divided into different portions, and a censor appointed over each, whose business it might be to report to the Professor the non-attendance of any student. Another plan of perhaps more easy execution might be followed: Each student might be provided with a certain number of tickets, one of which he should be obliged to deliver to the door-keeper each time he attended the lecture, and thus a list of those who were absent might easily be obtained. By this method a practice, which, I believe, is sometimes followed at the University of Edinburgh, might be restrained; many students, especially of those whose promotion in their profession requires a certificate of attendance at a particular class, are in the practice of taking out a ticket for that class, which they attend only two or three times during the whole session; and when called upon, they can show their ticket, without having reaped any benefit from the possession of it.

Those who have the management

of our Scotch Universities, would do well to correct those little abuses which are constantly creeping in upon them, and which are gradually tending to change their original form of government. They should be extremely careful to exclude that luxury and indolence which have obtained a footing in some neighbouring Universities, and which, it is to be feared, will ultimately impair that desire of knowledge which was so laudably cherished during last century, and which gives scope for the exertion of the noblest faculties of man. While they are making any innovations, they should be careful not to introduce any thing which can, in the smallest degree, tend to obstruct that communication of knowledge which has hitherto contributed its powerful influence, in enabling this country to maintain its high rank among the nations of Europe.

SCOTUS.

ON MEMORY.

To the Editor of the Literary and Statistical Magazine.

SIR,

THE true knowledge of memory is to be obtained by a careful and patient attention to the operations of our own minds, and by a diligent and impartial study of what the best authors have written concerning it.

The exercise of memory, no doubt, depends almost entirely on the sound state of the brain; but so does the exercise of almost all the powers of the mind; and, while we admit this position with regard to memory, or any other mental power, it does not follow that mind is material, or results

from a peculiar organization of the brain. The only legitimate conclusion to be drawn from it is, that the brain is the connecting medium between mind and matter, and that a sound state of the brain is necessary to the energies of mind, whatever substance it may be.

Memory is sometimes greatly impaired, or lost, by the head being injured. It is much and variously affected by disease, particularly fever; but sometimes after the fever ceases, it becomes uncommonly vigorous. Not unfrequently it has been abolished by apoplectic, epileptic, or hysterical fits.

Memory appears at a very early period of life, as soon perhaps as external objects are perceived. The child at the breast readily distinguishes its mother or nurse from strangers; an action which implies the exercise of judgment, as well as memory.

Memory arrives sooner at maturity, than most of our intellectual faculties. In the boy, youth, and full-grown man, it advances to perfection; in the decline of life it becomes weak; and, in extreme old age, disappears. A peculiarity of memory in old age is, that it remembers best the sensations and ideas of boyhood or youth.

The powers of memory among men are much diversified. This diversity, doubtless, is chiefly owing to the original constitution of the mind; but occasionally, also, to some unknown condition of the nervous system, by which the sentient and material principles are connected.

Two kinds of memory are observable; either former sensations and ideas occur to the mind of their own accord, when we are not seeking for them; or they rise up in it when we endeavour to recal them, though not, perhaps, till after various and repeated efforts. When

sensations and ideas come into the mind in the former way, it may, for distinction's sake, be called involuntary memory; when in the latter, active memory. This is also called recollection, and is much more perfect than the other.

In this last kind of memory several powers of mind are concerned, particularly attention, volition, reasoning, and that faculty which philosophers have called the association of ideas. The link which connects memory with any of these faculties, has not hitherto been explained; and probably will remain as much a secret as its connection with the brain. It is the business of philosophy to ascertain the fact, rather than explain the cause.

Memory not only supplies images to the mind, like the imagination, but does something more. Whatever ideas or sensations it brings up, it persuades us that we had already these ideas or sensations. Whatever scene it presents, we have the conviction that this scene was presented before. It gives no new picture, but recalls an old one. It renews impressions which were once received. It reminds us of objects with which we were once acquainted. It sets before us things to which we once attended. This is the peculiarity of memory, the mark by which it is distinguished, the test by which it is known.

Generally a man, in the full vigour of health, has all his faculties in perfection. He who has a powerful imagination, and a correct judgment, has also a good memory. In the player, who for twenty years acts most of the characters in possession of the stage; or in the preacher, who from twenty-six to sixty-four, mandates two long sermons every week, it may be amazingly increased. In the philosopher, who gives himself up to abstract studies, it may largish

from want of exercise; or in the poet, who loves to cull every flower which busy imagination plants, it may seem greatly weakened, and in some measure justify the well-known couplet:

“Where beams of warm imagination play,
The memory’s soft figures melt away.”

But in this and other cases, the matter has been exaggerated. Men of philosophic and poetic genius have great memories, as well as other faculties great. There may be persons, indeed, who are prodigies in memory, but idiots in other things; but from some unknown state of the *sensorium commune*, by which mind is affected, such cases cannot be explained. This remark holds with regard to memory for numbers, of which some extraordinary instances are on record.

It will require little sagacity to discover that memory is of vast importance to man. Without this faculty we can have no idea of personal identity, or that we are the very persons at present which we were many years ago. Every man in his right mind is convinced that this is the case; he cannot for a moment believe that any imposition is practised upon him in this matter. What memory suggests is judged to be true; and though she may not exhibit all his former experience, he cannot for a moment believe, that the account which she gives is false or unfair.

If it were not agreed among all men, that the evidence of memory in this respect was to be depended upon, we could not deserve any credit for our actions, look back to the past with any pleasure, have any heart to engage in business, contract any obligation, discharge any trust, or indeed be accountable beings.

The idea of duration is also obtained from memory. By recalling former sensations and ideas,

we learn that time is progressive; that it never stands still, but is a stream which is ever flowing.

Unless we could connect one portion of time with another, past transactions and events could not be known; we could not even know that men ever existed; that kingdoms and empires were founded; that revolutions in government and manners had ever been accomplished; that arts and sciences had ever been improved; no facts, in moral, natural, or chemical philosophy, could ever have been accumulated; history could not have been written, or poetry cultivated; impressions of the beauties of animal and vegetable nature could not have been preserved; skill in any mechanical profession could not have been transmitted to other ages; even every conception of human beings, of relatives, friends, or acquaintances, would have perished.

Without memory, we could have no idea of future existence; could not persuade ourselves that we might live hereafter; act upon any scheme of improving our minds or our fortunes, of educating our children, or providing for our wants, or those of our dependents; we could not have any hope of an honourable death, or a happy immortality.

Our progress, in every branch of human study, depends on this faculty. It is the store-house of every kind of knowledge; it is the hand-maid to all literature; it is essential to the historian and philosopher, to the orator and poet. The facts which it supplies, embellish narrative, give an air of probability to fiction, render eloquence convincing, and strengthen our confidence in the truth of abstract reasonings.

Memory even contributes to excellence in writing. When we rigorously commit to memory, we correct the style, and arrange the

thought; fill up what is wanting, and reject what is superfluous. Hence, perhaps, the superior finish to be observed in the literary works of the ancients. They seem to have cultivated memory more than the moderns. Great effect was attributed to the exact delivery of a well-studied oration. Many of their poems were recited publicly and in private circles, from recollection; and in some cases the precepts of religion and morality were laid up in the memory.

The acquisition of languages, in particular, is greatly favoured by a vigorous and faithful memory. History tells us, that Mithridates, king of Pontus, could speak twenty-four languages; and in our own time, Sir William Jones knew perfectly eight languages, could understand other eight, with the occasional help of a dictionary, and had a tolerable acquaintance with twelve more.

Nothing can place the importance of the memory in a more striking point of view, than its subserviency to speech. Indeed, without memory we could not speak at all. Some years ago, a gentleman considerably advanced in life, lost the use of speech, by a stroke of apoplexy, and every mean was used to recover it. I was employed to teach him the alphabet and pronunciation, and converse with him on any subject that occurred. When I first attended him, his utterance was almost gone, and he could not remember the name of the most common object; but, after he had laboured two hours every day for three months, he could pronounce any word first mentioned to him, repeat the letters of the alphabet, and count to the number ten; but he could do nothing more. His anxiety to recover his speech was excessive, and his labour for a long time indefatigable. At last he began to despair, was

fretful beyond measure, and sunk greatly in spirits. From his capacity of pronouncing words, it is clear that his organs of speech were not paralytic. His whole intellectual system seemed to have received a shock, and particularly that part of memory called recollection. The chain by which ideas and words were tied to one another was broken, and of course the memory of language was lost. *Now, now, yes, yes,* answered for every thing; only, when set upon some familiar expressions of scripture, he could go on for two or three words without help. Some very common phrases too, such as *Snuff the candle*, were occasionally uttered.—These were the only traces left of the language which he once spoke. All my ingenuity was directed to renew the association between ideas and the words corresponding to them; but here I completely failed. A miracle only could have succeeded.

The advantages of memory are unspeakably great. In ordinary life, it is of the most essential use. The man of business, and the man of the world, equally require it. The perfection and happiness of human nature cannot be attained without it.

The qualities of a good memory are, susceptibility, retentiveness, and readiness.

That person has a susceptible memory who can treasure up things with little labour. This quality some possess in such a degree, that for a time they remember almost every thing which they read, hear, or see. Others have great difficulty in committing any thing to memory, and many efforts are necessary before they can get by heart a short poem, or discourse of ordinary length.

Susceptibility of memory is stronger in youth, than in full-grown or aged persons; and I have

known a lad, who, with a single reading, would repeat one column of words after another, with very trifling mistakes.

Some, however, who have been deficient in a susceptible, have been as remarkable for a retentive memory. What they have entrusted to memory may have cost them much trouble; but they are able long to retain it. Thus toil meets with its reward. Thus success shews how little cause many have to complain of their memory, when they first try to remember; for it has been frequently remarked, that those who remember easily, as easily forget.

The difference of memory in these two kinds of persons may thus be accounted for. Those who have a susceptible memory bestow almost no attention on those things which they endeavour to remember, and therefore they soon forget; but those who have laboured much in getting by heart, have long directed their thoughts to the objects which they wish to lay up in the mind, and at length the traces of them can scarcely be effaced.

On this ground, a retentive memory would seem to be more common to full-grown men than youth; though, no doubt, the remark must be understood with limitations, as perhaps it may be found, that some youths have a very retentive as well as susceptible memory, while some in manhood may not be distinguished for either. In our judgment, the memory of things will longer be retained, the more we are interested in them, and the more efforts we have made to remember them.

With regard to a ready memory, it is of vast consequence to those who speak publicly from recollection. After they have been successful in this drudgery, with all the advantage of deep premeditation and just arrangement, they

can produce their stores without breaking the chain of their thoughts, or enfeebling their arguments.

A ready memory, we believe, is chiefly acquired by practice. If we are accustomed to speak from recollection, we soon become able to retail our sentiments fluently and correctly. Habit gives us possession of ourselves, and we find our reasonings and expressions when they are wanted, without embarrassment.

By the laws of memory are to be understood those invariable methods according to which it acts: and they ought carefully to be observed, as our knowledge of them will materially assist our endeavours to improve it.

One obvious and striking law of memory is, that it does not figure objects singly, but in connection. When we remember one thing, we remember it as related to some other. Such relations are various, such as that between the cause and the effect, possessor and thing possessed, sign and thing signified, resemblance of any kind, neighbourhood of time or place. The sight of a book in the hand of a stranger, which had been taken from the house of a friend, where we saw it, instantly suggests the right owner. The meaning of the words in any language is readily understood, from the strong association between the ideas and words expressing them. Verses are readily recollected, the last syllables of which are in rhyme, or have a resemblance in sound. To know how much memory is guided by the neighbourhood of place among words, we have only to notice what happens in getting a poem of discourse by heart. The image of the book or manuscript is impressed upon the mind. We become familiar with the top and bottom of the page, the beginning and end of the line.

As we repeat, every foregoing word calls up the following through every sentence and paragraph. We must know at what part of the paper or leaf we are, or we would fail in the attempt. We must put perfect reliance on the tie which memory establishes between the words and the place which they hold, or we could not go on with any assurance. These instances sufficiently shew, that memory acts by those relations which we observe among objects or ideas; that the ideas and sensations which memory recalls are never alone, but always in clusters, or groups.

On this well known law of memory, artificial or local memory, as it has been called, is built. Certain syllables or words are chosen, to which we attach the facts, sentences, paragraphs, or heads of discourse to be remembered; and by that means more easily recollect them. Some of the ancients, who had long speeches or orations to deliver in their criminal courts or popular assemblies, annexed the parts or divisions to places of the house or vicinity where they were delivered, and by glancing at these, when necessary, their recollection was assisted.

One advantage of artificial memory is, that it more powerfully calls our attention to the law of memory under consideration, and more clearly shews the manner of its acting. At the same time we must remark, that more value has been ascribed to artificial memory than it deserves. Those who speak from recollection in public, may certainly be considerably assisted by artificial memory; but the advantage to others, if any, must be trifling. Some think that the defects of their knowledge may thus be supplied; but we know of no road to knowledge but that of industry and eager study; and those

that are capable of intense study and unwearied industry, will not greatly stand in need of artificial memory. But even if their stores of knowledge were thus enriched, if not followed by practice, would they be of any value? Will mere learning, or a dry accumulation of facts, constitute a great character? They may be assured that it is the just exercise and wise application of all our powers, that will enable us to excel as intelligent and active, as religious and moral beings.

When such views are generally diffused, when the public can discern the propriety of such reasonings; they may be amused, though not much benefited, by those itinerants who lecture on the *mnemonic art* *. They may tell how the memory acts, as every careful observer can, and that knowledge may be increased by attending to this circumstance; but if they attempt any thing further, it may be extraordinary, but certainly as useless in guiding to knowledge, as the proposal of the aeronaut, to carry men to places through the air, instead of leaving them to walk upon their feet.

Another most important law of memory is, that we remember those things best to which we have most attended. Things which completely engross the mind, which we have minutely studied, and long and seriously considered, are not easily forgotten. The things which we easily forget, are those which we have little noticed, transiently viewed, or almost entirely disregarded.

From this law we can explain the excellency of memory in particular cases. Those who play uncommonly well at whist, are greatly

* Four or five years ago a German, named Feinaigle, delivered in Edinburgh five lectures on this art. Fees for the course, five guineas.

indebted to attention. By the use of this faculty in assisting memory, they can calculate with much certainty all the chances of the game, and know almost in every instance, what card to throw upon the table.

Doubtless also, those have strongly directed their attention to historical dates, who excel in remembering them. The readiness with which some people remember historical dates, is rather obscure ;— and it has been said, that they have not been known to give much attention to them, but that they have an aptitude, altogether inexplicable, for remembering them. In some cases, perhaps, the fact may be as has been stated ; but in general, I am persuaded, that this talent has arisen in early life from a strong direction of the mind to such things, though not observed by the world, or even the individual himself.

The great power of attention in assisting memory, may be learned from the following fact. A person lived some years ago in my neighbourhood, who was famed for remembering every thing belonging to horses. Whenever he saw a horse, he fastened his mind upon him so closely, that he carried away with him every peculiarity ; and if the horse happened to be stolen, his judgment was often appealed to on trying the thief, and the sentence of the Court much swayed by his evidence. Could this man be said to have an aptitude for remembering the peculiarities of a horse more than other men, had it not been for the power of attention strongly and uniformly directed to that object ?

From such and similar illustrations it is perfectly manifest, of what consequence attention is to memory. By long revolving a thing in the mind, we get intimate with it, contract a fondness for it, and at last remember it. From

carefully and repeatedly reading over any discourse from beginning to end, we at length lay it up in the mind, or get it by heart. What might at first seem an Herculean task, yields more and more to our efforts, till it be completely surmounted.

It requires no common force of mind to give continued attention to one thing, but the result is glorious. By attention, chiefly, Newton explained the philosophy of nature, and Butler that of religion : no mean is better calculated to increase the power of memory, or accomplish those purposes for which it was planted in the human breast.

Another law of memory is, that the ideas which we receive from the sense of sight, are better remembered than those from any other sense.

Some people have told me, that they can remember persons very well, while they forget their names ; that they have been at the greatest loss, when they met them, how to address them, though no stranger to their persons. I have often myself experienced this very circumstance, and been reduced to rather an awkward predicament, when accosted on the streets by persons whom I knew, but of whose names I had lost all recollection.

The reason of this forgetfulness of names, while persons are remembered, must be traced to the connection of memory with imagination, and of both with the sense of seeing. By this sense we receive the impressions of persons, faces, and figures, but by the hearing only we know their names ; and it is an observation as old as Horace,

“ Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subjecta fidelibus ; et quæ
Ipse sibi tradit spectator.”

De Arte Poetica, 180.

It may also be mentioned, as a law of memory, that we most easily remember those things, the perception of which gives us pleasure or pain.

If on one occasion we ran the risk of being burnt to death, or on another hardly escaped drowning; if we were once put in hazard of our life by a mad bull or a foot-pad, we will remember those incidents almost as long as we live: so will we the meeting of a relation who has been long in foreign parts; the day on which we were united to the dearest and tenderest object of our affections; or when, by the bequest of a valued acquaintance, we made a great accession to our fortune.

These things seem to be remembered from the command which they have over our attention, as well as our feelings. Things which make a slight impression pass by with little notice, and scarcely leave any trace in the memory; but those which excite strong sensations, whether of the agreeable or disagreeable kind, and powerfully solicit the attention, leave a mark almost indelible.

In this case nature answers her own end. Whatever gives uncommon pleasure or pain, is deeply interesting; and this observation paves the way to the last law of memory which we shall mention, which is, that the memory is much aided by the interest which we take in any thing.

Every one knows how well we remember those things which tend to promote our honour, our interest, or our pleasure. The last thing which a miser forgets, is the place where he concealed his gold. Few men have missed a criminal assigment from forgetfulness, though they may from prudence or scruples of conscience. What is nearest the heart, remains long in the

mind's eye; but of those things which do not gratify our appetites and passions, raise our credit or fame, support our power or authority, we soon lose sight.

From considering some of the laws of memory, we pass very shortly to its improvement.

The perfection to which the improvement of memory may be carried is amazing. As its usefulness is undoubted, so there is no faculty the usefulness of which is more at our command.

Some contend that judgment is more improveable than memory. We think it needless to balance nicely which of these faculties is most capable of improvement. The assurance that both of them may be greatly improved, is very flattering, and it is our business to take care that their improvement be not neglected.

One of the most effectual and well known methods of improving memory, is exercising it. So great improvement does exercise produce, that it seems almost a new creation. He that will take a week or a fortnight to commit to memory a discourse of an hour's length, when he has not been accustomed to the task, has at last been known to do the same in two or three hours; and what perhaps he could not recollect at forty times reading over, when he began to try his memory, he has been found, after it has been strengthened by exercise, to recollect after twice reading over. Such is the wonderful pliancy of this faculty, and so much is it in our power to improve it.

Clearness in our conceptions, and accuracy in our thoughts, powerfully aid the memory. What is well understood, can be well remembered. What is fully comprehended, can be fully retained. On the other hand, what is confused or

obscure, inconsistent or unintelligible, is reluctantly caught hold of by the mind, or even beyond its grasp.

Vivid conceptions, glowing imagery, high execution in description, bold delineation of character, and true expression of passion, are much more within the reach of memory, than the opposite qualities of writing.

Memory is greatly assisted by order in our thoughts, and apt arrangement. To get by heart words or sentences that are thrown together by accident, would be a most laborious task; but regular method, and just divisions, are the steps by which this faculty mounts up to the possession of her stores, and reigns over her treasures.

Temperance and regular hours, tranquillity of mind and moderate exercise of body, are all favourable to the cultivation of memory.

Like most of our other powers, memory is most vigorous in the morning; and then, perhaps, our endeavour to improve it will be found to be most successful.

Whatever be the proper time, great diligence as well as skill must be used; though not more, perhaps, in regard to memory, than our other intellectual faculties. In this work, much depends upon ourselves. Here there is need of a wise head, as well as a resolute heart.

SHUMSUDEEN JAMEE.

REMARKS ON DR SPURZHEIM'S THEORY.

*To the Editor of the Literary and
Statistical Magazine.*

SIR,

SHOULD the following remarks on Dr Spurzheim's theory be deem-

ed worthy of insertion in your excellent Magazine, they are quite at your service.

The genius of man has, in all enlightened ages, been directed to the important and interesting study of the phenomena of mind. Philosophers have laboured with much assiduity to ascertain the laws by which they are regulated, and to become acquainted with what they call the *essence* of thought. As might have been expected, their industry in this branch of science has not met with the success which has rewarded the labours of those who have entered upon the examination of the material world. All the collected information of by-gone ages has only been able to point out the original faculties of the mind, to deduce some important inferences from an observation of their gradual developement, and to make us acquainted with the structure and functions of those organs which form the *mediu* by which a communication is held between the mental and the material world. Concerning the nature of mind, and the manner in which it receives impressions from without, we are still in the dark. Nor is it to be expected, that we can ever in this world attain a knowledge of these subjects, as it seems to be an established law of nature, that no knowledge shall be disclosed to man, but that which must, either directly or indirectly, immediately or ultimately, conduce to his good. We are permitted to understand the structure of the eye, and the manner in which the rays of light, by refraction, are brought to form an image on the retina, in order that we may be enabled to correct any derangement which may take place in that organ. We are permitted, in short, to ascertain the operations of nature, that

we may be enabled to use her powers in such a manner as may add to our comfort and happiness. But farther than this we can never proceed. We cannot attain an intimate acquaintance with our own minds, because that acquaintance would be of no benefit to us, but would tend, on the contrary, to defeat the very purposes for which we have been placed on the earth. At the same time it is to be presumed, that there are many important facts in that branch of science, which are destined to be developed during the progress of ages, and rendered subservient to the benefit of the human race.

In the midst of this gradually progressive state of knowledge, two men have suddenly started up in the world, and have announced, as the produce of their own study and observation, a discovery which, if true, would be indeed a mighty step in the science of mind. One of them has been passing from country to country, disseminating his doctrine with an ardour and zeal which must warrant us to conclude, that it is either founded upon the solid basis of truth, or that he has in progress of time become a dupe to the vain suggestions of his own imagination. Which of these is the case, it belongs to his hearers and readers to determine. And we do think, that a very slight examination of his doctrine, and of the consequences which would result from its establishment in the world, will be sufficient to enable every reasonable creature to assert, that it has not the smallest foundation in truth. Nor does its promulgator (Dr Spurzheim) bring forward one solid argument in its defence. His book contains, it is true, a very formidable assemblage of assertions and conjectures; but in no part of it is there any thing to be found which has the resemblance of legi-

timatic reasoning, or the deduction of just inferences from facts. It is indeed a mass of confusion, without arrangement or disposition of parts.

Such being the case, it might have been reasonably expected, that however many converts he might have obtained at home, this country would not have furnished him with a great number. The case has been, it seems, otherwise, as few of his readers or hearers are to be met with, who are not in some degree tainted with the poison of his doctrine. It is not to be wondered at, that those who are incapable of feeling the full force of an argument, and who consequently cannot detect a weak or deficient one, should have at first been led away by the novelty of the theory; but that any of the better-informed part of the community should have been induced to embrace a doctrine which has not even a semblance of truth, is indeed truly astonishing.—In order to show more clearly the absurdity of the doctrine of Gall and Spurzheim, I shall, in the first place, give a short abstract of it, as developed in the book lately published by the latter gentleman.

The Doctor supposes the brain of all animals to be divided into a number of distinct portions, or organs as he is pleased to term them, which have the wonderful power of elevating the parts of the skull immediately above their situation,—and of thus rendering themselves apparent to the eye of an observer. These organs, he affirms, are the seats of the different propensities which evince themselves in the conduct of different animals, which propensities are in exact proportion in strength to the *houses* they occupy. The manner in which he discovered and fixed the localities of these propensities, is not a little curious. He carefully examined the skull of an individual

(whether human or bestial) who had any remarkable propensity, (such as a strong desire to bite, fight, steal, destroy, &c.), and discovered its greatest protuberance, which he immediately inferred to be the organ of that propensity for which the animal was peculiarly remarkable. In this manner, in a short time he discovered the localities of all the different propensities observable in the animal world. And he tells us he can discover them even by sight, although the head be covered with hair or a wig! It is to be particularly observed, that the Doctor asserts, that these *cranial* protuberances not only accompany the propensities, but are really the *causes* of them.

Passing over the insurmountable objections which the anatomy of the brain opposes to this theory, and the undeniable fact, that the whole of it has been known to be wanting, without any observable change in the intellect,—I shall proceed to the inevitable consequences of the doctrine in a moral point of view.

It leads directly to the most absurd and dangerous doctrine of *fatalism*. For no man can deny, that if the protuberances on his skull are the causes of his sinful propensities, as he had no hand in forming himself, so can he have no responsibility for the unalterable consequences of any defect in his body. The shape of his head is not under his controul, so neither (if this theory be true) is his disposition subservient to his will.—Such is the tendency of this newly broached theory. It goes to overturn all morality, and would, without doubt, if belief in it were to become general, in a short time unhinge society.

It may to some appear foolish in any one to endeavour to expose the falsity of a doctrine which seems,

even at the first sight, so highly absurd. But let such persons consider how eagerly we all take possession of any fortress where we can hope to entrench ourselves from the attacks of conscience. That this theory, if firmly established, is such a fortress, no one can deny. Its total falsity and dangerous tendency ought, therefore, seriously to be exposed. It is in vain that Dr Spurzheim tells us, near the conclusion of his book, that his doctrine does *not* lead to fatalism. It is in vain that he reminds us that reason was implanted in the breast of man to controul and properly regulate his passions and propensities. Every one who examines the theory, as he brings it forward, must be convinced that it is inconsistent with our innate notions of free agency; or, in other words, it asserts, that in whatever we do, we are impelled by a blind necessity acting through *protuberances* on our skulls! Such are the absurd, though legitimate inferences which we must deduce from the grand theory of Drs Gall and Spurzheim.

To all these observations the true disciple of these men will no doubt reply, that from his own personal experience and observation he has found, that the theory is really founded in fact, in as far as relates to the indication of propensities by certain protuberances on the head. He will tell us, that he has seen many instances in which the known characters of individuals have exactly corresponded to those indicated according to the rules of Spurzheim. This may be very true. But we would ask, Has he *never* failed in discovering characters according to these rules? If the truth were known, we would probably find, that in nineteen cases in twenty these much vaunted rules have completely failed;

and that the remaining solitary instance could be easily accounted for upon other principles.

But admitting, (as many affirm), that there is really a remarkable coincidence between the predictions of the disciple of Spurzheim, and the known character of him who is subjected to his observation, there is still no necessity for admitting the truth of his doctrine. A theory, more plausible at least, might be devised for accounting for the extraordinary fact; or the same theory might be brought forward under a new dress. The soul may be supposed to have so much influence on the brain and skull, as to modify their growth. All children, when born, it is known, have nearly the same shape of head. As we grow to manhood, then, may not the indulgence of particular ideas contribute its influence to raise those parts of the skull, below which, according to Dr Spurzheim, they usually reside? May not the indulgence, for example, of a propensity to fight, enlarge the organ of combativeness? This, it is to be observed, is the reverse of Dr Spurzheim's theory. It makes the propensities the *causes* of the protuberances, and not the protuberances the cause of the propensities. In this way, we completely avoid the doctrine of fatalism, and all its direful consequences. This theory obtains some plausibility from the circumstance, that on one hand, propensities of every kind are uniformly increased by indulgence, and that, on the other, they may be greatly weakened, or even totally extinguished, by a proper treatment. It may be objected to it by some, that the conformation of the skull has never been observed to alter, when a man's character has undergone a material change. To this it may be answered, that the

soul is supposed to act upon the bone of the skull, only so long as the body of the individual continues to increase, and that consequently, after he has arrived at manhood, a change of character is not indicated by a change in the form of the skull, because the head has then received its permanent stamp. Now, thorough reformations seldom take place in youth; consequently, the chances of observation are proportionally few.

Others may say, that this theory would lead us to the notion, that we really have some influence over the shape of our own bodies, and that the shape of any child's head is completely under the controul of those persons who have the charge of his education; as by allowing him to indulge certain propensities, and by checking others, any shape of head may be obtained. But there is nothing very absurd in this idea, as it only infers that children are much under the influence of education, and external circumstances,—an observation which is certainly founded on fact. This theory points out to us the legitimate object of rational education. It shows us, that while the first principles of knowledge are instilled into the minds of youth, great care ought to be taken to check, by all the means in our power, every train of ideas which may ultimately have a vicious tendency; and, on the other hand, to countenance and promote those which lead to any thing noble or generous.—I am, &c.

OBSERVATOR.

Note.—We insert this paper chiefly for the purpose of provoking discussion on a subject which has excited a considerable degree of interest. We suspect our Correspondent sometimes unintentionally mis-states the doctrines of Gall and Spurzheim; and we are not sure, whether the learned Doctors would

not consider his own theory, if correct, as a demonstration of theirs. We shall be glad to be furnished with an account of Dr Spurzheim's theory from a Correspondent, who has had an opportunity of hearing his lectures, as well as of reading his book.

To the Editor of the Literary and Statistical Magazine.

SIR,

IT is at all times interesting, if not useful, to know the habits, the customs, and the peculiarities of our forefathers. Any thing tending to throw light on these, is always considered as valuable.

As I possess two accounts of the election of a schoolmaster at different periods in the 17th century, in the parish of Tyninghame, now united to Whitekirk, extracted from the records of the Kirk-Session, I beg leave to transmit them for insertion in your valuable Magazine. They will, I am persuaded, please some of your *curious* readers,—among others, your humble servant,
Haddington, E.

ELECTION OF A SCHOOLMASTER.

MR Thomas Elliot, schoolmaster and session-clerk for some years, died 28th January 1655.

17th June 1655.—Sederunt Mr John Lauder, Minister, William Nisbet, Robert Kirkwood, George Shortes, John Fae, John Skugall, John Nelson, Elders.

The qlk day Mr James Acheson, who presented ane testimōniall subscribed be Mr John Maghie, Minister at Dirleton, and remanent members of the Session yr, wch was approven, was elected and re-ceaved to be Schoollmr. and clerk to the kirk-session of Tyninghame. His testificat from the Session of

Dirleton was red in audience of the Session, grof the tenor follows :

To all whom it doeth or may concerne, especially to the Right Reverend the Minr. and Kirk-Session of Tynynghame, that the bearer hereof, our beloved brother, Mr James Acheson, late schoolmaster at Dirleton, having come to us with ample testimonie of his abilities for teaching our school, and of his Christian cariage and behavior from our neighbouring paroch of Northberwick; hath during the tyme of his abode with us, to-wit, since the 1 of October Jari & fifty-three untill the date of those prets, bene verie diligent and faithfull in teaching our schooll at Dirleton, and educating his schollers not onlie in reading and writing, and in gramar both Latine and Greek, when it was desired and the students capable, but also in the knowledge of the grounds of religion according to the Catechisme approved and authorised by the General Assemblie of this kirk, and w^{ch} hath behaved himselfe in his personall cariage and familie, not only blamlessie, but as a good example of pietie, sobrietie, and modestie to others; wch we testifie be these prets given at Dirleton the 10th of June Jari & fifty-five years, and subscribed as followes : Mr John Maghie, minister at Dirleton; James Lauder, elder; James Smith, elder; William Brown, elder; William Ferguson, elder; James Levinton, elder; William Smith, elder; Alex. Gray, elder; Walt. Marshall, elder.

6th July 1686.—The said day John Shirreff, in name of the Countess of Rothes and Haddingtown, John Kirkwood for Skugall & Auldham, George Shireff in Knowes, and Thomas Ewart in Tyningham, in name of the rest of the elders of

the kirk-session of Tynningham, received and admitted John Black to be schoolmr. and precenter there, (we find on) 12th December; also the minister and elders did ratifie and approve of John Black his former admission to be schoolmaster and session-clerk, and that in respect ther was no min^r serving the cure when he was first admitted. (It appears he was a staunch Episcopalian, for after the revolution, the minister and he did not agree,—complaints and recriminations took place on both sides, the presbytery interferred, and it is stated), 1st November 1695: The minister told (the kirk-session) that the said John Black had delivered up the Register, by ane act of their Presbytery, as he said.

REMARKS ON SYMMONS'S VIRGIL.

To the Editor of the Literary and Statistical Magazine.

SIR,

I TAKE the liberty of sending you a few remarks on a work of great merit, which I believe has not yet been noticed in any of the leading reviews. The book I allude to is a new translation, in rhymed verse, of the *Æneis* of Virgil, by Dr Charles Symmons of Jesus College, Oxford, author of *Poems*, and a *Life of Milton*. I cannot conceive on what grounds Pitt's version of this immortal Poem should have been highly extolled by the critics, and several times reprinted, while this of Symmons, possessing much higher claims to public notice, should remain in obscurity.

It is well known that Dryden's version exhibits marks of haste, and that he has in several instances mistaken the most obvious sense

of Virgil. Those translators who have attempted this great author since Dryden's time, have accordingly seen the *faults* of his version, and I will admit, have shown more correctness; but have they shown more, or as much general spirit, or as rich a flood of genuine poetry? Truth commands this question to be answered in the negative. I have read criticisms on Dryden's Translation, the aim of which seemed to have been to bring only his faults into view; but on the other hand I rejoice to say, it would be almost an endless task to exhibit his beauties. In truth, every person of genuine taste in poetry must admit, that Dryden abounds in highly poetical expressions, while at one time he warms the reader by his sublimity, and at another melts him by his tenderness.

With regard to Dr Symmons, he has unquestionably produced an excellent and flowing *Æneis*, as much, I think, superior to Pitt's, as Pitt's is to Trapp's. One thing, however, strikes me very forcibly, namely, that Symmons, who is resolved every line of his version shall be strictly his own, has been hampered in avoiding the rhymes of Dryden and Pitt, and has accordingly turned many of his couplets in a manner much less obvious and natural than they might otherwise have been. It is not from a blind veneration for Dryden, but from a carefully weighed estimate of his work, compared with that of his new opponent, that I feel convinced that Dryden will stand his ground as the best English translator of the *Æneis*. In the *Georgics* I really believe he has been excelled by Sotheby. The inferiority of Symmons struck me most remarkably in the account, by *Æneas*, of the Sack of Troy. This new translator did not move my feelings at all; whereas Dryden, as he had

often done before, melted me into tears. In short, Dryden is a mighty colossus, whom it would require a most extraordinary power to throw down. I shall conclude this notice for the present, by quoting one of the best rendered passages in Symmons, from the Fourth Book:—

“ Now all subdued, and by her fates appalled,
Anxious, on death unhappy Dido called.
The beams of heaven fatigue her sickened sight;
And portents crowd to scare her from the light.
As she frequents with gifts the hallowed shrine,
And pours libations of nectareous wine,
Dire to relate! upon the sacred floor
The wine falls blackening, and corrupts to gore.
This prodigy to none her lips impart;
Withheld ev'n from the sister of her heart.
Within the space her ample courts include,
Raised to her former love, a temple stood;
Whose walls she dress'd, in fond devotion's hours,
With snowy fleeces, and with fætal flowers.
Here now, when earth reposed in night's embrace,
Small thrilling accents whisper through the place.
The dead are there; and with no mortal tone,
Her conscious husband claims her for his own.
And, lonely on the roof, night's bird prolongs
The notes of woe, and shrieks funereal songs.
Predictions too, from ancient prophets brought,
Strike with dread warning on her startled thought.
In dreams, now fierce Æneas, wrapt in gloom,
Impels her frenzy and provokes her doom:
Now, solitary, wandering, weary, slow,
She seems o'er long and trackless wastes to go:
To seek, abandoned, and a queen no more,
Her Tyrian comrades on a desert shore.”

I am,

SIR,

With respect, yours, &c.

W. C.

Y v

For the Literary and Statistical Magazine.

ON THE ART OF FALLING.

NOTHING is more wonderful in the contrivance of the human body, than the power which it has of moving on the surface of the earth, of changing its position, balancing itself, and standing still. The mind has a power over its muscles which we cannot explain. Persons skilled in anatomy, when they try to find the sources of life in the minute vessels which seem to supply the means of it, and which circulate the necessary fluids through the different parts of the body, inform us, that the wonder is, not that we should die, but that we should continue to live for a single day. In the same manner, I apprehend, the miracle in the present subject is, that we should be able to stand, walk, or run, without stumbling and falling to the ground at every step. Let us try to make a machine of the weight and stature of the body of a full-grown man, and if it stands at all, we will find that the least attempt to move it forward, or to make it alter its position, will bring it to the ground. The pedestal and base of this self-moving machine, which we carry about at pleasure, are at the same time not proportioned to the weight of the mass, and yet we walk, leap, run, assume a great variety of attitudes, and recover our natural position with great ease and agility. The mind has a command over the body that it inhabits, which we cannot apply to any machine of our own invention. Nature does her work more perfectly than man. This direction of mind, too, to the variety of motions of which we are capable, is so formed by habit, that,

like the use of speech, we seem to perform them without any previous deliberation of the understanding, or consent of the will.

All this is wonderful, but the power of habit is not so strong as to exempt us entirely from accidents, in all the situations in which we may be placed. Sometimes an unseen obstacle meeting unexpectedly with that part of the foot which is more advanced, carries the higher parts of the body beyond the centre of gravity to such a length, that we cannot recover; at other times, the inequality of the ground produces the same effect; and finally, a slippery or sliding surface brings us to the ground in a manner the very reverse of what I have first stated. The fall is sometimes from a height to which we have ascended, and sometimes into a pit or hollow which we have not perceived. If we are on horseback, at one time the horse falls with us, and at another we are precipitated from the saddle. If we travel on wheels, the vehicle may be overturned, or we may be thrown from the top.—Having made these observations, which I hope will be found of use in this new and intricate subject, I may be permitted to lead the attention of the reader to the preventative as well as the cure; to the means of acquiring the art which is the subject of this essay, as well as to the practice of the art itself.

I have known many of the severe accidents of life, bruises, dislocations, and broken bones, happening more frequently to one person than to another. The common observation is, that such a person is unlucky, whereas it may be generally ascribed to some carelessness, or want of previous training. At that period of life when the understanding is not ripened by years, when experience is limit-

ed to a few falls, and when there has been little practice to teach the infant how to avoid them, we see how frequently children are brought to the ground, and by what small interruptions our rising hopes are levelled with the dust. It is no unequivocal proof of the wisdom of Providence, that the fall should be less dangerous at that period of life when it is unavoidable and frequent. The same unwieldiness of body which occasions the fall, gives us a cushion, as it were, to break its force, and to prevent the danger.

Our whole exercises, from this state of helplessness to vigorous manhood, are intended to make us stand firm on our legs; keep a good seat on horseback; and, in short, to give us such a hold of the soil we tread on, as to exempt us from those accidents to which we are so prone. I do not say, indeed, though I profess to write on the subject, that the pride of human nature will permit us to declare this intention. We often do one thing under the name of another, and therefore we talk of grace in the step, and dignity in the motion. These are the exalted uses of dancing, fencing, running, leaping, riding, and vaulting into the air; but the practical use is, that we may balance our bodies firmly, and keep them from coming to the ground. This is the first and most necessary thing to be attended to, and therefore should be first in the thoughts of every wise man, when he subjects himself to such violent exercises. The air which he acquires, is not to be compared to the erect posture and safety which he secures to himself during the whole journey of life.

Great skill, however, in any art, exposes the possessor to more than one inconveniency. It makes him too secure in trying situations, and too ready to expose himself to dan-

ger and risk. An expert fencer receives more thrusts, a cudgel-player has his head more frequently broken, and a man who exhibits in horsemanship, experiences more falls, than a sober citizen who, without the knowledge of such useful arts, steals his way quietly through the world. Caution is a household virtue, despised indeed by the rash and adventurous part of mankind, but of great use both to keep us out of danger, and to give us more security when we are exposed to it. The great object here is, to attain all the skill, all the alertness and activity, necessary either to maintain an erect posture, or, without the vanity of exhibiting the art, or the presumption which leads us into danger, to make us recover ourselves gracefully when we are in danger of losing it. There is a proper medium to be observed, a balancing of the body, and a ready application of the powers of a sober and well-regulated mind, without which the greatest art and address will be pernicious instead of useful.

The learned reader will see that I have studied this subject; and without vanity I may say, that though I never acquired the agility of a rope-dancer, I have arrived at a comfortable old age, with fewer falls than many of my contemporaries. The beauties of nature I have generally contemplated from an elevation to which I could easily ascend, and on which there was no great danger. I never had any violent desire of ascending to a great height, for the sake of an extensive view, or for the pleasure which some men take of looking over a perpendicular rock. I have generally preferred the road, though circuitous, to that which apparently would have brought me soonest to the end of my journey. When travelling on horseback, I have always chosen the sure-footed horse

rather than that which promised to carry me twelve miles in an hour; and there is something in my nature, which I call want of ambition rather than cowardice, which has hitherto prevented me from risking those situations where one falls with great honour to himself, but without any chance of rising.

By these means I have not fallen so frequently as the rash and inconsiderate; but I have a greater regard to truth than to say, that I have altogether escaped the common accidents of life. I have had my share of falls; but when I stretch my memory to the remotest scenes of infancy within its reach, and trace over the different periods which have since elapsed, I do not recollect that I have suffered much from any one of them. A broken bone, a severe bruise, or even sprain, makes an impression not easily eradicated; and yet I do not remember of any fall which I would not, for less honour than I gained by it, be willing to fall over again. I do not ascribe this to any previous training, or excessive caution, so much as to understanding the art when I was in the act of falling; and this I shall now communicate to the reader.

The nicety here is to know when you may recover, and when you must come down, that you may use no violent and unnecessary exertion in an impossible case. In one word, if you wish to fall without injury, you must allow yourself to fall without resistance. It is almost proverbial in the case of a child, or drunk man, to say that they suffer less hurt by a fall, even where there is danger, than an active and vigorous person, who has the use of his limbs, and who attempts to avoid the disgrace of falling, by his ill-judged attempts to recover a false step. You require in such cases greater presence of

mind than agility, and it is better to allow yourself to come easily down, when perhaps you might recover yourself, than to increase the severity of your fall by vain resistance. I do not say, in the emergency of every case, that you can choose the softest ground and the most graceful attitude; or that you have time to fix on that part of your body which may with the least injury first salute the earth; but I have always found it best and safest, to allow myself to come down with the consent of my will, or in the manner of any substance of my own height, which has neither life nor understanding. Were one to fall over a precipice, indeed, the rule might not apply; but it is easier not to ascend, than to think of the best method of falling from a great height.—I have tried the same experiment with equal success, not when I fell from the saddle, but when the horse fell under me; and I am capable of giving advice in such cases. When you judge that the horse will not recover himself, but must measure his length on the ground, never attempt to throw yourself out of the saddle, but maintain your seat in as easy and graceful an attitude as you are able; if possible, do not allow yourself to be plunged over the ears of the horse; and so contrive it, while you are falling, that your leg next the ground shall be shifted a little forward to prevent its being bruised. In all other respects, let your body hold the same relative situation to the horse, when you are both flat, and on the same level, as it did before the fall. A little practice will make this quite easy and familiar. After you are thus on the ground together in this prone and yet rectangular position, the next thing is to rise with safety. When you fall singly, you rise as you may, but here your life is in

the power of an animal with which you cannot reason, and over which you have in a great measure lost the controul. You must in this critical situation retain your presence of mind; and I have found it necessary, and not difficult, by a firm pressure of the thigh, to bring the horse down again in his first attempts to recover himself, and by this means to have the foot which happens to be above the horse disentangled from the stirrup. The other foot you may pull gently back when the horse is rising, and if you are able at the same time to hold the bridle, the fall is complete, and the recovery is without injury.

Having exhausted this part of the subject, I shall proceed to the consideration of this art in those falls, which, if exempted from the danger of broken bones and severe bruises, are yet pernicious to the conveniency, the happiness, and the character of men in all ranks of life. Let it never be forgotten, that vanity, ambition, and unruly desires, expose the professors of them to very severe falls. I admire the wisdom of the apostolical injunction, "Let him that standeth, take heed lest he fall." The young and ardent mind aspires often to something which it has not possessed. Scarcely any person begins the world who does not cherish vain hopes. The conqueror sees kingdoms within his reach, the voluptuous man grasps at pleasure, the covetous seeks wealth, the courtier influence, and the soldier reputation. The general passion of mankind is to possess what they have not tasted. In the promiscuous pursuit of such objects, one person must trip up another's heels. When many run for the same prize, the greater number must be disappointed; and when the push is extreme, and the spi-

rits ardent, the end will be more contemplated than the snares and stumbling-blocks which impede the path.

In this, which may be called a metaphysical fall, as well as in the natural, I would recommend a full measure of circumspection and prudence. The fall is generally occasioned by an imprudent attempt to rise too high. A young man begins life with nothing except buoyant and lively spirits to carry him upward. His object is within his reach, and when he has obtained it, a wider prospect opens to his view. What would have satisfied him, when seen at a humble distance, becomes a whet to the false appetite which he has created. Think, then, before you arrive at that height which will scarcely give you a place to stand on, and which will make you giddy by its elevation, that there are bounds to your activity and exertion, but that there are no bounds to ambitious and covetous desires.

In the ordinary accidents of life, a man has generally to blame himself for want of circumspection. He must live in an ill neighbourhood, if he is pushed over a precipice, or becomes the victim of a preconcerted intention to make him stumble. It is different when our property is invaded, our schemes thwarted, or our character attacked. In such cases, we have to combat with the ill-nature, envy, and selfishness of the men around us. Some of our friends or enemies wait for our halting, or by crossing our endeavours, or wounding our reputation, attempt to push us down. Against all such contingencies, a prudent and mild conduct is the best protection. Humility is a rampart of defence, and guards us against envy, before which no man can stand. Contentment also prevents that eagerness to rise,

which besets the ambitious; I do not mean that grovelling virtue, the oldest sister of sloth, which is happy without exertion, but that equanimity which is pleased with what it enjoys, and which makes the most of its situation. How keen and anxious are some men to increase the means of their happiness? How foolishly do they risk what they possess, that they may gain what they can scarcely hope for? And thus abandoning the good which is in their power, they sacrifice their peace of mind and their moderate prospects, to the chance of reaching a pinnacle seen above the clouds, and gilded over with the departing rays of an evening sun. I do not know how many of my contemporaries I could name, who have been deceived in their estimate of life, and who have ended it in misery and disappointment.

But the lowest pit into which we can fall in this world, is that which vice covers over with its allurements, and then opens to its votaries. In other cases, when we lose influence, power, or wealth, and when our character suffers from envy, our circumstances may change, and we may recover what we have lost. But here the disease is in ourselves. We carry with us the weight which oppresses us, and no change but our reformation can be of the smallest service. The deviations at first appear to be trifling; the descent is easy and agreeable; but before we are aware of the danger, we are irrecoverably fallen:

—Facilis descensus averno,
Sed revocare gradum, hoc opus, hic labor est.

Excepting this fall to vice, the most frequent are those which may be traced to vanity and speculation. The first brings a man down from the height of power to

which he has climbed, checks the ambition of kings, and levels heroes with the dust. The second leads to the rising of men in ordinary life; carrying the merchant, the agriculturist, the stock-jobber, and the sanguine of all professions, to those dangerous heights, from which they often, and indeed very generally, are precipitated to the level of those who gaze at them from the bottom. Does it follow, that a man should never attempt to rise? I do not say so; but he should rise with caution, look frequently behind him, and in the steps of his elevation, secure some resting-place which may break his fall, should adverse weather, the slipperiness of the soil, or the narrow point to which he has ascended, make him lose ground.

When a man holds a profession which gives him enough for present use, an overplus for the purposes of humanity, and a prospect of leaving something to his family, what can be more unwise than to engage in speculations which promise a great return of profit, but which expose him to the imminent danger of losing what he has made, and involving himself for life?

Has he not already the advantage of knowing what he may do, by what he has already done? And is there not less danger of falling in a road he knows, than in one he is ignorant of?

Some men hurry on to their ruin, and fall before they have risen to any great height, by the folly of their spending profusely, what ought to lay the foundation of their future prosperity. In youth, we often wear out the substances and the strength of a comfortable old age. We allow ourselves to fall into poverty and disease, because we had more vanity than prudence, and were unable to resist the allurements of pleasure,

and the art of those who had an interest in flattering us. Those falls which we bring on ourselves, carry with them the sting which punishes; but let us remember, that the fairest hopes may be disappointed, and the wisest plans frustrated, by means against which we cannot provide a remedy. In these cases, submission is our duty, and the sympathy of good men our consolation.

I have only to add, that if we fall through folly and vice, it is our duty to amend; and if through the providence of God thwarting our best endeavours, it is our duty to submit.—I am your reader and admirer,

C. D. E.

ON FRIENDLY, OR BENEFIT SOCIETIES.

To the Editor of the Literary and Statistical Magazine.

SIR,

WHEN so much has of late been written in favour of Saving Banks, and when so many public exertions have been made to promote and encourage those useful Institutions, I am surprised that so little has been done towards the encouragement and extension of establishments of another kind, which have long existed among us, which have been highly useful in alleviating the distresses of the mechanic and labourer, and which have, in this country, operated with considerable effect, in keeping down *pauperism*, the most formidable enemy of English improvement. I allude to Friendly or Benefit Societies, instituted for the purpose of supporting such of their members as are, through sickness or infirmity, either occasionally or

permanently, deprived of the means of supporting themselves by their labour. These societies, generally speaking, however, have hitherto laboured under the disadvantage inseparable from such institutions in their infancy,—the want of a practical knowledge of what is necessary to support their funds under a stipulated rule of disbursement; for as this cannot, from the nature of the thing, be obtained by any previous calculation, so it must be from a course of practice and experience alone that we can arrive at the necessary results.

It is a very desirable thing for a labouring man to be assured of a fixed provision, when he may become incapable of earning it by his own exertions;—but this cannot be enjoyed, unless it is previously, fairly provided for. What amount then would require to be annually paid, to ensure to each of the members a fixed sum weekly, when disabled? As the answer to this question depends on casualties which no previous calculation can reach, it is not to be wondered at that many of those institutions have miscarried, from the want of knowing, at their first establishment, what proportion their yearly assessments would require to bear to their weekly alimēts; and this circumstance has unfortunately thrown a considerable damp upon the exertions of those, whose situation in life gives them the best opportunity of befriending these useful institutions. In many parts of the country, however, where these societies have existed for a considerable length of time, experience has enabled those who had the permanent interests of these institutions at heart, to rectify many of the errors in calculation which had injured them during the earlier period of their existence. This has led me to address you on

the subject, in the hope that, through your intelligent correspondence, much valuable information might be collected, and mutually disseminated, tending to remove the disadvantages under which many of these societies still labour, and to place those which may only be forming, on a footing to ensure the valuable end of their erection.

In the town of Hamilton there are at present nearly twenty Friendly Societies, one kind with another; and from a census taken last year from their respective records, it appeared, that for the last three years, they had jointly distributed to their sick and infirm members, to the amount of L. 300 and upwards annually, exclusive of two Funds for Widows. This statement furnishes a decisive proof of the extensive usefulness of these societies; and I have long been of opinion, that when properly founded, and judiciously conducted, they are among the best local institutions of this country.

They put it in the power of every person, in the earlier part of life, to secure a comfortable provision against the visitations of sickness, and the infirmities of age; a provision, which they do not need to solicit from their brethren as a charity, but which they can freely claim as the fruits of their own industry.

This mode of providing for the accidents and adversities of life, tends to promote habits of economy, and prudent foresight, and to cherish a spirit of independence, all of which are eminently friendly to the best interests of society.

Whether, indeed, we consider these institutions in a public or a private light, their utility is equally conspicuous. In a public point of view, there can be little doubt but that their general prevalence in Scotland, in conjunction

with the other beneficial institutions of our country, have materially tended towards raising the general character of the Scottish labourer and mechanic, so far above those in similar circumstances in the sister kingdoms, or perhaps in any other country of Europe; and if we view their effects in private life, how many distressed individuals and families have been relieved and assisted by Friendly Societies, and are at this moment deriving that assistance and relief which their own industry has purchased for them!

But the benefit of these institutions is not wholly confined to those who may have the misfortune to require the pecuniary aid they afford. The labouring man, whose family depends entirely on the continuance of his health and personal exertions for its support, can, by means of his connection with such institutions, look forward with some degree of serenity to the casualties of life, conscious, that by a little timely and prudent economy, he has in some measure prepared himself to meet them. This constitutes a value in itself; and a value too (considering the vicissitudes of life), that may be more or less felt by every member of these institutions without exception.

As I have already hinted, however, much of the security depends on the justness of the principles on which the calculations are founded, and the regulations under which the societies are conducted. And should you deem this introductory essay worthy of a place in your valuable work, I shall endeavour, (to the extent of the means of information within my reach), to follow out the subject, by entering into a detail of the principles on which the construc-

tion and management of these societies depend. If, in so doing, I shall be happy enough to direct the attention of some of your more able correspondents to this hitherto neglected subject, my principal aim will be answered.

G. B.

Hamilton, Oct. 15. 1817.

THE ROUND TABLE.

Although we are not much acquainted with the writings of Messrs. Hazlitt and Hunt, we are surc, from our knowledge of the source from which the following paper comes, that it gives at least a candid view of the work of which it treats. We have not hesitated, therefore, to give it a place in our Magazine, and shall be happy to set our readers right, if it shall be found to be in any respects incorrect or imperfect.—EDIT.

THE authors of these Essays were pretty well known as writers before their publication;—Mr Hunt as a poet, and editor of a violent anti-ministerial Journal, to whose principles he has been a martyr; and Mr Hazlitt as his coadjutor in the literary department of his paper, and as the author of several able articles in our most popular quarterly Review*.—The mos. of the Essays, it seems, appeared at first in the pages of the Examiner, and have now started as candidates for a more lasting fame than a weekly paper can give.

We are not among the number of those who judge of a literary work by the political principles of its author, and we opened these volumes, therefore, without any predetermination to find them very tasteless and very dull. On the

* He has since published a work on Shakespeare, for a character of which see the last Number of the Edinburgh Review.

contrary, we will candidly confess, that, knowing Mr Hazlitt's style, we took them up simply for the purpose of amusement; and that, had we not been amused, no enjoyment of the feelings of honest indignation at the faults or follies which they may contain, nay, not even the pleasure of seeing those faults and follies served up for the advantage and entertainment of your readers, could have induced us to read the whole book once, and some of the papers twice, as we have done. But the Essays, with all their faults, are in truth, amusing. The subjects are for the most part interesting, and are always treated in an original manner;—if we were sure your readers would understand us, we would say the essays are picturesque.—The style is of an easy, agreeable kind, free, generally speaking, from that pomp and verbosity which are much in fashion at present; while at the same time there is a pleasant sort of enthusiasm about the authors, which they never suppress, and which communicates itself to the reader.

The authors are men of taste: they are for ever dwelling on matters of taste, and, like all people who declaim much on a particular subject, they attempt not to conceal their good opinion of their proficiency in those matters. They are jealous also of intruders into their province; and have the utmost contempt for a common-place critic, one characteristic of whom is, that he differs from an opinion of *theirs* relative to Shakespeare's *Midsummer Night's Dream*. It is not impossible that this detestation of common-place criticism may have even tended, in some degree, to give a direction to their studies: For as, in this reading and writing age, it is difficult to steer clear of the common topics, they have made themselves somewhat familiar

with our older writers, and talk with as great rapture of Chaucer, as our ladies do of Lord Byron and Walter Scott. The *freshness* of our old writers is their constant theme; and if they dwell more upon their merits than those of the ancient classics themselves, unless there be a stronger and more natural reason, they do so because every schoolboy can talk of the Classics.

With this relish for works of taste, they seem anxious about nothing so much as present enjoyment. They are perfect Epicureans, on the original principles of the sect. Their domestic scenes are drawn in an interesting manner, and all their little luxuries and comforts are marshalled with the utmost nicety. We enter their parlour, and sit down with them at a cheerful fire,—the charms of music or literature are united to the pleasures of a temperate glass,—we hear the rain pattering on the windows, or see the long shadows of departing day;—the flame bursting forth from the wreathed smoke, the arm-chair, the tea-urn which has displaced the more favourite tea-kettle, are before us.

The authors of the Round Table are, in short, of a class which is rapidly multiplying in this luxurious age,—men who seem to think a love of literature as praiseworthy as a love of virtue. While we give all due praise to the taste of Mr Hazlitt, therefore, we cannot help thinking that to many minds his Essays are calculated to give an improper bias. That continual dwelling on the pleasures of intellectual refinement, those homely representations of the ordinary men and of the ordinary business of the world, and that discontent with existing institutions, in which he indulges, will have an injurious effect upon many who possess not that ardour in matters

of taste which is its own reward ; and who, if they distinguish not themselves in the *business* of the world, have no chance whatever of being known in any thing else.

- There is at present a great tendency among many to substitute feeling for exertion. They live too much upon the stock which the industry of their forefathers has amassed, and squander as it were in the gratification of excessive refinement, what their genius and frugality enabled them to bequeath. Thus it is that we read the results of laborious investigation, and think ourselves more knowing than the men who brought them out ; thus we enjoy humorous representations of character, and imagine that we are wiser than they whom we laugh at, and as wise as those who conceived and delineated them ; we weep over imaginary distresses, and fancy ourselves to be tenderly affectioned, while we extend not the hand of charity to assist the afflicted. There are many in the world around us, who act as if they supposed taste to be more valuable than the nobler qualities of the mind ; and of these not a few are destitute of the quality which they pretend to value.* To say the truth, an affectation of taste is the readiest passport to self-complacency. Taste is noble when it is the repose of genius ; but some are apt to consider it in their own case as the slumber of that genius which has not yet awaked. With them it is the shadow of better things to come—the soft radiance which ushers in the glories of the morning-sun. We know many people who in this way live very pleasantly on from day to day, in a comfortable belief in their own parts,—measuring their strength with others by theory, not by experiment,—subsisting as it were on expectancies,—“conceiving many

things, and never adding to the general stock.”

In reading the Round Table, it is impossible not to observe, that its authors seem to have little sympathy with the feelings of ordinary men, and the every-day business of the world. Their essays contain no fine maxims of morality, and no affecting touches of nature ; nothing of that good-natured irony and humour which charm in every page of Steele and Addison. The Tatler, while detached from the world by his literary pursuits and bachelor-like habits, seems as much interested in the men and women around him, as if they were all of his own family. No milliner in Cheapside is half so much interested in the shape of a petticoat as he ; and nothing takes place from Wapping to St James's that he does not know. He laughs at men's foibles because he loves themselves, and is always ready to weep over their misfortunes. In the Round Table we meet with nothing of this—all is hard and dry. It is a heart, more than a head, which the authors want ; they can think, but they cannot feel. This is, however, too heavy a charge to rest upon bare assertion, and nothing, we think, could convey so clearly an idea of the authors' character as their own words. “By the help of arts and sciences,” says Mr Hazlitt, “every thing finds an ideal level. Ideas assume the place of realities, and realities sink into nothing. Actual events and objects produce little or no effect on the mind, when it has long been accustomed to draw its strongest interest from constant contemplation.” Again, “The moral character of men of letters depends very much upon the same principles. All actions are seen through that general medium which reduces them to individual insignificance. Nothing fills or engrosses the mind,

nothing seems of sufficient importance, to interfere with our present inclination. Prejudices, as well as attachments, lose their hold upon us, and we palter with our duties as we please. Moral obligations, by being perpetually refined upon and discussed, lose their force and efficacy, become mere dry distinctions of the understanding,

"Play round the head, but never reach the heart."

There is another fault chargeable against these authors in common with too many of the modern school; they often seem more anxious to say fine than just things; and appear frequently rather to write what they think may be true, than what they feel to be so. It is impossible to read the ancient classics, without feeling how much every line finds an echo in our own breasts; they drew from themselves and from nature, and could not therefore be mistaken. The best writers in our own language have been such as rose to eminence by following the impulse of their own genius, or were formed on the model of the ancients. The first, having no law, were a law to themselves. The latter, who, without the very highest claims to original genius, were contented to follow writers whom they could not hope to surpass, are remarkable for the uniform good sense which pervades their writings. Every thing is said without effort, and every thing is said well. They give a lively stamp of the image which existed in their own mind; and they will be always read, because, though manners and tastes may vary, human nature still continues the same; and men will ever find pleasure in vivid representations of their own feelings and passions. Now-a-days, there is too much attention paid to effect. Ideas have been expressed in the

easy and natural way long ago, and we search after something original, preferring singularity to correctness. Blustering is too often mistaken for passion, childishness for simplicity, dogmatism for wisdom, and quaintness for wit. We hope we sufficiently admire the many good writers of the present day; and all that we mean to say is, that there is too great a desire for fineness and force of writing, and that many works are popular that do not deserve to be so. Mr Hazlitt has not escaped the fault of the times. He often fails to communicate to the reader any clear idea of what he wishes to express, and he frequently asserts what nobody can believe. "Milton's works," says he, "are a perpetual invocation to the Muses—a hymn to fame."—"The definition of a true patriot is a good hater."—"The battle of the Angels, which has commonly been considered as the best part of *Paradise Lost*, is the worst."—"Gusto in art is power or passion defining any object."—Talking of their admiration, when young, of ten large mysterious folios, "Yet we would rather have this feeling again for one half-hour, than be possessed of all the acuteness of Bayle, or the wit of Voltaire," &c. &c. &c.

In all his sketches, indeed, there is more of caricature than of natural delineation. We talk not of his *John Bull*, which may be a satire on the way in which the French character is represented in this country. But in his essays on *Good Nature*, on *Common-place People*, on *Mr Pitt's Character*, and more or less in all his essays, this is abundantly manifest. One defence of it might be, that it is all the humour he has, and that he has done his best to please. Mr Hazlitt, we understand, was a painter, and seems to have been disappointed in his pursuit after eminence. Talk-

ing of the delight he experienced the first time he saw prints of the Cartoons of Raphael, he continues, "If from this transport and delight there arose in our breasts a wish, a deep aspiration of mingled hope and fear, to be able one day to do something like them, that hope has long since vanished, but not with it the love of art, nor delight in works of art," &c. It is perhaps not wonderful, that such lofty visions should vanish; but did Mr Hazlitt never try a lower branch of the art—the caricature?

Mr Hazlitt has besides a fault common to most who write in newspapers; he is always a partizan. In politics this is a matter of course, but he is equally so in poetry, in painting, in every thing. He must not only praise his favourites, but fight for them too; the laurels which he would bestow must be the reward of victory, as well as of superiority. If he panegyricize the Tatler, he in the same breath underrates the Spectator; he cannot display his fondness for the old artists, without depreciating the moderns; and in his admiration for Milton's versification, he pronounces Thomson's, Young's, Cowper's, Wordsworth's, all others in short, to be "mere lumbering prose."

Having thus stated what appears to be the general character and tendency of the Round Table, we have to attend for a moment to some of the particular opinions of its authors. And, first, there is an undisguised leaning to infidelity in some of the essays. They are too much men of taste to indulge in any vulgar abuse of Christianity,—and so far they do well. Their infidelity is that of their school,—they have thought little on the subject of religion; and their admiration for classical times is so great, that they seem to imagine the doctrines of the polite

heathens to have been to the full as rational, and much more pleasant, than those of Christianity. "The Christian mythology," says Mr Hunt, "personifies death by an animated skeleton; the Pagan did it by the figure of a pale but beautiful female, or with a reconciliation still more agreeable, by that of a butterfly escaped from its chrysalis. This was death, and the life that followed it, at once,—the soul freed from the body, and fluttering in the fresh air of heaven." Again, talking of the comparative knowledge of the ancients and moderns in matters of religion, he says, "The very finest and most amiable part of our notions on those subjects comes originally from their philosophers; all the rest, the gloom, the bad passions, the favouritism, are the work of other hands, who have borrowed the better materials as they proceeded, and then pretended an original right in them. Even the absurd parts of the Greek mythology are less painfully absurd than those of any other; because, generally speaking, they are on the cheerful side, instead of the gloomy. We would rather have a Deity who fell in love with the beautiful creature of his own making, than one who would consign nine hundred out of a thousand to destruction, for not believing ill of him." Mr Hazlitt does not speak out so plainly, but some of his essays have a tendency decidedly irreligious: With a ridicule of the Methodists, whom he represents as substituting canting for the charities of life, he mingles a ridicule of one of the greatest characters in the Old Testament scriptures; and shews evident satisfaction when he can satirize the ministers of religion. There is, in short, in these essays a cast of confirmed and careless infidelity, which, when it comes in their way, they do not

conceal, rather than any attempt to disseminate its poison. They look at Christianity through a cloud of prejudices, and judge of it not in its purity, but as it has been adulterated by the interest or folly of mankind. It is indeed lamentable to think how much the cause of religion has been injured by the absurdity of its zealots; how the purity of its cheerful morality has been laid aside for the gloom of superstition; how its anxiety to keep men loose from too great an attachment to a fleeting life, has led many to renounce the world altogether; how that gentleness and meekness of character which was so conspicuous in the founder of Christianity, have by many been banished from his religion, to make room for harshness and austerity. We consider it as a good sign of the times, that these errors are wearing out apace. The novelty of the principles of infidelity is gone, the experiment of its practical effects has been tried, and men have discovered, that the dogmas of philosophy and morals are wretched substitutes for the authority of a revelation.

We are sorry, therefore, that our authors should have hazarded any opinion upon a subject to which it is not probable that they have given much attention. Let us see indeed what Mr. Hazlitt says himself of his studies. Talking of the *New Eloise*, and *Confessions of Rousseau*, he remarks, "We spent two whole years in reading these two works; and (gentle reader, it was when we were young)" in shedding tears over them

"As fast as the Arabian trees
Their medicinal gums."

"They were the happiest years of our life." Truly if such were his early studies, it is not very won-

derful that he is not deeply impressed with the importance of Christianity; if his time was thus apportioned, it is not strange that he should have wanted leisure to examine seriously into its truth.

We would intreat Messrs. Hunt and Hazlitt to abstract a little from themselves, whose life and conversation, it may be, are squared by the nicest rules of Greek philosophy and good taste; and to reflect, that even mere hints of infidelity, coming in a captivating form, may instil its poison into many a bosom where these rules were never known. There is in truth more danger to be dreaded from such compositions, than from irreligious writings of a graver and more philosophical cast. Like a poisonous apple, they allure by their beauty; they are taken up without suspicion, and they find their way to those who never read a metaphysical essay, and who, if their faith be once shaken, will not apply to the proper means for removing their doubts.

The assertion, that the finest parts of the Christian morality were borrowed from the ancient philosophers, is not founded in fact: For every one knows, that there is a spirituality in the religion of Christ, to which there has been nothing in the opinions of any other sect that is at all similar*. And what, after all, was the boasted philosophy of the Greeks; but the lucubrations of a few speculative men, which, as it pledged them before the world to a certain line of conduct, might preserve a consistency in their lives, but which was without the spirit and power of a revelation? And now, looking at these men from a distance, we

* Paley's Evidences of Christianity, Part II. Ch. II.

forget, in admiration of their taste and genius, that their opinions were too refined for the great masses of mankind, and never descended to enlighten or reform them. We see afar off the glittering spires of an old city, and think not of the filth and gloom with which they are surrounded. It is the boast of Christianity, that as it is of all religions the most sublime in theory, so is it the most simple in practice; that it is not a gay holiday religion, but comes home to the bosom of every plain man, and is most powerful in the adverse circumstances of life. It is amusing to hear Mr Hunt describing the classical cheerfulness and elegance with which he would have a death-bed scene to be surrounded. This reminds us of the courage of Falstaff, when the battle is still at a distance. Let him look to such a scene as it actually exists; where the dying person is losing sight of this world and all its pleasures; when he feels that he is about to enter into an unknown state; when weakness of body unmans him; and when the cheerfulness of those around him would be painful; and he will confess that religion is necessary to man, and that it is cruel in any way to weaken its influence.

We have now only to attend for a moment to the political opinions of these conjoined authors. Mr Hunt's principles are pretty well known; and Mr Hazlitt, we regret to say, has, in these volumes, left us no room to doubt that his are equally violent. It is not, however, with his general principles that we wish in this place to interfere; but with that unandid abuse of public men which we should not have expected from Mr Hazlitt's good taste. This is one of the worst features of party-spirit; and our author seems desirous to

offend all the great leading parties in this country, for he attacks at once Mr Fox and Mr Pitt, Mr Burke and Lord Castlereagh.

In his essay on Good Nature, he characterises this as the most selfish of all our virtues, as making a man consider "his own convenience as the standard of right and wrong." "A good-natured man will betray his country to please a minister." "He will defend every abuse by which any thing is to be got, every dirty job, every act of every minister." After this, and a great deal more, he adds, "Lord Castlereagh is a good-natured man, Lord Eldon is a good-natured man, Charles Fox was a good-natured man. The last instance is the most decisive.—The definition of a true patriot is a *good hater*." Is Mr Hazlitt serious in all this; or did he forget at the end what went before, and was merely anxious to round off a sentence? We confess we are not sure.

Before coming to Burke and Pitt, we may give a quotation, as showing the spirit in which their characters are drawn. Referring to the French Revolution, Mr Hazlitt says, "To those hopes, eternal regrets are due; to those who maliciously and wilfully blasted them, in the fear that they might be accomplished, we feel no less that we owe—hatred and scorn as lasting!"

With regard to Burke, as our author has given us broad assertion alone, we shall leave it to our readers to judge how far he is justifiable in his abuse of so exalted a character. We quote the passage, which is contained in a note, only to condemn it: "This man, (Burke) who was a half poet and a half philosopher, has done more mischief than, perhaps, any other person in the world. His under-

standing was not competent to the discovery of any truth, but it was sufficient to palliate a falsehood; his reasons, of little weight in themselves, thrown into the scale of power, were dreadful. Without genius to adorn the beautiful, he had the art to throw a dazzling veil over the deformed and the disgusting, and to strew the flowers of imagination over the rotten carcase of corruption, not to prevent, but to communicate the infection. His jealousy of Rousseau was one chief cause of the French Revolution. The writings of the one, had changed the institutions of a kingdom; while the speeches of the other, with the intrigues of his whole party, had changed nothing but the *turnspit of the King's kitchen*. He would have blotted out the broad pure light of heaven, because it did not first shine in at the little gothic windows of St Stephen's Chapel. The genius of Rousseau had levelled the towers of the Bastille with the dust; our zealous Reformist, who would rather be doing mischief than nothing, tried therefore to patch them up again, by calling that loathsome dungeon the King's Castle, and by fulsome adulation of the virtues of a court strumpet. This man—but enough of him here.” These are evidently not the deductions of reason, but the overflowings of passion. What a pity that even bad passions are so eloquent!

The character which Mr Hazlitt gives of Pitt, will require a little more attention, because it is not drawn as a partial representation, but purports to be a full-length picture. We are sorry that we have not room for the whole, which is a complete caricature, but the substance of it may be given in few words. He represents Mr Pitt as (having been a man of “few talents and fewer virtues,” with no strong

feelings, no distinct perceptions; without insight into human nature, or sympathy with the passions of men; as having owed all his influence “to an artful use of words, and a certain dexterity of logical arrangement.”

If such was the character of William Pitt, how strange must it appear to every one, that a person of this description could step into Parliament while yet hardly beyond boyhood,—could even then grapple with those veterans who were intimately acquainted with parliamentary tactics, and had fought, if we may be allowed the expression, all the domestic battles of the American war! How strange that he should so soon have risen from the rank of a partisan to that of a leader! It is indeed true, and we do not wish to conceal the fact, that he came forward under the most favourable circumstances; that his name itself was a passport to popularity; and that, in the then state of parties, it was the interest of the court to attach to themselves an individual on whom the public were disposed to look with confidence and indulgence. This might account for his having been made a leader in appearance, but never could for his having been a leader in reality. From the very first, we never find that his speeches were viewed as the crude attempts of a young man. They astonished and they captivated; and not only so, but they were met in the fair field by men whose minds were matured by age, and whose eloquence was perfected by experience.

With regard to the speeches of our parliamentary orators, it is quite evident, that unless they have been accurately reported, or have received the corrections of the Speaker himself, they can never be considered as fair measures of his talent. That this is true, any

one may satisfy himself by looking into the volumes of the speeches of Fox and Sheridan, as well as those of Pitt. But at any rate, it would be absurd to judge of the speeches of Pitt, even as they were delivered, in the light of finished productions. Our great minister, like his illustrious rival, was essentially a business speaker. He did not come forward to indulge in the figures of oratory, but to defend himself and his measures; and it is not a little wonderful, that immersed as he was in the dry and laborious details of business from a very early period of life, he should have been at the same time so accomplished an orator. That the arrangement of his speeches was luminous, and the language elegant, our author does not attempt to deny, though, by "an artful use of words," he endeavours to detract from these excellencies. It would be equally vain to conceal the fact, that Mr Pitt was uniformly listened to with attention and admiration; that he met his powerful opponents on their strongest ground; that he was never taken by surprise, and never driven from the field. Mr Hazlitt is indeed ready with a reason for some of these facts. "He was able to baffle opposition," he says, "not from strength or firmness, but from the evasive ambiguity and impalpable nature of his resistance, which gave no hold to the rude grasp of his opponents."

The talents of Mr Pitt in the cabinet, and in the business of his department, were not less conspicuous than his eloquence in the senate. No one, I believe, ever attempted to deny his unrivalled powers of finance; and if Mr Hazlitt had not been blinded by party spirit, or impelled by his vow of "hatred and scorn," he must have allowed that the attainment to excellence in this very abstruse branch

of science, would of itself have entitled Mr Pitt to the praise of superior talents. Mr H. says that he had not the "exact knowledge" of Fox, but it is certain that his acquaintance with mercantile affairs, manufactures, &c. even in their minute details, was astonishing; but then Mr Hazlitt is ready here also, for he allows that Mr Pitt had a "mechanical memory." With regard to the foreign politics of Mr Pitt, the measures which are by far the most prominent, those consequent to the French Revolution are so well known, and the judgment of them in most minds is so decidedly fixed, that it would be a waste of time to enlarge upon them. He, from the first, seems to have formed a correct notion of the designs of the violent Revolutionists, and his great aim was to oppose that system of aggrandisement which they early adopted, and that dissemination of revolutionary principles on which their schemes were founded. His line of policy was therefore to impose wholesome restraints at home, and to assist those governments who were disposed to rise up against French oppression. This has in the one case carried us in safety through trying and critical times; and in the other, has restored the balance of Europe. During his own life-time, indeed, our assistance was generally unavailing; but it must be recollected, that till the experiment was tried, we knew not how far the flame of resistance would spread; and that the force brought into action gave, in almost all the instances, a fair prospect of success.

The opinion of Mr Hazlitt is indeed a libel upon all the great men of those times;—upon those who opposed the minister as an equal, —and still more upon those who were contented to serve under him.

Lord Grenville, we recollect, in a speech delivered long after Mr Pitt's death, spoke of the illustrious administration of the illustrious Mr Pitt. "This was the opinion," says Mr Windham, referring to something which it is of no consequence to mention here, "of Mr Pitt, Mr Burke, and Mr Fox, the most distinguished politicians that had adorned any country." Mr Fox himself was too candid a man to be sparing with his praise. And, in a book well known to be the production of one of the most distinguished members of the opposition of that day, the following is given as his character: "I knew, then, this great minister in his youth, and foresaw his future destination;—his understanding was vigorous and comprehensive,—his reasoning clear and energetic,—his eloquence powerful and commanding; and as he was supported throughout his eventful career by immense numbers of disinterested and independent men, it would be unjust not to believe that he was himself disinterested and independent." Nor must it be considered as a doubtful proof of the superiority of Mr Pitt's mind, that those who knew him most intimately had the highest admiration of his talents. When such men as Dundas, Wilberforce, Banks, Canning, &c. professed that admiration when he was alive, and when such of them as survive him still continue to lament the loss which the country sustained in his death, we cannot, after making all deductions on the score of gratitude and private friendship, for a moment doubt that this man must have had in him something very extraordinary.

If such, then, be the united opinions of men of all parties, of men who knew him in the cabinet and in the senate, who saw him in all situations, in attack and in defence,

prepared and unprepared,—how comes it that Mr Hazlitt should presume to set up his assertions against such a host of witnesses? Had he greater ability, or more favourable opportunities of judging? Was he gifted with a power of seeing through the false glare that dazzled the eyes of all other men? Or rather, was he not surrounded by thick mists of prejudice, which prevented the rays of true brightness from ever reaching him? If Mr H. admires the devotion of one man to painting, of another to poetry, why has he no room for admiration of him who was absolutely devoted to the good of his country? There never perhaps existed a minister, who was one so entirely as Pitt. No private interest ever tainted the purity of his conduct; no private pleasure ever interfered with the exercise of his duties. In fair weather and in foul he was always at his post, to give the vessel of state the advantage of every favourable breeze, or to secure her from shipwreck. The prosperity of his country was the object of his exertions, and he looked for his reward in the hearts of a happy and grateful population. Over the failings of so pure and disinterested a character, it were ungenerous not to draw a veil. It is wicked, as well as ungenerous, from feelings of party hatred, to exhibit an imaginary character, and affix to it, for the purposes of detraction, a name so illustrious and respectable.

We have now come to an end of our remarks on the Round Table. From what we have said it may be gathered, that we consider Mr Hazlitt as a man of no inconsiderable talents, while we dislike his principles, both in their effect, as exhibited in his own mind, and in the lamentable consequences which always follow from their wider dissemination. If Mr H. should ever

chance to be turned from the error of his thoughts, (for of his ways we know nothing), we may find him, after his peculiar manner, characterising an individual of his quondam party in a way something like the following, though much better expressed:—

He is discontented with his place in society, and thinks he has talents, which, if they had fair play, would push him greatly beyond it. He would have the fabric of society overthrown, that he might be put on a level with the highest; perhaps thrown to the top amidst the ruins. He hates the great, because he is himself little. Kings are so much his aversion, that he would have nobody one but himself; he is accordingly an absolute monarch at home; and as he is tyrannical in heart, believes that all who have the power have the inclination to be tyrants. He is in general too proud to be religious; but if he is so, he is always a sectarian in principle, strong in the faith—that he is in the right way, and all others in the wrong. Confident in his own opinions, he is enraged that any one should differ from him; and would thrust his creed down the throats of all mankind, for their own sakes. He would do equally well for a pope or a reformer. He has a hard head, and a harder heart. With him the end always justifies the means. He is loud against the tyranny exercised towards the Covenanters, but reads of the atrocities of the French Revolution with great temper. In matters of taste he can dogmatize better than feel; he judges of works of genius from the author's political opinions; and with a singularly unpoetical head, he reads *Paradise Lost*, because Milton opposed a king whom he hates. "This man—but enough of him here."

ON THE EXPRESSION—THE OLD SCHOOL.

To the Editor of the Literary and Statistical Magazine.

SIR,

THERE is nothing we more frequently hear, than that such a person is "of the Old School." I may venture to say, that I have heard this expression, though perhaps not applied all that time to one kind of manners, for at least fifty years. I beg some of your correspondents to give the definite and precise meaning of the words.

There is a certain stiffness of manners brought on by old age, which I know by experience, to which if the Old School be applied, the words may bear the same meaning, and be used as a cant expression of the young against the old, to the end of the world. The meaning in this case would be, that a man of sixty, and upwards, has not the vigour, the activity, the spring, and the motion which he had when he was a young man.

But something more is intended by the Old School, than the infirmities of age. Manners, like dress, may be subjected to fashion, or to the progress which mankind are daily making to a high state of refinement. New modes of education may make the boys and girls of our age equal in knowledge and sagacity to their grandfathers and grandmothers; and the precise ceremonious manners which in my youth were fashionable, were perhaps nothing more than a cloak to conceal the defects of a limited education. This is so likely to be true, that I knew a man of talents, learning, and respectability, who expressed to me a few years ago,

that his son, a boy of eight years, was further advanced in learning than he was at eighteen.

I have observed also, since the epoch of the French Revolution, a spirit of independence, and equality of manners, prevailing in the world, and extending to those who formerly looked down on their inferiors with a considerable degree of contempt. The ranks of mankind were in my recollection distinguished and separated, but now the height of good manners is seen to the greatest advantage, when you descend into the middle ranks of life; and the ease and carelessness which distinguish the great, is the reverse of what we call the Old School. This, if we believe the accounts furnished by late travellers, is as much the picture of French as of British manners. The dignity of our forefathers is now laid aside. The dress, the nakedness, the ease and simplicity of the present day, induce us to look back with horror, and give names to the stateliness of former times.

I am not qualified to enter more deeply into this subject, and therefore I shall leave it open to some of your correspondents who have seen more of the world than I have, or who are better able to describe its manners; and taking it for granted that there is some foundation for the term Old School, I shall proceed to consider the advantages of the New.

I perceive a considerable change both in education and manners, since I first knew the world. Fifty years ago we had not the same means of educating youth, nor had parents the same desire of instructing them. Few treatises on education, except Locke's, were then in use, and the easy methods, the practical systems, and amusing and interesting games, the abridgements and multitudes of infantine books,

from five to twelve years of age, were not then known. The infant mind can be taught geography, arithmetic, some of the lighter parts of mathematics, and the rudiments of the languages, at a period of life when our grandfathers and grandmothers were in leading-strings in the nursery. If early impressions are lasting, how much time may be saved, and how much knowledge may be gained, before a boy, but still more before a girl, has reached her eighth year! At this early period the mind is open to flattery and encouragement. The vanity which attends learning cannot then take a very strong hold of the mind, and in place of it our young people possess an easy and genuine sort of confidence in their own powers, which never leaves them through life, and which is the natural consequence of possessing knowledge, without recollecting the labour and difficulty of acquiring it.

I need not attempt to shew how great an addition is made to domestic happiness by this arrangement. What satisfaction must it be to parents, to see the improvement of their children so soon begun, and so easily carried on! If in former times it was a common failing of mothers to form sanguine expectations of their offspring on the knee, when they had nothing but a lively imagination to aid their hopes, what true pleasure must those enjoy, who can weave the future web of their children's prosperity, from the threads of knowledge they are spinning in infancy! In contemplating what they may be, they have only to consider what they already are. If children are thus accomplished before they are ten years of age, it is not difficult to calculate what they will be at fourteen; and I think it is here we observe the vast superiority of the

present modes of education. I remember well the time when a young man at this age was nothing more than an overgrown boy, sheepish in his manners, and toiling at the first rudiments of education. Girls, on the other hand, were stiff and awkward, ignorant of the manners of the world, and incapable of giving an answer, without blushing, to the simplest question on the plainest subject. It was then a quaint but favourite opinion of a literary character of the first eminence, in attempting to shew the danger of giving knowledge in greater morsels than the mind could receive it, "that if you made a boy too soon a man, he would continue a boy to the end of his life." It is the least of our modern improvements in education, to have shewn the futility of such an observation. We have men and women at fourteen, fully grown in manners and conversation, if not in stature. We see them in the streets, and in the houses of our friends, giving a fair copy of after life; and I have no doubt that this mingling of ages, and anticipation of manhood, is the great reason of the approach of the old to the young, which distinguishes our times. No one but an antiquated personage of the last century, will now think of counterfeiting wisdom by the affectation of dignity, or pretend to be of the Old School. We form a society of the young and the old, from which silence and affectation, restraint and stiffness, are banished by mutual consent.

It requires, I confess, one to have lived along with the world, to be able to relish this mixture of manners. An old gentleman who has resided in the country, and much by himself, for thirty years past, will be surprised at the change that has taken place; and as he cannot

at once new-model himself to the circumstances of the times, he will not only appear to be of a different school, but he will be apt to blame the lively forwardness of the youth of both sexes which the times exhibit.

If this forwardness in the acquisition of knowledge were accompanied with undue conceit, I should be the first person to blame it; and till the whole machinery was prepared, and ready to be put in motion, I can easily believe, that extraordinary quickness of parts, fostered with great care, would be out of its place in past times; and, like the talents of a musical boy, or a young Roscius, do injury to the possessor; but when the whole youth of the nation, by the aids afforded them, are at nine what they were formerly at fifteen, I can see nothing in their improvement to encourage conceit. There is an equal pressure from the infantine on the more advanced part of society; and by an equal distribution of knowledge and improvement, there is no petulance to complain of.

I can understand, however, that the vivacity and spirit of youth, aided by the superior advantages of modern education, may in some cases be more than a balance to the experience of old age. I have indeed heard old men complain of this, as a thing which distressed them in the mixed conversation of the young and old. The ebullition of juvenile parts they called forwardness; and though every thing was well and decorously said, yet they were peevish, because it was said by a young person, who ought to have listened to their wisdom. This savours evidently of the old school, and may be supposed to continue as a vexation, till such old men mingle with the world, and

either learn to submit with propriety, or to speak with more readiness of expression.

There never was, I believe, any period in the progress of any society, wherein the young did not attempt to check the wisdom and experience of old age, and in which the old did not use the means in their power to retain their dignity and stateliness. This is a new and happy era; the age of soft and pliant metal, in which the knowledge, forwardness, and improvement of youth, not only tread upon the skirts, but assume the dignified robes of the aged. When this generation grows old, it will require the utmost stretch of the invention of the human mind, to devise new methods of improving the children unborn; and if it goes on, it promises a state of refinement of society which was never before equalled since the beginning of the world. As it is, we are busily exploding old things. The face and fashion of human affairs are wonderfully changed since I first began to look at them. Religion is no longer a severe restraint on morals; criticism is no longer confined to the learned; wit and humour are to be found in every newspaper. Our young men and young women are musicians and philosophers of the first rate; and our old authors, who were read and admired by our fathers, are, within these fifteen years, not only surpassed, but going to the worms. I consider it as a happy privilege, that I have been permitted in my old age to behold the rising, and, as it were, the beginning of the splendour of so glorious an age. My children, I trust, will see its meridian brightness.

The advantages of the new school are not to be limited to the taste

and knowledge which are acquired at an early period; for the firm ground on which our youth tread, half-way between modesty and assurance, is also the best both for the forming and for the defence of character. That blushing and bashfulness which were thought to be the indications of virtue, were rather pitfalls of vice, holding out allurements to the evil-intentioned, and shewing that the heart was open to an insinuating and deceitful temptation. Were it indeed the design of any person to lead the unwary of either sex into a snare, which, I trust, will never happen, I am confident he would choose the disciples of the old school, rather than those of the new, for the objects of his deception. Besides, I am not certain that the timidity and bashfulness of antiquated times did not rather invite than repress the attacks of the invader. There is now a firmness of character, and fluency of easy conversation in the young, which sets at defiance that "prevailing gentle art" which captivated their grandmothers, and which placed them in the most dangerous situations.

In both sexes, the first flushes of ingenuous shame, which left the possessors of it exposed to vice, are now worn down by an early access to wisdom. The conceit which was produced by the superior knowledge of a few, is now divided among the whole mass, and therefore reduced to nothing. The young and the old are mixed together into one society, which cannot fail to charm; and the only thing to be regretted is, that a few old men of unaccommodating stiffness are yet talking of old times, and affecting to despise what they cannot enjoy.

EXTRACTS FROM RECENT PUBLICATIONS.

STORY OF THE CHURNING OF THE OCEAN* TO OBTAIN THE FOURTEEN JEWELS.

From the Mahābhārata.

ALLOWING for the difference of style and habits of thinking, the most unaccountable coincidence of machinery and events is perceptible throughout, between the following story of Vyāsa, and the sublimely poetic pieces of Milton. In the entrance of Nārāyaṇa on the field of battle, the tempestuous exploits of the chakra, and its peaceful return to heaven, we involuntarily doubt whether we do not identify the arrival of Messiah, his cherubic chariot “flashing thick flames,” and his return to the right hand of glory

“Sole victor from the expulsion of his foes !”

If to these we add the similarity of object in the combatants, the hope of immortal vigour, which inflames the ethereal beings of Milton, and the thirst of the amrita, which causes the quarrel in the Mahābhārata, we shall be furnished with a series of corresponding conceptions in the two poets, more readily perceived than accounted for.—The historical connection may indeed be no longer traceable, and for that very reason we do not recollect to have met with, in all our reading, a more fair opportunity of critically comparing the merits of two bards, than we have here in the specimens of the gigantic imagery of Vyāsa and of Milton’s “flood of mind.”

THERE is a fair and stately mountain, and its name is Meru, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of Devas and Gandharvas. It is inconceivable, and not to be encompassed by sinful man ; and it is guarded by dreadful serpents. Many celestial medicinal plants adorn its sides, and it stands piercing the heavens with its aspiring summit, a mighty hill

inaccessible even by the human mind ! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The Suras and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting in solemn syhoda, meditating the discovery of the amrita, or water of immortality. The Deva Nārāyaṇa being also there, spoke to Brahmā, whilst the Suras were thus consulting together, and said, “Let the ocean, as a pot of milk, be churned by the united labour of the Suras and Asuras ; and when the mighty waters have been stirred up, the amrita shall be found. Let them collect together every medicinal herb, and every precious thing, and let them stir the ocean, and they shall discover the amrita.”

There is also another mighty mountain, whose name is Mandara, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infest its borders, and it is the respected haunt of Kinnaras, Devas, and Apsaras. It standeth eleven thousand yojanas above the earth, and eleven thousand more below its surface.

As the united bands of Devas were unable to remove this mountain, they went before Vishnu, who was sitting with Brahmā, and addressed them in these words : “Exert, O masters ! your most superior wisdom to remove the mountain Mandara, and employ your utmost power for our good.”

Vishnu and Brahmā having said,

"It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear; and Ananta arose, and was instructed in that work by Brahmá, and commanded by Náráyana to perform it. Then Ananta, by his power, took up that king of mountains, together with all its forests, and every inhabitant thereof; and the Suras accompanied him into the presence of the ocean, whom they addressed, saying, "We will stir up thy waters to obtain the amrita." And the lord of the waters replied, "Let me also have a share, seeing I am to bear the violent agitations that will be caused by the whirling of the mountain." Then the Suras and the Asuras spoke unto Kurmarája, the king of the tortoises, upon the strand of the ocean, and said, "My lord is able to be the supporter of this mountain." The tortoise replied, "Be it so," and it was placed upon his back.

So the mountain being set upon the back of the tortoise, Indra began to whirl it about as it were a machine. The mountain Mandara served as a churn-staff, and the serpent Vásuki for the rope; and thus in former days did the Devas, the Asuras, and the Dánavas, begin to stir up the waters of the ocean for the discovery of the amrita.

The mighty Asuras were employed on the side of the serpent's head, whilst all the Suras assembled about his tail. Ananta, that sovereign Deva, stood near Náráyana. They now pull forth the serpent's head repeatedly, and as often let it go; whilst there issued from his mouth, thus violently drawing to and fro by the Suras and Asuras, a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly bands,

who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both Suras and Asuras. In the meantime the roaring of the ocean, whilst violently agitated with the whirling of the mountain Mandara by the Suras and Asuras, was like the bellowing of a mighty cloud. Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent conflagration a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark-blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration. The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-born water poured down by the immortal Indra. And now a heterogeneous stream of the concocted juices of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the Suras obtained their immortality. The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of Brahmá,

the granter of boons, and addressed him, saying, "Except Náráyana, every other Sura and Asura is fatigued with his labour, and still the amrita doth not appear; wherefore the churning of the ocean is at a stand." Then Brahmá said unto Náráyana, "Endue them with recruited strength, for thou art their support." And Náráyana answered and said, "I will give fresh vigour to such as co-operate in the work. Let Mandara be whirled about, and the bed of the ocean be kept steady." When they heard the words of Náráyana, they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep—first the moon with a pleasing countenance, shining with ten thousand beams of gentle light; next followed Sri, the goddess of fortune, whose seat is the white lily of the waters; then Sura Devi, the goddess of wine, and the white horse, called Uchaisrava. And after these there was produced from the unctuous mass, the jewel kaustubha, that glorious sparkling gem worn by Náráyana on his breast; so Parijata, the tree of plenty, and Surabhi, the cow that granted every heart's desire. The moon, Sura Devi, the goddess Sri, and the horse as swift as thought, instantly marched away towards the Devas, keeping in the path of the sun. Then the Deva Dhanwantari, in human shape, came forth holding in his hand a white vessel filled with the immortal juice amrita. When the Asuras beheld these wondrous things appear, they raised their tumultuous voices for the amrita, and each of them clamorously exclaimed, "This of right is mine!"

In the meantime Iráṇata, a mighty elephant, arose, now kept by the god of thunder; and as they continued to churn the ocean more

than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench; until Siva, at the word of Brahmá, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign Deva of magic form, from that time he hath been called Níla Kantha, because his throat was stained blue. When the Asuras beheld this miraculous deed, they became desperate, and the amrita and the goddess Sri became the source of endless hatred. Then Náráyana assumed the character and person of Mohini Máya, the power of enchantment, in a female form of wonderful beauty, and stood before the Asuras; whose minds being fascinated by her presence, and deprived of reason, they seized the amrita, and gave it unto her.

The Asuras now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the Suras. In the meantime Náráyana, in the female form, having obtained the amrita from the hands of their leader, the hosts of Suras, during the tumult and confusion of the Asuras, drank of the living water. And it so fell out, that whilst the Suras were quenching their thirst for immortality, Ráhu, an Asura, assumed the form of a Sura, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the Suras, discovered the deceit, and instantly Náráyana cut off his head, as he was drinking, with his splendid weapon chakra. And the gigantic head of the Asura, emblem of a mountain's summit, being thus separated from his body by the chakra's edge, bounded into the heavens with a dreadful cry,

whilst his ponderous trunk fell, cleaving the ground asunder, and shaking the whole earth unto its foundation, with all its islands, rocks, and forests. And from that time the head of Ráhu resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

Now Náráyana, having quitted the female figure he had assumed, began to disturb the Asuras with sundry celestial weapons; and from that instant a dreadful battle was commenced on the ocean's briny strand, between the Asuras and Suras. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle-axes fell on all sides. The Asuras vomit blood from the wounds of the chakra, and fall upon the ground pierced by the sword, the spear, and spiked club. Heads glittering with polished gold, divided by the patts blade, drop incessantly; and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction. Now the battle is fought with the iron-spiked club, and, as they close, with clenched fist; and the din of war ascendeth to the heavens. They cry, "Pursue! strike! fell to the ground!" So that a horrid and tumultuous noise is heard on all sides. In the midst of this dreadful hurry and confusion of the fight, Nara and Náráyana entered the field together. Náráyana beholding a celestial bow in the hand of Nara, it reminded him of his chakra, the destroyer, of the Asuras. The faithful weapon, by name *Sudar-sana*, ready at the mind's call, flew

down from heaven with direct and refulgent speed, beautiful, yet terrible to behold; and being arrived, glowing like the sacrificial flame, and spreading terror around, Náráyana, with his right arm, formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns; which, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the Asuras in its rapid flight, burning and involving like the lambent flame, and cutting down all that would oppose it. Anon it climbeth the heavens, and now again darteth into the field, like a *Pisácha* to feast in blood.

Now the dauntless Asuras strive, with repeated strength, to crush the Suras with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise; and in their fall, the earth, with all its fields and forests, is driven from its foundation; they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now Nara, seeing the Suras overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts; and the Asuras, finding themselves again sore pressed by the Suras, precipitately fled: some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth. The rage of the glorious chakra, *Sudar-sana*, which for a while burnt like the oil-fed fire, now grew cool; and it retired into the heavens from whence it came. And the Suras having obtained the victory, the mountain Mandara was

carried back to its former station with great respect, whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings. The Suras guarded the amrita with great care, and rejoiced exceedingly because of their success; and Indra, with all his immortal hosts, gave the water of life unto Náráyana, to keep it for their use.

DOMESTIC CONDITION OF THE JAVANESE.

From Sir T. S. RAFFLES' History of Java.

THE soil is in general extremely fertile, and can be brought to yield its produce with little labour. Many of the best spots still remain uncultivated, and several districts almost desert and neglected, which might be the seats of a crowded and happy peasantry. In many places the land does not require to be cleared, as in America, from the overgrown vegetation of primeval forests, but offers its service to the husbandman, almost free from every obstruction, to his immediate labours. The agricultural life in which the mass of the people are engaged, is on Java, as in every other country, the most favourable to health. It not only favours the longevity of the existing race, but conduces to its more rapid renewal, by leading to more early marriages and a numerous progeny. The term of life is not much shorter than in the best climates of Europe. A very considerable number of persons of both sexes attain the advanced age of seventy or eighty, and some even live to one hundred and upwards; nearly the same proportion survive forty and fifty, as in other genial climates.

While life is thus healthy and prolonged, there are no restraints upon the formation of family con-

nections, by the scarcity of subsistence or the labour of supporting children. Both sexes arrive at maturity very early, and the customs of the country, as well as the nature of the climate, impel them to marry young; the males at sixteen, and the females at thirteen or fourteen years of age: though frequently the women form connections at nine or ten, and as Montesquieu expresses it, "infancy and marriage go together." The conveniences which the married couple require are few, and easily procured. The impulse of nature is seldom checked by the experience of present deficiencies, or the fear of future poverty. Subsistence is procured without difficulty, and comforts are not wanting. Children, which are for a very short period a burden to their parents, become early the means of assistance, and the source of wealth. To the peasant who labours his field with his own hand, and who has more land than he can bring into cultivation, they grow up into a species of valuable property, a real treasure; while, during their infancy and the season of helplessness, they take little from the fruits of his industry but bare subsistence.

Their education costs him little or nothing; scarcely any clothing is required, his hut needs very little enlargement, and no beds are used. Many of them die in infancy from small pox and other distempers, but never from scanty food or criminal neglect of parents. The women of all classes suckle their children, till we ascend to the wives of the regents and of the sovereign, who employ nurses.

Though women soon arrive at maturity, and enter early into the marriage state, they continue to bear children to an advanced age, and it is no uncommon thing to see a grandmother still making addition to her family. Great fami-

lies are, however, rare. Though there are some women who have had thirteen or fourteen children, the average is rather low than otherwise. A *cháchu*, or family, is generally less numerous than in Europe, both from the circumstance that the young men and women more early leave the houses of their parents to form establishments for themselves, and from an injudicious mode of labouring among women of the lower ranks. Miscarriages among the latter are frequently caused by overstraining themselves in carrying excessive burdens, and performing oppressive field-work during pregnancy. The average number of persons in a family does not exceed four, or four and a half. As the labour of the women is almost equally productive with that of the men, female children become as much objects of solicitude with their parents as male; they are nursed with the same care, and viewed with the same tenderness. In no class of society are children of either sex considered as an incumbrance, or the addition to a family as a misfortune; marriage is, therefore, almost universal. An unmarried man past twenty is seldom to be met with, and an old maid is considered as a curiosity. Neither custom, law, or religion, enjoins celibacy on the priesthood, or any other order of the community, and by none of them is it practised. Although no strictness of principle nor strong sense of moral restraint prevails in the intercourse of the sexes, prostitution is not common, except in the capitals.

As the Javans are a quiet domestic people, little given to adventure, disinclined to foreign enterprise, not easily roused to violence or bloodshed, and little disposed to irregularities of any kind; there are but few families left des-

titute, in consequence of hazards incurred or crimes committed by their natural protectors. The character of blood-thirsty revenge, which has been attributed to all the inhabitants of the Indian Archipelago, by no means applies to the people of Java; and though, in all cases where justice is badly administered or absolutely perverted, people may be expected to enforce their rights, or redress their own grievances, rather by their own passions than by an appeal to the magistrate, comparatively few lives are lost on the island by personal affray or private feuds.

Such are a few of the circumstances that would appear to have encouraged an increase of population on Java. They furnish no precise data on which to estimate its rapidity, or to calculate the period within which it would be doubled; but they allow us, if tranquillity and good government were enjoyed, to anticipate a gradual progress in the augmentation of inhabitants, and the improvement of the soil for a long course of time. Suppose the quantity of land in cultivation to be to the land still in a state of nature as one to seven, which is probably near the truth, and that in the ordinary circumstances of the country the population would double itself in a century, it might go on increasing for three hundred years to come. Afterwards the immense tracts of unoccupied or thinly peopled territories on Sumatra, Borneo, and the numerous islands scattered over the Archipelago, may be ready to receive colonies, arts, and civilization from the metropolis of the Indian seas. Commercial intercourse, friendly relations, or political institutions, may bind these dispersed communities in one great insular commonwealth. Its trade and navigation might connect the

centre of, this great empire with Japan, China, and the south-western countries of Asia. New Holland, which the adventurous Bugis already frequent, and which is not so far distant from Java as Russia is from England, might be included in the circle; and colonies of Javans settled on the north, might meet with the British spreading from the south over that immense and now uncultivated region. If we could indulge ourselves in such reveries with propriety, we might contemplate the present semi-barbarous condition, ignorance, and poverty of these innumerable islands, exchanged for a state of refinement, prosperity, and happiness.

There are two moral causes which, on their first mention, will strike every one as powerfully calculated to counteract the principle of population: I mean the facility of obtaining divorces, and the practice of polygamy. A greater weight should not, however, be given them, than they deserve after a consideration of all the circumstances. It is true that separations often take place on the slightest grounds, and new connections are formed with equal frivolity and caprice; but in whatever light morality would view this practice, and however detrimental it would be to population in a different state of society, by leaving the children of the marriage so dissolved to neglect and want, it has no such consequences on Java. Considering the age at which marriages are usually contracted, the choice, of the parties cannot be always expected to be considerate or judicious. It may be observed also, that the women, although they do not appear old at twenty, as Montesquieu remarks, certainly sooner lose that influence over their husbands, which depends

upon their beauty and personal attractions, than they do in colder climates. In addition to this, there is little moral restraint among many classes of the community, and the religious maxims and indulgences acted upon by the priesthood, in regulating matrimonial sanctions, have no tendency to produce constancy, or to repress inclination. Dissolutions of marriage are therefore very frequent, and obtained upon the slightest pretences; but, as children are always valuable, and as there is very little trouble in rearing or providing for them, no change of mate, in either party, leads to their abandonment or neglect. Indeed, the ease of supporting children, which renders the practice less detrimental to the increase of population, may be one of the principal causes why it is generally followed and so little checked. No professed prostitution or promiscuous intercourse is the consequence of this weakness of the nuptial tie. It is rather brittle than loose; it is easily dissolved; but while it remains, it generally ensures fidelity.

Polygamy, though in all cases it must be injurious to population and happiness, so far as it goes, is permitted in Java, as in other Mahometan countries, by religion and law, but not practised to any great extent. Perhaps the ease of obtaining matrimonial separations, by admitting of successive changes of wives, diminishes the desire of possessing more than one wife at a time.

* * * * *

It is plain, likewise, that whatever be the law, the great body of the people must have only one wife; and that, where there is nearly an equality of number between the sexes, inequality of wealth or power alone can create an unequal distribution of women. In Java, accordingly, only the

chiefs and the sovereign marry more than one wife. All the chiefs from the regents downwards, can only, by the custom of the country, have two; the sovereign alone has four. The regents, however, have generally three or four concubines, and the sovereign eight or ten. Some of the chiefs have an extraordinary number of children; the late regent of Tuban is reputed to have been the father of no fewer than sixty-eight. If we were to depend upon the statements of a writer whom Montesquieu refers to, that in Bantam there were ten women to one man, we should be led to conclude with him, that here was a case particularly favourable to polygamy, and that such an institution was here an appointment of nature, intended for the multiplication of the species, rather than an abuse contributing to check it. There is not the least foundation, however, for the report. The proportion of males and females born in Bantam, and over the whole of Java, is nearly the same as in Europe, and as we find generally to exist, wherever accurate statements can be obtained. Upon the whole, we may conclude that in Java, under a mild government, there is a great tendency to an increase in the number of inhabitants, and to the consequent improvement and the importance of the island.

ABSTRACT OF INTERESTING PARTS
OF ELLIS'S JOURNAL OF THE LATE
EMBASSY TO CHINA.

POLYTHEISM in the most extended sense is the Chinese faith, though it appears that, with all their gods, there is less regard paid to religion in this country than in almost any other at all removed from

barbarism. Priests and people are alike indifferent to the worship of superior intelligences; the former indeed perform a few idle ceremonies, but the *Deum cole* keeps no pace with the *Regem serva* among these paltry slaves. Their superstitious legends are however gross and absurd enough to obtain a zealous belief, (for zeal is generally in proportion to incredibility), and they have many temples: several of these Mr Ellis visited, and we copy what is most curious from his narrative respecting them.

At Tong-chow, the Miao, or Temple occupied by Lord Macartney, is now the residence of the Koong-yay. He went to a smaller temple, which had nothing remarkable on the outside; in a small apartment on the left of the entrance, there were four figures, two male and two female, all gorgeously drest; the male as warriors; in the hands of one of the females there was a leaf of a plant; within the inner and larger hall there were several figures ranged on each side, some with crowns, and others with fillets. The principal objects of adoration were two figures standing in a recess, fronting the entrance of the hall, a male and a female, the latter holding the fruit of the water-lily in her hand; these were still more richly drest than the others. Some bundles of feathers were hanging before them, and pots for incense were placed on the table. The male figures were short and thick; this may therefore be considered the Chinese standard of beauty, man being usually disposed to attribute his notions of perfection to the form under which the Deity is portrayed.

At Tien-sing, another small temple, dedicated, as stated, to the God of Fire, was inspected.

His igneous godship was a short figure seated on a throne, holding

a drawn sword in one hand, and a serpentine ring in the other; two dwarf-like figures stood near him, each with rings: there were three other figures, less perfect, on the side of the building. This Miao was under repair, and the workmen were cooking their victuals in the very sanctum. Religion seems to sit very easily on the Chinese. In their feelings on this head they resemble the ancient Pagans; the worship of the gods forms part of civil institutions and daily habits, but never deeply influences their passions. It would be wrong to attribute the late edicts against the Christians to religious persecution; they arose from an alleged connection with the malcontents, not without foundation.

On the 6th of September a Mahomedan mosque, of which there are several in the province through which the mission was then passing, was seen: Mr Ellis thinks that Mahomedans are eligible to all offices in China.

Another temple was visited on the 9th. It was dedicated to the Eternal Mother, or principal Chinese female divinity. The figure of the goddess had a white cloth thrown over it, and a crown on the head; in her hand she held a leaf: There were two attendant figures of smaller size in the same shrine; some other figures were placed near the wall on one side.

It is observed, that religion seems to be on the decline, as all these buildings, the temples, are going to ruin.

The next which was inspected was said to be dedicated to Kwae-sing, and bore the extraordinary name of "*The Devil Stars Chamber*." A temple to Chungwang-hai, a full-bearded god upon a throne, the entrance to whose presence was guarded by two figures of men in armour, apparently of

stone, standing near horses ready accoutred, was the next object of curiosity. At Sang-yuen, the god *Fo*, with eight arms, exactly similar to the idols of the Hindoos, occupied a temple, and several colossal figures of warriors were represented as statues of distinguished Mandarins. Another is thus described—

In the largest Miao, the most remarkable object I observed was the model of a *Pagoda* or *Paou-la*, about fourteen feet high, of thirteen stories; each story was filled with small gilt figures, not ill executed, in wood. The principal figures were also wooden, but imitating bronze; in general the colossal figures are baked clay. Notwithstanding the coarseness of the materials, the ornaments of the drapery are represented with great fidelity and minuteness; one of these temples was used as a stable, and the other as a farm-house.

Near Kei-kho-chin, at the junction of the river Wun-kho with the canal, the boats offer up sacrifices at the Loongwang-Miao, or Temple of the Dragon King; the first at which Mr Ellis, as he strangely expresses himself, saw "*the business of religion going on*." The boatmen burnt some incense before the idol, and prostrated themselves, while the priests struck upon the gong, and received a few copper coins for their trouble. Dragons surrounded the idol.—The following is a description of that of Ning-ning, which may be taken as a sample of the most perfect and celebrated.

It was, as usual, divided into courts, four in number, the two inner appropriated to the priests. The first contained two square pavilions, with richly decorated roofs; on the several pinnacles were small figures of animals; the frieze looked like green enamel, and had a

very pleasing effect; the tiles were of bright yellow. In these pavilions were large slabs of black marble placed upright on pedestals, on which were inscriptions. Galleries on each side contained the usual figures of civil and military Mandarins. At the very extreme of this court was a colossal statue of the dragon king. Beyond the first court is that containing the divinity, representing the Emperor's mother, to whom the Miao is dedicated; she was seated with two attendants standing near her; a yellow robe was thrown round the body, and on her head was a crown or large bonnet; the figure was richly gilt. The cross-beams of the ceiling were decorated with golden dragons on a bright blue ground. Round the roofs of the temple were ornaments resembling spears and tridents. A lustre, composed of horn lanterns and strings of coloured glass beads, hung from the centre; two large horn lanterns were on each side of the altar, with polished metal skreens near them, used as reflectors to increase the brilliancy when the whole are lighted. Every part of the roof was richly carved and gilt, and surrounded by a frieze variegated with green, red, and black decorations. In the open area of the court, a metal vessel, shaped not unlike a *ta* or pagoda, was placed, where incense is kept burning; the gongs, drums, and other instruments belonging to the temple, corresponded to the superiority of the rest of the edifice. The priests were found very well disposed to do the honours, and they were perfectly satisfied with an offering of a dollar.

A statue of Confucius in another temple, gave the legislator with African features!!

The population of China Mr Ellis thinks much overrated in Eu-

ropean statements. Their own writers do not pretend to more than 200 millions, and this is probably a great exaggeration. The finances are dreadfully deranged; but the lower orders, in the opinion of the writer, whose acquaintance with Persia, Turkey, and the parts of India not British, renders him a competent judge of the fact, are comparatively more comfortable than the natives of these countries.

They shewed a marked partiality for glass bottles, although their own shops displayed every variety of porcelain and bronze. Furriers' shops were the next in point of number. In their dealings the copper Tchen is the only coin in circulation, the precious metals being received according to the weight and fineness as an article of bar rather than as a circulating medium. Dollars have only a fixed value as representing a certain quantity of silver, and the *tael*, or ounce of silver, is an imaginary coin for keeping accounts; its value is 6s. 8d. sterling. During the Ming dynasty, it is stated that paper was in circulation.

Their music is of the most sereable kind, noise being the substitute for melody. Yet the attraction at an evening place of entertainment consisted of a band of blind musicians. The principal played on a complicated instrument, consisting of a box about two feet long and one broad, with two bridges, over which were stretched some strings, while others passed underneath: it had two circular apertures about the middle, and the performer used two small rods in touching the strings. It seemed the simplest form of the harpsichord, and with a guitar and fiddle made tolerable harmony.

Among their other customs we may notice the wheeling of women in wheel-barrows, as a visiting con-

veyance. In one instance Mr Ellis saw two well dressed, one on each side of the wheel; in another there was also a boy in the machine. The women, except the poorest, are all painted, and instead of roses and lilies they lay a strong carnation all over their faces, which imparts to their angular-shaped but sparkling eyes still greater brilliancy. The beggars were numerous and importunate to their countrymen, but luckily scorned to ask alms of such persons as our Embassy. They go about with a bell or a horn, and a basket; and establishing themselves in a shop, they ring the one or blow the other, till the basket is filled. An English thorough-paced pauper going to the parish for relief, could not act with more perfect assurance.

We have already noticed one of the sacrifices offered by the boatmen: these frequently occurred during the transport of the Embassy. On one occasion a cock was killed early in the morning, and the bows of the boat sprinkled with the blood; it was afterwards roasted, and spread with other eatables, consisting of boiled pork, salad and pickles, upon the fore-castle, before a sheet of coloured paper; a pot of sham-shoo, (a spirit distilled from rice), with two small cups, and a pair of chop-sticks, were placed near the provisions. The son of the master of the boat officiated as priest, and the ceremony consisted in throwing two cups of the liquor and a little of the provisions overboard; some gilt-paper was then burnt, and two strings of crackers discharged; the remainder of the provisions were carried away to feast upon. While this ceremony was carrying on on the fore-castle, the women on board were burning paper and incense before the idol that always stands in a shrine in the aftermost part of the boat.

Of the military we have in this volume various notices. The Chinese had heard of the fame of Wellington, whom they consider a great general, not only on account of his exploits, but because his name is so easy of pronounciation to them. *Wee-Ling-Tong* is accordingly a hero in China, as he is all over the rest of the globe, and were he not a foreigner, might be promoted to divine honours, as the Mandarin Quang-foot-zee, to whose auspices the suppression of the late rebellion is attributed, has been by the Emperor.

It would require such another as the British Warrior to make any thing of the soldiers of China. In the northern parts they seem to be an undisciplined rabble.

THE BRAMIN'S WELL.

(FROM FRAGMENTS AND FICTIONS, translated from the French of Jean Poccourante de Peudemots, sometime Secretary to the Prince de Talleyrand.)

IN former days, the city of Hastināpur was the capital of India; but so destructive is time, that we cannot now discover a vestige of its ruins. It was very famous, and very magnificent. The markets blazed with silks, and fumed with oriental spices. Idlers and voluptuaries found them an agreeable place of resort; and the beauties of Indostan were seen passing, in a state of irresolution, from one booth to another, while the cautious merchant adhered to his price, nor allowed himself to forget his interest, although beset by many a soft voice and beautiful pair of eyes.

One afternoon, a person of singular aspect entered the city. His dress resembled that of a bramin; but he had a living serpent fastened round his waist, instead of a

girdle. Wherever he went, a crowd of spectators attended; and when he had come to a convenient place, he turned and addressed them as follows: "May Brama long continue to shower down favours on the citizens of Hastināpur. Their town is the fairest in the world; their societies are the most polished, and their women the most enchanting. But no spot, however favoured, can boast of exemption from the griefs and evils of humanity. I have heard that sickness groans even in these delightful palaces; and that the music of those who divert themselves at evening, on the holy waters of the Ganges, comes to many an ear which is unable to participate in the general gladness. Health is the door to every other blessing; the gratifications of sense cannot reach us but through the medium of sound organs. Intellect is benumbed, when a host of uneasy sensations is continually disturbing the regular sequence of our thoughts; and imagination, that capricious and easily offended power, requires that pain shall be driven off the stage, before any of her fairy pageants are exhibited.

"Listen, therefore, to what I am going to relate: A bramin, distinguished for his piety, has again discovered that miraculous well of which we read in the Puranas. For many ages it has been concealed beneath a rock overblown with sand; and its healing influence has all the while been lost to the human species. A dream sent from the gods has now restored the knowledge of its situation, which is about a league eastward of Hastināpur. Let such, therefore, as are inclined follow me to the spot; they will find the venerable man of whom I have spoken, waiting with his gourd to dispense its waters, and communicate gaiety and light-

someness even to the most unhappy constitutions."

This harangue was received with shouts of satisfaction. Every invalid and hypochondriac went immediately to order his palanquin; and the news being spread with rapidity, produced a commotion over the whole city. Among other places, it reached the veranda of a young lady, whose name was Dandoura, and who sat languishing under the influence of a half-pleasing and half-painful sensation, which she could not understand. The seat of it was in her bosom: and the first symptoms had occurred after looking at a handsome youth, who sometimes came to amuse himself with dressing the parterres of a neighbouring garden. This charming girl thought could do no better than join the pilgrims, and get a cup of water along with the rest. In the mean time, as she could not have the use of a palanquin without imparting her design to a very peevish and untractable aunt, she called on a favourite slave to attend her as she walked, and shade her an umbrella.

Towards evening, a large procession was seen to quit the walls of Hastināpur. It was led by the bramin, who did not long continue to follow the public highway, but struck off towards a range of solitary mountains, where the town of Hastināpur was soon lost to view. Night began to thicken; a doleful breeze whistled among the rocks, and the faint-hearted citizens became dispirited at the length of the journey. They told their conductor that they had already gone more than a league, and desired to know when his well and his bramin would become visible. To these clamours he replied in a soothing manner, drawing on the party step by step, until he had

brought them within the jaws of a gloomy valley. There he left them, and his place was supplied by a troop of banditti. The rich palanquins were plundered. The women shrieked, and the slaves fled. Badoura took refuge in a thicket; and prayed to Vishnoo that she might rather fall into the paws of a leopard than a robber. She was in hopes that her female slave would observe where she had gone, and repair to the same spot; but after waiting with anxiety till the noise of the combat had ceased, and the sound of the voices had removed to a distance, she found herself still alone in the midst of utter darkness. It seemed, therefore, prudent to seek for an outlet, and she went slowly forward, groping along the trunks of the trees, and shrinking back when the cold and rugged bark came in contact with her innocent bosom. After some time she cleared the wood, and found herself near one of those immense caves where the disciples of Buddha were in use to perform their devotions, before that religion was expelled from Hindostan.

Badoura trembled, and entered. An extraordinary scene broke upon her sight. The cave was illuminated with a profusion of chandeliers, and the whole party of invalids and hypochondriacs were sitting down to a collation, formed of the choicest materials at that time used in the East. But what surprised her more than all, was to see the principal physician in Hastināpur taking his seat at the upper end of the table. Before doing the honours of the place, he addressed them in the following terms:

"I hope my fellow-citizens will pardon this innocent frolic, which has been contrived for no other purpose than their own advantage. My presence here excites astonishment; but that astonishment will

cease, when it is known that I am the person, who, under the disguise of a bramin, led you astray among these mountains, and employed a troop of my own servants to bring you here by force, where you see that I have not neglected to prepare for your reception.

"During my practice in Hastināpur, I have, a thousand times, been consulted upon diseases which had no existence but in the fancy of the patient, and which arose from nothing but mere egotism and vacuity of mind. In cases like these I have always frankly confessed that nothing could be done by medicine; and that the patient could only cure himself by finding out a better occupation for his thoughts. But the indolent are ever willing to be flattered with hopes of relief from other causes than their own exertions, and one promise after another has been held out to my worthy townsmen, by the most pernicious impostors. I have now led you a ramble which will render deception less easy for the future, and which, I am convinced, has for the present banished all remembrance of imaginary evils. Let us therefore spend the night with gaiety. Tomorrow, by day-light, your palanquins will take you back to the city."

The citizens of Hastināpur received this piece of raillery with the utmost good humour. They felt their spirits lightened, and, having enjoyed an agreeable repast, unanimously declared, that the fright and the novelty had done them a great deal of benefit. Nevertheless, Badoura was conscious of a gentle pain which still continued lurking and lingering about the regions of her heart; and only refrained from saying so, because she did not wish to be questioned upon the subject.

REVIEW.

THE HISTORY OF THE UNIVERSITY OF EDINBURGH; chiefly compiled from *Original Papers and Records*, never before published. By **ALEXANDER BOWER**, Author of *the Life of Luther*. 2 vols. 8vo. Oliphant, Waugh & Innes, Edinburgh, 1817.

OF our four sister seminaries, the University of Edinburgh is the youngest, and in some respects the most amiable and condescending. It may perhaps be said of her, however, that she was born out of due time, as far as regards certain rights of inheritance, and certain forms of initiation connected with the church; and thus, although her birth was strictly legitimate and highly respectable, she has all along been subjected to a species of treatment very different from that of all the other members of her family, having had foster-fathers and foster-mothers chosen for her, out of a tribe which before her time had always been considered as complete aliens to her kindred, and altogether incapable of affording suitable nourishment or advice to one of her exalted pedigree. To the circumstances now mentioned, we may, it is probable, be right in ascribing a few peculiarities in her character; and particularly that, whilst she is admitted by all to be very healthy, and of a comely aspect, a prolific mother, and a good nurse, her manners want that polish which distinguishes persons of old families and high rank; being not a little deficient too, it has been alleged, in attention and skill as to her domestic arrangements. In plain language, Edinburgh College is a Pro-

testant establishment, whereas the other three were founded under the Catholic regime; and accordingly, whilst the latter enjoy a constitution, and a set of rulers, devised and set up by Popish infallibility, the former owes nearly all that she possesses to the patriotism and good sense of provosts and town-councils.

Every one knows, that the University of this city was founded in 1582, upon a ~~charter granted by~~ James VI. It should seem, however, that a project to establish such a seminary had been entertained at an earlier period; that Queen Mary, in 1566, entered so warmly into the views of the magistrates, as actually to draw up a charter, and to provide a competent endowment for the intended college. The unsettled state of the government, and the general turbulence of the times, prevented, indeed, the accomplishment of the plan which Mary was so anxious to patronize: But the charter which she published, seems, as Mr Bower remarks, to have operated powerfully on her son James, and it is inserted in the one which is now considered as the foundation-charter of the University. Perhaps the merit of originating the idea of an academical institution for the metropolis, is due to Mr Robert Reid, Bishop of Orkney, who, so far back as 1558, six years before the date of Mary's charter, "had bequeathed to the town of Edinburgh the sum of eight thousand merks, for the purpose of erecting an University within the city." In commemorating the founders and benefactors of this celebrated

seminary, we ought not, however, to pass by the names of the Rev. James Lawson, whose exertions contributed greatly to the institution of the High School; and of William Littel, Provost of Edinburgh; and of Clement Littel, Commissary in the same; the latter of whom gave, in 1580, "to the City and Kirk of God," his whole library consisting of three hundred volumes, for the use, it is thought, of the projected College.

The first teacher in the University of Edinburgh was Mr Robert Rollock, who afterwards became Professor of Divinity, Rector, and Principal. This eminent man had already conducted a class of students through a complete course of education at St Andrew's; and such was the success which attended his labours as a *Regent* or Professor in the College of St Salvador, that the patrons of literature in this city, immediately addressed to him the most pressing solicitation, to take charge of their infant establishment. Having, after a becoming reluctance, accepted the invitation, and being furnished by the magistrates with a suitable sum of money (L. 1:13:4) to defray the expences of moving to Edinburgh, he held himself in readiness, at the usual season of the year, to begin the business of his first course; and accordingly, on the 11th of October 1588, public notice was given, "That students desirous of instruction should give up their names to a baillie, who shall take order for their instruction." As there was no other teacher besides himself, he was under the necessity, says our author, of uniting the students so as to compose only one class. "He soon felt, however, that this was impracticable, as to do justice to the young men committed to his care. After having made this experiment, he

was, in November, obliged to separate them into two classes. The progress which they had made was very different; and a considerable number of them were exceedingly deficient in a knowledge of the Latin language. At Mr Rollock's recommendation, therefore, the patrons elected Mr Duncan Nairn, a young man, as second master of the college. During the first year, Mr Nairn taught Latin; and in the second, instructed them in the knowledge of the Greek. I have not been able to learn any thing more about this amiable young man, than that he died in 1586, after being much esteemed for his learning and piety; and that he and Mr Rollock were paid board by the town council, which seems to intimate that they were both bachelors, and perhaps did not live within the college."

In a short time after the period now alluded to, the necessity of adding to the number of *regents* became so urgent, that the patrons of the college advertised for candidates in all parts of the kingdom. Six competitors appeared; and a trial of skill immediately commenced, which lasted ten days;—a sufficient proof, both that considerable acquirements were demanded in the teachers of those days, and that the persons who acted as judges on this occasion, exercised no small degree of patience in the discharge of their duty. "They must have possessed great hardihood," as Mr Bower particularly remarks, "who could adventure upon being examined in their knowledge of Latin, Greek, and Hebrew, and the whole circle of the sciences." Mr Adam Colt, and Mr Alexander Scrimger, were admitted regents, being declared the successful candidates.

We have no intention of following our learned and industrious

author through the manifold and various occurrences which diversify the early history of Edinburgh College. Suffice it to mention, as we go along, that when James, in the year 1617, paid a visit to his native country, and had established his court at Stirling, he signified his desire to the principal and regents of his favourite school, that a public disputation should be held in his presence: This was very speedily arranged; and the four regents, together with the principal, immediately repaired to the town just mentioned, where the king, who was exceedingly fond of such adventures, anxiously waited their arrival. The regents disputed before him, and the king himself took a very active part in the discussion. He seemed to have been mightily pleased with the appearance which the professors made, and to have beheld with no less self-gratulation, the part that he himself had acted in the drama; for, from the only account we have of it, James is said to have spoken "as much, if not more, than any one else." That he was exceedingly delighted with the interview, there can be no manner of doubt; because, when the court removed to Paisley, immediately after, he, on the 25th July, addressed the following letter to the magistrates of Edinburgh.

"JAMES R.

"Trustie and weill beloved,
we greet you wiell.

"Being sufficientlie perswadit of the guid beginning and progresse which ye haiff maid in repairing and building of your College, and of your commendable resolution constantlie to proceed and persist thairin, till the same sall be perfyttlie finished; for your better encouragement in a wark so universalie beneficial for our subjectis, and

of such ornament and reputation for our Citie in particular, we haiff thocht guid, not only to declair our speciall approbation thairof, but lykewayes, as we gave the first being and beginning thairunto, so we have thocht it worthie to be honoured with our name, of our awin impositione; and the rather, because of the late cair which, to our great content, we ressaived of the guid worth and sufficiencie of the maisters thairof, at thair being with us at Stirling: In which regard, these are to desyre you to order the said College to be callit in all time hereafter by the name of *King James's College*: which we intend for an especiall mark and baidge of our faivour toward the same.

"So we doubting not but will accordingle accept thairof, we bid you heartilie fairwiell."

James thus gave to the College the honour of his name, which by the bye it seldom uses, and besides his name, it does not appear that he bequeathed it any thing more substantial, if we except the tiends of the archdeaconry of Lothian and of the parish of Weems, together with the patronage of the parish of Currie. He indeed promised, what he called a "God-bairne gift," but he never found, it should seem, either means or opportunity to fulfil his promise to the full extent; and it has accordingly fallen to other times, and to another dynasty of sovereigns, to discharge towards this neglected child the god-father's duty. Speaking of donations and benefactions, we ought, perhaps, to mention that Cromwell, a short time before his death, made a grant to the College of L. 200 per annum. The continuance of such a sum, as Mr Bower observes, would have contributed most materially to the prosperity of the

University; but the protector happened to die in the September of the same year in which the grant was dated, and as all his acts were rescinded at the Restoration, his intentions towards this northern seminary were allowed to fall to the ground. The expense of passing the document at the Exchequer amounted, we are informed, to L. 476, 16s. Scots; and thus, it becomes extremely doubtful, whether the smallest benefit was ever derived from it by our worthy townsmen.

The constant and unwearied benefactors of the University, have been the magistrates and town-council of the city; and although these civilians have sometimes acted more decidedly than pleasantly, they have on the whole conducted themselves so as to merit the reputation of spirited and enlightened patrons. It cannot be concealed, however, that the learned men within the walls of the college have occasionally felt that patronage a little officious and burdensome, receiving visitations and admonitions from their lay-superintendants with rather a bad grace; and of all the facts detailed by Mr. Bower in his eventful history, none perhaps are more amusing, than the little bickerings between the regents and the city functionaries, occasioned by the exercise of the authority laid claim to by the latter. We allude, of course, to the earlier periods of that history; and as the details we have in view are rather of an instructive tendency, we shall give one or two of them in the words of our author, himself:

From the peculiar constitution of the University of Edinburgh, and its dependence upon the patrons, the latter have frequently used liberties unknown in the history of any similar establishment. Thus, for example, they borrowed the College-mace in 1651, and did not return it till

1655. The magistrates of Edinburgh could be under no necessity of having recourse to this expedient, for enabling them to make a respectable appearance in public when necessary, attended by the proper officers and the insignia of their office. And, on the other hand, the public business of the College could not be properly conducted, nor in the usual way, without the mace. At all public graduations, &c. it was, and still is, carried before the principal and professors. It is reasonable, therefore, to conjecture, that it was retained in the custody of the town-council for some political reason which is now forgotten.—The magistrates of Edinburgh are in the strictest sense of the word proprietors of the College, of its buildings, museum, anatomical preparations, and philosophical apparatus. They have also from time to time deposited in their own charter-house the writs which belong to the College. They do not seem to have done this from the first. The earliest notice which I have observed in the register is in 1655, 'and the writs, with an inventory thereof, are ordered to be put up in the charter-house.' This, it ought to be observed, is often repeated afterwards.—In 1663 the magistrates came down with their halberds to the college, took away all our charters and papers, declared the provost perpetual rector, though he was chancellor before; and by the act alleged in the protest, or some others at the same time, discharged university-meetings.'—During the course of 1665, some unpleasant altercation between the patrons and the University took place. As generally happens, it originated in a cause sufficiently frivolous. It was the universal practice for the regents of the European seminaries to exercise discipline, or to chastise with the rod such of the students as were unruly, or had committed any trespass within the college which implied a breach of the laws, and of such a nature as to demand public correction. Something of this kind had been administered to the son of the chief magistrate of the city. Great offence was taken at this. The regent, in imitation of his colleagues and predecessors, had used his own discretion as to the manner and degree of the punishment he should inflict. But the Lord Provost was of a very different opinion, affirming that the patrons ought to have been consulted. He determined, therefore, to 'wreak his vengeance upon' the University, and to assume the whole executive authority into his own hands. Having proceeded to the college, and exhibited some very unnecessary symbols of his power within the city, (the halberds, we presume), on the tenth of November he repaired to the council-chamber, and procured the following act to be

passed: *The Council agrees that the Pro-
vost of Edinburgh, present and to come, be
always rector and governor of the College,
in all time coming.*—The only important
effects which this disagreeable business pro-
duced were, that it was the cause of corpo-
ral punishment being banished from the
University, and that no rector has since that
time been elected. *The Senatus Academicus*
have repeatedly made an effort to revive the
election to the office of rector, and have as
often failed of success."

In the year 1692, when a strong spirit of improvement had gone forth among the literary people of the kingdom, and particularly among the teachers in the several universities, the professors in Edinburgh College appear to have held several conferences with their honourable patrons, as to the expediency of restoring, or rather perhaps of establishing, the offices of chancellor, rector, and others, which at that time, owing to the popular commotions so lately passed by, had been allowed to fall into disuse. In a memorial drawn up and presented by the principal and professors, they say, "That, in obedience to the commands of the honourable patrons, they have considered the rise and establishment of the University; and they find, from authentic documents, that she has been in the exercise of these powers, and for some considerable time governed in that manner, wherein consists the distinguishing character of an University from the lesser seminaries of learning. She continues in the possession of giving degrees in all the learned sciences; but her government by a rector has now, for some considerable time, gone into disuse. To what causes the sinking the useful office of rector is most likely to have been owing, they are unwilling to explore, lest the scrutiny should lead them into the view of some unhappy differences, whereof, in their humble opinion, the memory

should not be recalled. It is plain, however, the University in former times was more in the exercise of certain rights and privileges, and in certain respects carried more the outward face of a University, than she has done for some time past." The memorialists failed in their object; but "for what reason a rector was not appointed," says Mr Bower, "we have not been informed."

The last struggle for emancipation on the part of the regents, so far at least as our historian commemorates, was made in the year 1703. It had been usual for the magistrates and council, to appoint a day for the graduation, or *laureation*, as it was then termed, of the first or senior class; to preside at which learned ceremony, a certain number of the civic body, with their insignia and halberds, were regularly deputed from the council chamber. The regents, as might be expected, impatient of this interference with their internal arrangements, and probably imagining that literature and philosophy could derive no great share of honour from the presence of men who, generally speaking, would have ears which heard not, and understandings which could not perceive, bethought themselves of a device whereby to get rid of their officious visitors on all such occasions. On the 20th January 1703, accordingly, all the professors met in the college as an independent faculty, and adopted the following resolution:—"The faculty of philosophy within the city of Edinburgh, taking to their consideration the reasons offered by Mr Scott, why his magistrand class should be privately graduated, and being satisfied with the same, do unanimously, according to their undoubted right, contained in the charter of erection, and their constant and uninterrupted custom in such cases, appoint the said class to be

laureated privately, upon the last Thursday of April next, being the twenty-seventh day of the said month. Signed by order, and in presence of the faculty, by Robert Anderson, clerk."

This act of incipient rebellion roused the magistrates to a sense of their danger. A visitation was accordingly held by the Lord Provost in the College-library, on the 15th of the following month; when, among other things, he informed the council, that "he had seen an unwarrantable act of the masters of the College, viz. professors of philosophy, humanity, mathematics, and church-history, *wherein they assert themselves a faculty*, empowered by a charter of erection, &c." A compromise was fortunately brought about by the mediation of the Lord Advocate, implying, however, a surrender of the point at issue on the side of the regents; and it deserves to be mentioned, at the same time, so determined were the magistrates to support their privileges as patrons of the University, that Bailie Blackwood, one of their number, declared in the name of the rest, that "the council would not be satisfied with the masters simply passing from the *pretended act of their pretended faculty*, unless it were passed from as an act wanting all manner of foundation."

The magistrates, following up their victory, issued an order on the 5th of May, commanding "Mr Scott his magistrand class to be publicly graduated in the public hall of the College upon the first Tuesday of May next;" and this they appear to have done; says our author, without consulting Mr Scott, or any other member of the *Senatus Academicus*. A petition signed by that gentleman, and attested by the other professors, succeeded, however, in softening the determined bailies, and gained for him

the object which he seemed so earnestly to desire, a private laurea-tion; but the council took that opportunity "to discharge and prohibit the regents, upon their peril, to graduate any in time coming, but such who take out a certificate or diploma with the town's seal, and poor scholars to have it *gratis*; and order that all certificates *make honourable mention of the magistrates and council of Edinburgh as patrons of the College*."

About this time, too, the magistrates appear to have manifested a becoming solicitude about what they called the "Rarities belonging to the College." The committee appointed on this occasion gave in a report to their constituents, which, although not very scientifically expressed, clearly proves, that Bailie Linn and his coadjutors had attended to the main points; endeavouring to ascertain how far the "inventory of the rarities," and the "chests & drawers," corresponded as to their actual contents. They reported among other matters, that "by the wideness of the wires of each press, students and others coming to see them, by putting in their fingers into the holes, did disorder, and possibly might embezzle some of them; particularly, there was wanting a coralline substance, growing upon a piece of silver much like unto a Spanish cob. To remedy this, it is the committee's opinion, that the wires should be made more close." Of two cabinets, they found that one contained "the *materia medica* in three drawers;" and as to the other, the "keeper told the committee he never saw it opened, and knows not what is in it; and the committee wanting the key, had no access to it." Having given directions respecting some "maps, taliduces, and a speaking trumpet," the committee gave it as their opinion, "that the rarities purchased

in the time of Mr Henderson's father, such as *the woman's horn set in silver*, and the skeleton, &c. be registrated in the catalogue by themselves." "The council also gave orders to break open the chest of drawers, and also discovered a parcel of atheistical books, which the late principal, Dr Gilbert Ryle, had caused to sequester from the others. These were delivered to the librarian, with injunctions, that none of them should be given out without an order from the council."

Before we proceed to give an outline of the plan of education originally adopted in Edinburgh, compared with the system pursued in these times, (which is the main object of this article), we may barely remark, that the humanity class, as a separate professorship, was founded by the faculty of Advocates; who being voted a sum of money for the endowment of a chair connected with their own professional studies, were prevailed upon to devote it, in the first instance, to the cultivation of that language in which the most valuable legal knowledge was contained, and in which also it was at that time usually taught. This class, however, was afterwards placed on the same foundation with those of philosophy; and it now enjoys, of course, the same degree of patronage and respectability which is reflected upon the College at large, from its connection with the town council.

It was not till 1708 that a separate professorship of Greek was appointed. Nearly twenty years before that period, indeed, a proposal to that effect has been entertained, and a teacher actually nominated; who was to be permitted to receive pupils within the College, but not to assume the rank of professor, nor to enjoy any salary as such. The reasoning upon which the said pro-

posal was urged, appears to us so sensibly expressed, and withal so applicable to the condition of certain seminaries, in these northern parts, at the present day, that we cannot refrain from laying it before our readers. It is certain, says the anonymous reformer, that according to the method the Greek tongue is at present taught in the College of Edinburgh, and the other universities in Scotland, a sufficient progress therein can never be expected from the students, there being only one year allotted to it, which is scarcely enough to acquire the rudiments of it well, or to master the grammar. And the regents being obliged, after the first year, to begin their course of philosophy, the scholars either having got but a small taste of the excellence of the language, which is not sufficient to make them fall in love with so useful and agreeable a study, or else discouraged from the laboriousness of it; all therefore depending on their own industry and private application, do for the most part abandon and neglect it; whereby few or none of our country ever arrive at any exact or accurate knowledge of that tongue, though it be the mother-tongue of all learning whatsoever. And what a shame is it that other nations should so far out-do the Scots in this?—Hear also what the town-council saith, on the 16th of June 1708. "The same day the council, considering, that as the knowledge of the Greek tongue is a valuable piece of learning, and much esteemed in all parts of the world where letters and science do flourish; so they, being willing to contribute their utmost endeavour to advance the knowledge of that language, do judge, that nothing can more effectually promote the said end, than the fixing a professor of Greek within this burgh."

At Edinburgh, as in all the other Scottish Colleges, the whole course of education which a student was called upon to pursue, was originally conducted by one teacher or regent, who, communicating to his pupils the elements of literature and science, followed a very beaten path, reading no books, and propounding no doctrines which had not the sanction of the immediate founder or patrons. So desirable, indeed, did uniformity in these matters appear to the leading men in the church, or rather, perhaps, so much alive were their fears of free discussion and novel opinions, that a plan was actually pressed upon the universities year after year, for drawing up and printing a *philosophical course*; which have been read regularly to every succeeding generation of young men, by the respective professors to whom the several parts of that work should be assigned, as lectures. As the industry of Mr Bower has supplied us with materials, we in the meantime beg the attention of our readers to the following abridged view of the course of study introduced in 1583 by Mr Rollock, and acted upon for many years after.

The session commenced in the beginning of October, and lasted about eleven months, or till the end of the ensuing August; when an examination of the students on the business of the course took place before the patrons and senior members of the College. As the young men were prepared to enter upon the perusal of the higher Latin classics, the greater part of their time was spent in reading the most approved Roman authors, and particularly Cicero, who was at that time in singular repute among the learned. Translations from English into Latin, and from Latin into English, were enjoined as a regular exercise throughout the

whole session; and towards the close of it, the principal prescribed what was called the "common theme," that is, the subject of a short discourse to be written in Latin, and affording to the students an opportunity of at once shewing their attainments in that language, and their knowledge of the general principles of composition. The appointment of this essay, at the end of the annual course, was evidently meant to operate as a check both upon teacher and pupil, as it depended upon the decision of the principal, whether or not the latter should be permitted to proceed, in the following session, to the next stage in the order of study. Something similar to this is kept up at the present day in the other Scottish colleges; but it must be confessed, that the writing of the "public theme," is fast degenerating into a mere form, being no longer regarded as a check in any sense of the word, either upon him who teaches or upon him who is taught.

Greek, in the times of which we are now writing, was universally begun at College, there being no opportunity of acquiring even the elements of that fine language in any other seminary. Indeed, there was a positive prohibition imposed by the Lords of his Majesty's Privy-Council in 1672, on the teaching of Greek and philosophy in any school besides the regular universities, "granting warrant to direct letters, at the instance of the professors and masters of any of the universities and colleges of this kingdom, against all such persons as shall contravene the said act." The acquirements of the students in Grecian literature, therefore, could not be very extensive; and yet, owing to the length of the session, and the great advantage of close and uninterrupted application, the amount of their readings

does not seem to have been much smaller than that which is accomplished by our young men at present, in their two abbreviated terms. After the New Testament, their favourite authors were Isocrates, Phocilides, Hesiod, and Homer ;—a selection which we do not altogether approve of, and which serves in some degree to prove, that the study of the Greek tongue in Scotland was then very much in its infancy.

Connected with these pursuits of the first year, there was introduced a short system of rhetoric, under the disguised name of *dialectics* ; which, together with the catechism, and other forms of sound words, filled up the round of academical pursuits till the commencement of the autumnal recess.

Upon the return of the young men to College, in the beginning of October, they were again publicly examined. A Greek theme was next prescribed by the regent ; after which they resumed the study of rhetoric. The work of Talmæus, the disciple of Peter Ramus, was their text-book ; which seems indeed to have differed very little from the *dialectics* of his master. Being exercised a given time in these inquiries, the attention of the students was next called to the *Progyrnasmata* of Aphthonius, and to the common places of Cassander, two authors who acted the humble part of pioneers to Aristotle ; and accordingly, about the beginning of January, the *organon* of the great philosopher himself was introduced, which in due time was followed by Porphyry's Introduction, the books of the *Categories*, the *Analytics*, the first, second, and eighth of the *Topics*, and two of the *Elenchi*. The study of mathematics was then very little encouraged in any of the Universities of Europe ; and in that of Edinburgh, the science seems to have been almost to-

tally neglected. At the end of the second year, a short compend of arithmetic was taught. In this stage of the course, too, the students, in the true spirit of the Aristotelian school, practised disputation in their class-rooms ; and it was likewise expected, that every individual, sometime towards the close of the session, should give a specimen of his talents in a public declamation.

The studies of the third year were of a very miscellaneous nature, consisting of the higher branches of the ancient logic, Hebrew, and Anatomy. This last, as our author justly remarks, must have been carried on solely by the aid of books, as there were no dissections of the human body in Edinburgh until a period considerably later. Our readers are aware, that this branch of natural history was, very soon after the revival of letters, associated with theological inquiries ; being regarded as the best ground of argument against those atheistical writers, who, like tares among the wheat, sprang up at that epoch with renovated vigour. The works of Ray, and more particularly the masterly production of Dr Paley on Natural Religion, point out the uses of anatomical knowledge to the systematic divine.

The fourth year was occupied with what was in those days denominated Physics—a meagre and erroneous sketch of the causes and appearances of natural phenomena. The books *De Cælo*, together with the *Sphæra* of John Sacroboscus, were read and commented upon. Some theories of the planets were explained ; and the more remarkable of the constellations were pointed out on the celestial globe, and in the heavens. These were succeeded by the books *De Ortu*, *De Meteoris*, and *De Anima* ; the course concluding with the *Cosmographia* of Hunter. On the whole,

therefore, we are inclined to agree with our judicious author, that the course of the fourth year was very superficial, being made up, as he observes, of "a short introduction to geography, a comparatively long time spent upon the useless abstractions of Aristotle, and some attention paid to scholastic divinity."

Education in public seminaries was conducted in the manner just described, until the year 1647, when, upon a suggestion of the General Assembly of the Church, commissioners from the four Universities met at Edinburgh, to take into their consideration the mode of teaching which was pursued in the several Colleges. Among other resolutions, it was "found necessary," (as we have hinted above), "that there be a *Cursus Philosophicus* drawn up by the four Universities, and printed, to the end that the unprofitable and noxious pains in writing be shunned; and that each University contribute their travails thereto. And it is thought upon, against the month of March ensuing, viz. that St Andrew's take the *Metaphysics*; that Glasgow take the *Logics*; Aberdeen the *Ethics* and *Mathematics*; and Edinburgh the *Physics*.—It is thought fit that students are examined publicly on the Black Staine before Lam-mas; and after their return at Michaelmas, that they be examined in some questions of the Catechism."

So earnest were the Scottish Universities in their endeavours to improve their system of teaching, that the commission, whose proposals we have now detailed, met again at Edinburgh the following year. After renewing the resolutions which they had set forth at their former sitting, they agreed, "that every regent be tyed to prescribe to his scholars all and every part of the said course to be drawn

up, and examine the same; with liberty to the regent to add his own considerations besides, by the advice of the faculty of the University;" and also, "that in the draught of the *cursus*, the text of Aristotle's *logics* and *physics* be kept and shortly anagogued, the textual doubts cleared upon the back of every chapter; or, in the analysis and common-places, handled after the chapters treating of that matter."

All the Colleges, except that of Glasgow, complied with this requisition; and at a subsequent meeting of the commissioners, draughts of the courses used by the several teachers were presented and read. The regents at Glasgow were not, it should seem, at all unanimous in their views on this subject; and it is extremely doubtful, whether they ever produced their system of lectures to be submitted to the inspection of their ecclesiastical superiors. Nor do we find that the zeal of the church, in this instance, was attended with any permanent effect; for, notwithstanding all their endeavours to introduce uniformity, no particular *cursus* was ever definitively agreed upon, but each University continued to follow the method to which it had been accustomed. It is not to be understood, however, that the professors were at liberty to teach what books, or what system they chose. On the contrary, this matter came under the cognizance of the *Senatus Academicus* of the several colleges; and in the case of Edinburgh, it was regulated by the wisdom and authority of the town-council.

The next glance we get of the system of education pursued in the University of Edinburgh, is in 1730, when Dr Stevenson was appointed to the chair of logic and metaphysics. This professor, whose merits

are well known, and whose memory is still cherished by some who enjoyed the benefit of his instruction, was, we believe, the first in our northern seminaries who ventured to question the utility of the scholastic logic as a subject of study for young men, and to introduce in its place lectures of a more miscellaneous nature. Instead of restricting the business of his class to the minute and subtle topics connected with the Aristotelian dialectics, he also directed the attention of his pupils to the principles of composition, and the laws of criticism; but, in order to comply with the practice of the times, he still continued, rather inconsistently it must be owned, to deliver in Latin his remarks on the beauties of English authors, and on the doctrines of the French critics, Dacier and Bossu.

"The hours of meeting were, two one day, and three another, alternately. In the morning, towards the commencement of the session, the students generally read a book of the *Iliad*. Dr Stevenson had two reasons for this. Besides becoming acquainted with the progress which they had each made in the Greek language, he wished to begin with an easy author, that those who were most deficient might have it in their power to improve themselves, and come better prepared to the perusal of such Greek rhetoricians as were afterwards to be put into their hands: and it afforded him an opportunity of commenting upon the beauties of Homeric poetry, pointing out the imitations which Virgil, Milton, and others have borrowed from the great father of the epic poem, and giving to his pupils such a specimen as was calculated to incite them to become more familiar with his works. They next proceeded to read and translate, in the professor's hearing, Aristotle's *Poetics*, and Longinus' *Essay on the Sublime*. These exercises formed the business of the morning-hour during the session.

"The hour in the forenoon was appropriated to what, in strictness, was more the subject he was called upon to teach as a professor of logic; and he was not inattentive to this part of his duty. Though he was no admirer of the school logic, yet he conceived it absolutely necessary to give a distinct account of its history and nature, and to attempt to render intelligible to his

students, an art, which for ages was esteemed the only avenue to science, which had ruled with unlimited sway without a rival, and had held enslaved the reason of the civilized world. Here, however, he studied the greatest brevity. -- When he was admitted professor, the philosophy of Locke was hardly known in our Scottish Universities; and was treated even in England with equal indifference. Dr Stevenson was the first in this country who annexed a proper value to the speculations of that illustrious philosopher, which have created a new era in the history of human knowledge. -- Such speculations, however, were altogether new to the students; and it required the earnestness of his address, and familiarity of his illustrations, to enable them to comprehend such abstractions, and consequently, to relish inquiries that explained the operations of the human mind. -- The last part of the course, which he delivered in the forenoon, consisted of lectures, on what in the schools was termed *Ontology*. Upon this part of the subject he was very brief; and generally contented himself with explaining the technical terms which had been introduced by ingenious men who had treated of it. He prelected on Devries' *Ontologia*.

"He assembled his students three times each week in the afternoon, and delivered to them a history of philosophy. The textbook he used, was the *Historia Philosophica* of Heineccius. He also made much use of Diogenes Laertius, of Stanley, and of the more recent works of Brucker on the same subject. The students were required to compose a discourse upon a subject which was assigned to them, and to impugn and defend a philosophical thesis, in the presence of the principal, and whoever chose to attend."

Mr Bower concludes his account of Dr Stevenson's mode of teaching, with an apology for the minuteness of his details. Such an apology is certainly very superfluous, as the majority of his readers will not fail to perceive, that such details constitute by far the most valuable part of his book; and the history of an University, which did not set forth the method of instruction adopted at different periods; the various changes of system which may have taken place; and the reasons urged for the expediency of these changes, would be a very unprofitable and lifeless performance indeed. Of what

use, we ask, is a mere catalogue of names, however eminent, or a series of dates marking the successive appointments and demises of professors, or a tissue of biographical sketches, like the obituary of an annual register, or even the history of foundations, endowments, new buildings, and new professorships,—subjects which naturally fill up the annals of a University,—if we have not, at the same time, a view of the things taught, the months, and days, and hours of the day, employed in teaching; and above all, the methods pursued by the several teachers in communicating instruction.

In reviewing, then, all that is placed before the public eye in Mr Bower's two volumes, we cannot help remarking, in the first place, that the situation of a professor in the College of Edinburgh, has altered very much since the days of Robert Rollock, and even since the middle of last century. At the periods now alluded to, the duties of a teacher, whether of language or philosophy, were extremely laborious and unremitted; inasmuch that many of the regents were found to take refuge from the drudgery of a college class, in the comparatively easier duty of a populous parish. In these times, on the contrary, a chair in a University is sometimes regarded as the mere appanage of a church-living,—a pleasant way of spending a leisure hour in the forenoon, during five months of the year,—divested of all the schoolmaster-like anxieties of looking into the progress of the pupils, of accommodating the lesson to their several talents, or of aiding and promoting their private studies. In short, there is a vast increase of emolument, and an incalculable decrease of duty.

We have no intention of giving way to invidious strictures, nor of imitating an example still very recent, wherein the cause meant to be advocated was seriously injured by flippancy of style, and levity of manner; but, notwithstanding the manifest hazard to which we are exposed of telling unpleasant truths, we will venture to illustrate the statement made in the last paragraph, by adducing a few undeniable facts.

The session of College, as we have seen above, originally extended to eleven months, namely, from the first of October till the end of August; and now, generally speaking, it is limited to about five months and a half, and, in some instances, to a still shorter period. We observe, indeed, from the work under review, that in the year 1695, "it was appointed that the courses of all Colleges should commence upon the first lawful day of November, and continue to the last day of June thereafter; and that the magistrand, or senior classes, were only to continue till the first of May," leaving time, we presume, for the necessary examinations, preparatory to the annual graduation. The session, thus reduced to eight months, was still, in our opinion, sufficiently long for the more advanced students, as a considerable portion of time would be requisite for revising, between each course, the studies of the foregoing one, and for qualifying themselves to meet the yearly examination which awaited them upon their return to college. With respect to the philological classes, however, the same argument cannot be employed; for it requires but to be stated, that, as the studies pursued in them are precisely those of the inferior schools, so should the term of their sitting be equally prolong-

ed. But what shall we say of the innovation which has abridged the session, even for the Greek and Latin classes, to its present limits of from five to six months? By what authority are these classes closed at the end of April, instead of the end of June? When did that innovation take place? Did the town-council at any time sanction it, or has it crept in by mere sufferance and neglect? It was one of the many reasons urged for the foundation of a Greek professorship, that that language, "the mother-tongue of all science," could not be successfully taught in a session of eleven months; and yet, the only improvement we have gained, it should seem, from that judicious measure, is the division of the former long session, into two short sessions, separated too by a period of more than six months. This remark applies to all our colleges; and the notorious fact upon which it turns, serves to prove, that the commissions nominated in former times, by the church and the privy-council, to inquire into the state of Universities, ought to be occasionally renewed. The provisions of the act 1090 deserve to be kept in remembrance, and ever and anon applied; for in the lapse of time, abuses will creep in and become inveterate, whilst in all large bodies, responsibility is so divided, that no individual is found to blame. One of the instructions of the bill just mentioned, was "to inquire how many meetings for teaching their scholars they (the regents) keep in the day; and what time they meet; and how long they continue these meetings; and how the masters attend and keep them; and how often they examine the scholars on their notes:" and there can be no question that the scrutiny here recommended, points to those very parti-

culars, regarding which abuses are most likely to spring up.

As to the number of hours, for example, employed by the professors in teaching, we find that a very material change has taken place in our College, since the comparatively recent date of Dr Stevenson's incumbency. He taught two hours, and three hours a-day, alternately; whereas the same class at present makes no farther claim on the able professor's time than five hours a-week. Is this change really an improvement? Was it introduced from a *bona fide* view of utility; from a conviction that the change would prove advantageous to the student? Are five hours, in these days, equivalent to fifteen hours some forty years ago, for enabling a teacher to communicate instruction, and to "examine the scholars on their notes?" Or is it consistent with reason, and the ordinary conduct of mankind, that as the number of pupils increases, the time devoted to their instruction should be diminished?

For many years after the establishment of this University, the duty of the teachers, as we have already remarked, was a complete and constant drudgery. The students convened in winter at six in the morning, and in summer at the early hour of five, and continued under the eye of their masters till nine. They met again at ten, employing themselves in various exercises till twelve; and at mid-day, the regents attended the young men, in order to hold a conference, or to dispute. At six, an examination commenced. "On days set apart for recreation and play," says our author, "the students went to the fields, at two; they returned at four; and, then, were examined at six. But in summer, they held their conferences concerning the lectures till three; from three to four they

were examined by the regent; and from four to six were permitted to take exercise in the fields." Even on the Saturdays, each of the regents held disputations in his own class; in winter, from seven till nine in the morning, and in summer from six till nine, and was afterwards similarly employed from ten till twelve:—that is, a regent in those times taught as many hours on a Saturday, as his successors at present devote to their students in the course of a whole week. In short, the saving of human labour in teaching, seems to be the great glory and improvement of our age.

In consequence of the material changes now specified as to the hours of attendance at College, the old-fashioned practice of "conference," and of "examining the students on their notes," is completely abolished in most of our classes. Indeed, things have altered very much in this respect, even since our own juvenile days. We are old enough to remember the practice of *dictation*, so often alluded to in these volumes; agreeably to which, an aged professor, now no more, used to read off the heads of his lectures to his pupils; and these pupils, now aged men, alas! used to commit them to paper in his presence. The illustration, too, of these outlines, when thus transferred to the note-book of the student, was, in fact, nothing more than a "conference," or a kind of extemporaneous exposition of the principal doctrines which they contained: and thus, the "examination on the notes" became, as the commissioners of 1695 actually regarded it, the most useful part of the professorial duties. Amid the plentiful supply of books with which we are now surrounded, dictation, we admit, has become altogether unnecessary; but we can-

not help regretting, that "conference" and "examination," now more expedient perhaps than ever, should be so entirely discontinued in some of our philosophical classes.

From perusing this "History of the University of Edinburgh," we are led to the discovery of another omission, of less consequence perhaps than that just mentioned, but still of sufficient magnitude, when combined with the facts already detailed, to justify the propriety of a strict revision, on the part of the patrons, of their academical regulations. We allude to the discontinuance of annual examinations. It will be seen at the 349th page of Mr Bower's first volume, that "it was enacted, that the several classes, when they first convene, be all publicly examined in the common-hall, in presence of the principal and all the regents of the College, who shall be obliged to attend the said examinations. A similar examination was appointed to take place at the end of the session; and if any absented themselves without license, they were not to be promoted to a higher class the subsequent year." For what reason this most useful practice was given up, or when it was first allowed to fall into desuetude, we are not supplied by our author with any means of ascertaining; and yet there is no doubt that such matters are by far the most important of any which could possibly have employed his diligence and research.

On the whole, then, we would recommend to the next commission which shall be appointed by the venerable Assembly to inquire into the state of education in the Colleges, to direct their attention, in the *first* place, to the progressive shortening of the term or session during which the literary and philosophical classes are convened,

and to satisfy themselves, whether there be any good reason why the term of eight months, fixed upon by their predecessors about the beginning of last century, should be abridged, particularly in the classes attended by boys, to a term of six months, and in some cases, of little more than five months. *Secondly*, the commissioners should endeavour to find out what pressing reasons, or new views of advantage, have occurred within the last fifty years, to induce the regents, in certain departments of the regulated course of study, to diminish their hours of teaching by more than one-half: why, in short, classes which were then taught two or three hours every day, should now be taught only one hour a-day, whilst the number of students is doubled. This scrutiny applies not, we need hardly remark, to all the seminaries alike; for at Aberdeen, as is well known, the professors continue to teach their pupils three separate hours daily; and at Glasgow, we have reason to believe, the same system, or nearly the same system, is sedulously persevered in by all the regents. The greatest innovation, or retrenchment of academical labour, has taken place in our own University. *Thirdly*, the commissioners would naturally think of inquiring wherefore the public annual examination of the students, enacted by the commission of 1695, and still kept up at all the other Scottish Colleges, had been permitted to fall into disuse here. We stop not to examine into the many advantages of such an examination; it is enough to mention, that it obliged the students to go through the academical course in the order pointed out by the statutes of the University, and thus to enter upon their studies in their natural connection and dependencies.

We state these considerations, as having been suggested, and strongly impressed upon our minds, by the perusal of Mr Bower's work; which, we may take this opportunity of observing, only carries the history of our University down to 1756. Far be it from us to depreciate the means of instruction which are enjoyed in this intellectual city. We prize them highly; nay, we are satisfied that, in several respects, and in some of the principal departments of human research, our College stands quite unrivalled; and in what we have stated above, we have no other object in view than to shew that changes, both as to the mode of education, and the portion of time allotted to it, have gradually crept in; and that it is accordingly a fair question with the public, and more particularly with the patrons of the University, whether all such changes are, or are not, to be esteemed improvements. In the days of our fathers, the attention of the nation at large was frequently called to the state of learning in the schools and colleges, and especially to the modes of instruction adopted by the teachers of language and philosophy. What was wise and expedient then, cannot be improper now; and it is only because we are heartily convinced that such investigations are calculated to do good, and cannot possibly do any harm, that we have entered so much at length into the subject on the present occasion.

Mr Bower is entitled to the thanks of his countrymen for this attempt to set before them the history of the most celebrated of their schools; and we cannot refrain from expressing a sincere wish that he will be encouraged to proceed in his undertaking, and to bring down the annals of this growing and magnificent seminary to the pre-

sent day. In the execution of his plan, however, let him pay a little more attention to arrangement, as well as avoid, with increased care, some inelegancies of language into which he occasionally allows himself to fall. His book, as it is, does him great credit; but the superior excellence of some parts of it clearly proves that he could have made it all better.

A SHORT SYSTEM OF ARITHMETIC,
containing the most useful Arithmetical Tables, with their application to the various rules of Arithmetic, Vulgar and Decimal Fractions, Extraction of the Square and Cube Roots, Duodecimals, Questions in the Mensuration of Surfaces and Solids: with a short Appendix. By JOHN CHRISTISON, House-Governor of George Heriot's Hospital, Edinburgh. Macrae & Co. 1s. 3d. bound.

THERE are perhaps few subjects of equal importance, on which less attention has been bestowed, than the character of the books from which we derive the first principles of our knowledge. Parents are too indolent, or too much occupied,—sometimes too ignorant, to form a just opinion of their respective merits; and the department of learning to which they belong, is too humble to excite the curiosity of the ordinary reviewer. At an age when we are most apt to err, and when that error is most likely to be injurious, we have none to guide us in making a selection; but when we have arrived at a maturity of understanding and experience which enables us to judge for ourselves, we are encumbered with superfluous assistance.

It is true, indeed, we are placed

under the superintendence of teachers, well qualified in general to direct us to what is best; and there would be no reason for complaint were they without bias, and completely free in every case to express their candid opinion. But unfortunately some of them, from having perhaps stuck fast in the difficult but interesting rule of LOSS and GAIN, and been reduced to the desperate expedient of making out by practice what they are unable to achieve by theory; and from finding, upon the first trial, the result equally beneficial to their purse and understanding, have finally resolved to combine the profits of the bookmaker and bookseller with those of their own profession;—and hence it becomes an object with them to get up and recommend, not what is best, but that which, upon settling their accounts, shall be found to have left the greatest balance in their favour. Far be it from us to insinuate that this is generally the case, or that many books of the highest merit have not come from the hands of teachers. Nay, we would almost be tempted to say, that every book of any merit in a school has been the production of a schoolmaster. Nor do we mean, that teachers may not in many instances find it equally advantageous to their pupils and themselves, to keep a supply of the most approved books, especially in remote parts of the country, where established booksellers are neither numerous nor well provided. But when every teacher begins to try his *hand* (for we cannot always say his *head*) as an author; when books are becoming nearly as numerous as the schools in which they are taught, and many of them scarcely to be distinguished from their predecessors, except by a new title-page, and a borrowed or ungrammatical preface; when Extracts, Excerpts,

Collections, Beauties, &c. are pouring in upon us, almost as expensive as the original works from which they have been taken; and when the agents of the publishers are set loose upon the country, to offer the bribe of an enormous discount to any who will introduce into his school their half-finished and bungled fabrications; we have certainly some reason, high as our respect for teachers in general is, for fearing, that their virtue has not in every instance stood the test of experience, and that, in the general mass of an excellent coinage, some few pieces have turned out not exactly of standard fineness.

It will not, therefore, be without use, if, leaving the ordinary region of criticism, we should at times condescend to notice some of those productions which are apt to be overlooked, for the very reason which should have given them a stronger claim upon our attention;—because they form the lowest part, the very basis on which we have to rear the superstructure of knowledge. It is fortunate as a commencement, that in the unassignable number intended for the use of schools, we have met with a book which we can in most respects recommend; and in one particular at least, we are pretty certain the justice of our opinion will not be called in question.

The great fault of most school-books is their excessive dearness. This is particularly felt in our part of the island, where not merely the superfluous funds of the wealthy, but also the hard-won savings of the poor, are devoted to the meritorious purpose of improving the minds of their children; and where it therefore becomes a matter of the first importance with so many, to work out the greatest effect possible, from means that under the best management must soon be ex-

hausted. Now, the price of this volume is so small, that the most parsimonious will have little reason to grudge it; and we think, that the greatest adept in book-making will hardly say, that with any remuneration, or even safety, to the author and publisher, it could have been made less.

Nor has this cheapness, which must so recommend it to those who are beginning the study of arithmetic, been purchased by an excessive abridgement of the subject, which might make it unfit for more advanced scholars. The following are the numbers of questions in a few of the rules, viz. Simple Addition 15, Subtraction 11, Multiplication 36, Division 37, Reduction 86;—Compound Addition 38, Subtraction 37, Multiplication 44, Division 31; Simple Proportion 71, Compound 13, with the answers annexed. In this way the book proceeds through the Rules of Practice, Interest, &c. the numbers, we think, being in almost every case well proportioned to their relative importance. Indeed, the subject appears to have been reduced to a moderate compass rather by the exclusion of prefaces, remarks, broad margin, and parts which are not usually taught, than by contracting those rules which are of general and indispensable utility. By merely mentioning those which have been omitted, it will at once be seen, that there is little occasion for them, except in a few instances of persons intended for particular professions, and who would therefore find a book of four times the expence necessary in prosecuting their studies to the requisite extent. *Fossilion*, or the *Rule of False*, one of these omissions, is merely a particular mode of solving simple algebraic equations by arithmetic alone; *Arithmetical and Geometrical Progressions* also belong

more properly to the algebraist than to the arithmetician; and *Exchange* is, in every case, nothing but an easy application of Proportion, and to questions, too, which relate only to the transactions of bankers and foreign merchants. Besides these, we are not aware of any other Rules of material importance that have been excluded; and these, we think, the author will have no great inducement to supply in any future edition, unless, like some, he take advantage of the popularity he may have acquired to raise the price of his works, without adding any thing to their value.

Another advantage possessed in an eminent degree by this small publication, is the perspicuity with which the questions are expressed, combined with an arrangement strictly conformable to the rules to which they naturally belong. We could mention instances which must be pretty generally known, of questions belonging to division of vulgar fractions, which, through ignorance, or with the express view of puzzling, have been carried forward into compound division; and we know one of a more perverse nature, where a question of indeterminate analysis, and capable of several answers, has been forced into the same rule with only one of these answers annexed. Nor is it in arithmetic alone we have to complain of such perversion. Bonnycastle, in his *Algebra*, has put questions into Simple Division, which belong to his Rules for surd quantities; and has intermingled quadratic and indeterminate with his simple equations. Nor is the work of the learned Hutton on the same subject free from a similar charge. A fault more unpardonable could not perhaps be easily imagined; for it is the plainest dictate of common sense, that every

question should be capable of explanation by what has gone before it, and nothing surely is more preposterous than to make a person toil through an operation which he does not and cannot comprehend.

Obscurity in the language of questions so frequently occurs, that no one need be told of it; and there are cases of this kind so very reprehensible, that the author must have been aware he was saying what could not be understood. As an instance, the measurements of a house have been given in a book, and the calculations required without one word of direction; though it is well known, that in different parts of the country, houses are differently measured; and in consequence of different allowances, sometimes differently calculated from the same measurements. Nay, there are cases where obscurity and double meanings seem to have been made an object of study, as if we were sent to school merely to solve enigmas, and had to make our *debut* upon the stage of active life in the *Comedy of Errors*. The cause we conceive to be, that many compilers of arithmetical books knew nothing beyond arithmetic, and even that imperfectly. Sometimes, therefore, they have misplaced questions, or expressed them obscurely from ignorance; and sometimes they have thought there might be a risk of their talents being called in question, or not sufficiently appreciated, if they did not try the ingenuity of their readers, and excite their admiration by some wonderful device, impossible to be discovered without their assistance. From all these deformities this small work is completely free, the author being manifestly a man of too much talent and knowledge to covet the popularity gained by such contemptible expedients.

While speaking of arrangement, however, we cannot help thinking it would have been better to place the Rules of Proportion after those of Practice, than before them, as they stand at present; both because the latter are more easily explained than the former, and, because Proportion, to be properly understood, would require all the aid of this previous knowledge. But this defect, if it be any, can be easily remedied in the school.

In addition to the perspicuous enunciation, judicious selection, and natural arrangement, of the questions, we have now to claim for the author a merit of a higher order; and it is a claim which we think it the more necessary to assert, because the author's excessive modesty, and little ambition to attract notice, has not allowed him to assert it for himself. A part of the rule for the extraction of the cube root, which has made the operation in long questions fully, a half more easy and expeditious than by the old method, was his own invention; and the writer of this, from personal knowledge, can vouch for his having taught it many years before it had appeared in any of those books which can boast a priority of publication. The discovery was, that the trial divisor, which had always been obtained by multiplying the square of the root previously found by 3, and which, when that root had been extended to several figures, became exceedingly tedious, could be obtained by the simple addition of three rows of figures, arranged already in proper order for the operation. Every one in the least acquainted with algebra, knows the algebraic formula, $(a+b)^3 = a^3 + 3a^2b + 3ab^2 + b^3 = a^3 + (3a^2 + 3ab + b^2)b$, where a being employed to denote a figure, or figures of any denomination in the arithmetical scale, and b the

next lower, after subtracting the a^3 , we have $3a^2$ for the trial, and $3a^2 + 3ab + b^2$ for the complete divisor. Denoting again all that has been subtracted, namely, $(a+b)^3$ by the a^3 , and of course $(a+b)$ the root already found by a , the next trial divisor becomes $3a^2 = 3(a+b)^2 = 3a^2 + 6ab + 3b^2$. Now this trial divisor is obtained with the utmost facility from the former complete divisor, $3a^2 + 3ab + b^2$, by mere addition; and the operation assumes a form of the greatest simplicity, when the quantities are arranged as in the numerical calculation. Thus,

1st Part, or first trial divisor,	$3a^2$.
2d Part,	$- \quad \quad \quad 3ab$.
3d Part,	$- \quad \quad \quad b^2$.

Complete divisor, $3a^2 + 3ab + b^2$

Add the three last lines, doubling the middle, and we have the second trial divisor,

$$3a^2 + 6ab + 3b^2$$

which is the rule given in the book.

With respect to the accuracy of the work, it would be too much to think we could express a decided opinion, because we had almost as well undertake to make the whole book, as to go over all the calculations; but such as we have examined have been found correct, and no requisite attention seems to have been wanting. As, however, it is impossible, in the first impression, to avoid all inaccuracies, we could perhaps point out one or two grammatical blunders, as in the definition of Loss and Gain, and + put by mistake for \times , as in an example of the cube root. But these trifles it will be easy to rectify in a second edition, which we have no doubt will be called for as soon as the book becomes known. We would also sug-

gest the propriety of a departure so far from the usual method of defining proportion, as to make the words express something. For, to tell us, that it is a rule in which "three terms are given to find a fourth," is really saying nothing, unless we are also told some property by which this fourth term is limited to a particular number, and cannot therefore be any other. Might it not have been added, that this fourth term must contain, or be contained in, the third, as often as the second contains, or is contained in the first; or, according to an arrangement which is scarcely so natural and scientific, that the first to the third, and the second to the fourth, must exhibit these particular relations?

We would also dispute with the author the justice of advancing *Notation* and *Numeration*, as many others have done, to the rank of primary rules of arithmetic. As well might he say, that making $a+b$ denote the sum, $a-b$ the difference, and ab , the product of the two numbers a and b , were primary rules of Algebra; or that causing $AB.CD$ to mean a rectangle contained under the lines AB and CD , was one of the theorems of Geometry. With much greater propriety they might be classed with the definitions. *Notation* is merely employing a character to express a certain idea, and this it is made to do by defining its meaning; and *Numeration*, under which we might comprehend the whole system of arithmetic, has been limited, and certainly too by definition to the reading of these characters. But whatever the author may think of these remarks, we are sure he is wrong when he says, "Notation is the expressing of numbers by *words* or *figures*;" and that "*Numeration* is the *reading* or *writing* of any proposed numbers," for according to these definitions, they both mean

the same thing; and the very derivation of the terms might have satisfied him, that *Notation* should be limited to expressing by *figures*, and *Numeration* to expressing by *words*, the numbers which were the objects of our consideration.

These things, however, do not in any degree affect the essential merits of his work; and we dismiss the subject, with heartily wishing him the success to which he is entitled by his merits, and with which, from the favourable reception his book has already had, we have no doubt he will soon be honoured.

THE RUDIMENTS OF THE LATIN TONGUE, for the Use of Schools. Printed for Macredie, Skelly, & Co. Edinburgh. Pp. 90. 1s.

THE times we live in are distinguished for a choice and variety of introductory books for children; many of which are well adapted to instruct the young. The book in review is certainly of this kind. The merit of it consists, not in offering a new book to the public, but in giving the parts which are first used by boys beginning Latin, in a neat and compendious form. The Rudiments used in the schools of Scotland are sanctioned by general practice, and as complete as any thing yet offered to the public. They begin with a short abridgement of English Grammar, which is not now necessary; they give what is to be got by heart, both in Latin and English, and they contain a great variety of notes. It is obvious, however, that more than one-half of this book is entirely useless to a boy under ten years of age. It is the general practice to give nothing more of the old rudiments to a beginner, than what is contained in this a-

bridgement, and it is a practice that cannot be deviated from, without giving him a part to study beyond the powers of his mind.

The advantages of this abridgement are so evident, that it is surprising it never was attempted on the same cheap plan before. The common Rudiments, indeed, from the immense quantity used, are furnished at a lower rate than other school-books of the same size; but they are on this account carelessly printed, on very coarse paper, and, Hunter's edition excepted, with many typographical errors, without assistance, so necessary for beginners, in the quantity; and at the same time several other important parts are omitted which are to be found in this abridgement.

The paper and type of this book are perhaps more expensive than necessary, and doubtless, when it comes into general sale, and large editions published, it will be furnished at a lower price.

It is of considerable benefit to children, to have a neat and compendious book, of which no part is to be omitted. They should be accustomed to pass over nothing; and, therefore, they should have nothing in their hands above their capacity; for we may rest assured, that they will not easily be brought afterwards to think that of use and importance, which has been formerly thought of none. For this reason, however unnatural and absurd it may be, many teachers begin with Dr Adam's Grammar, and attempt to make their pupils, at an early age, commit to memory every part of it.

Any person accustomed to teach both English and Latin, which must be the case in every country school, will have perceived, that the different pronunciation of the two languages, operates very powerfully against the correct pronunciation

of English, which the scholars had previously acquired. This, too, is made worse, by the necessity of committing to memory, and frequently repeating, the rules of Grammar and Latin notes. To obviate this inconveniency, and indeed entirely to preserve distinct the pronunciation of both languages, the pupil, even before he has acquired a very competent knowledge of English, as one of his exercises in reading, should repeatedly read the rudiments of Latin. If care be taken to make him pronounce the words and letters of both languages as they occur, in a proper manner, the book will be half got by heart before he begins seriously to learn it; and, what is of the greatest consequence, he will not have to contend with the difficulty of getting by heart, and inaccurate pronunciation at the same time.

The book before us is in all respects well calculated for those who chuse to adopt this plan; and, from experience of its good tendency, we can say, that it ought to be generally adopted.

As cheapness ought to be considered in country schools, it may not be improper to state, that this abridgement not only claims the superiority over all others in this respect, but that it is on a strong paper, and firmly bound; and from those circumstances, together with its size, it lasts much longer in the wasteful hands of a school-boy, than the Rudiments now in use.

On perusing this book very carefully, and viewing it as a school-book, we find the quantities are correctly and fully distinguished; and there are examples given both in nouns and verbs, with several simple and useful parts to be got by heart, which are not to be found in the common Rudiments, which, however, do not alter the form,

nor make these last improper for a second book to more advanced scholars. We trust, however, that the author of this abridgement will soon fulfil his promise of favouring the public with an enlarged edition of this work, and on a simpler plan than the perplexed notes of the old, or the too extensive text of some of the new. This is a thing yet to be wished for, and, if

well executed, we shall attempt to promote its success.

We are happy to be informed, that some of the grammar schools in the great towns of Scotland have already adopted this abridgement in their first classes; and from its obvious excellency, we trust it will soon be in general use in the parish schools.

STATISTICS.

STATISTICAL REPORT of the PARISH of WEST-CALDER, (*Presbytery of Linlithgow, Synod of Lothian and Tweeddale, and County of Mid-Lothian.*)

(Concluded from p. 201. No. II.)

SINCE writing the first part of the report of this parish, published in a late Number, the author of it has heard several objections to parish banks. The mode of conducting them, he has observed, ought to be left to the direction of local circumstances, and, to the good sense of every parish. But certain men, of feverish morality, are afraid that a spirit of covetousness and calculation will prevail, in proportion as the money of the poor and industrious shall accumulate. The scheme, they think, is cherishing an evil passion of our nature, and giving greater encouragement to its exertion. This is one of the powerful objections, which we hear daily made to any benevolent and useful plan. It proceeds on the supposition, that the lower classes of the industrious have it in their power to save something from the daily demands of their families. And the point to be considered is, Whether they shall spend the surplus as the week ends, or lay it

up as a fund for future contingency, for distress, or for old age? If the objector to the parish banks believes that the first of these is preferable to any kind of saving, he must also, from his knowledge of mankind, be able to shew that this weekly expenditure is more directed to the purposes of generosity than dissipation; and that a man who has little to give, is more disposed to humanity, than a man who has something in bank, and his capital increasing. Whether, in short, is it easier to resist the temptation to small indulgencies, and be bountiful from the saving of one shilling per week, or to part more liberally with the interest, or with a proportion of a greater capital which the person has accumulated by the resistance of such indulgencies? The first savings placed in a parish-bank are much more likely to be rescued from unnecessary expense, than from what would have been charitably employed, and therefore the dissipation is prevent-

ed, while the means of charity may be enlarged, and the disposition to it not weakened.

On the other hand, if the industrious are in the habit of accumulation, I have no doubt, that a parish bank is the proper place for securing what they save. The smallest sum can be deposited in safety. It is not easy for a poor man to collect ten pounds for a public bank; while he is doing it, he is under the temptation of spending it improperly, or lending it without security; and if there is any danger of his acquiring the habit of covetousness, it is well known that this is more encouraged by the sight and handling of money, than by laying it in bank.

Another objection to parish banks is still more ingenious, and connected at the same time with the great principles of political economy. On the supposition, it is said, that many of the labouring poor have a sum in bank, the facility of purchasing provisions in a time of scarcity would so increase the demand, as entirely to exhaust the supplies for the year, and produce a total want of the means of life. This is certainly carrying the speculation as high as it can go; and to obviate the objection, it is only necessary to say, that the price of the necessaries of life will always bear a proportion, not only to the quantity in the market, but to the money in the country which can be brought to purchase them.

The two last harvests of 1816 and 1817, have been peculiarly severe on the agricultural part of the community in this parish. The greater part of the farmers had their seed to purchase last seed-time, and the whole produce of their crop did not supply their families beyond Whitsunday. The produce of the dairy was the only

means of support during last summer; and the increased demand of the poor in Edinburgh for butter-milk, gave them a ready market, though at a reduced price.

The crop this year, owing to the frost in the beginning of October, has been so damaged, that it will give less than last year's. The potatoe crop, however, is tolerably fair, and the produce of it was housed in excellent condition, before the oats were cut.

During the last twenty years, the proprietors mentioned in a former number have built four very comfortable mansion-houses, with offices corresponding, executed in a very neat and substantial manner; and the workmen employed in those, and the other improvements, have consisted of strangers, allured by the wages which they could obtain, and of the inhabitants of the parish, many of whom, from manufacturers, having become labourers. This has introduced a considerable change to the better, on the habits and comforts of the people at large. The character of close selfishness, and fondness for litigation, which formerly distinguished those who live between the hill and the dale, have now almost entirely disappeared. The people are generally well affected to the government of the country, sensible of the advantages of our mild constitution, and retain little of their former manners, except the shrewdness and good sense by which they continue to be distinguished. Few of the prejudices, arising from wilful or real ignorance, which are to be found among the common people in more cultivated parts of the country, can be said to obtain here; and though in good times there is a proper spirit of independence in this parish, yet it is free of that disgusting conceit which prevails in large manufacturing towns. Our

people, at the same time, are capable of appreciating the interests of the country. As an instance, in the late outcry against the corn-bill, they at once perceived that it was better to pay a little more for their bread, than be deprived of the means of gaining it; a fact, of which those who joined loudest in the cry are now convinced.

The manners of this parish 150 years ago were such as might have been expected from the general state of the country, and the local circumstances of the parish. There was the keenest struggle for rights that were not worth the contest, and it seemed to have been every man's business to take charge of the character of his neighbour. The session-records at that period, and somewhat later, are full of prosecutions for scandal; and the rule was to lay down a shilling with the libel, which was forfeited to the poor if the libeller did not succeed. This seems to have been construed as a check to the spirit of censure which was then abroad, but it does not seem to have prevented the evil.

The proprietors of those times, on the other hand, instead of improving their lands, and providing for their families, seem to have been constantly employed in defending their rights. Their whole estates were sometimes spent in securing a part of it, and the law, which is every good man's protection, was their ruin. The violence of temper which led to this conduct, has now almost entirely subsided, and by a change of proprietors and of times, by the residence of families from Edinburgh, on small properties indeed, but otherwise in respectable circumstances, the business of the parish is now conducted in the best manner, and the neighbourhood and society are more extensive, and better than what are generally to be found in the country.

There are two leading roads that run through the parish from Edinburgh to Lanark; and owing to the great number of respectable residing heritors, the parish-roads, supported by the plough-gate money, are in good condition.

The only public works in the parish are a coal-work, three miles west from the village of West-Calder; and a work for lime and ironstone, which, since the giving up of the Wilsontown iron-works, is almost entirely deserted. There were 50 houses supported by this last when it flourished, and 8 by the coal-work, making a population of more than 200 souls.

There are two corn-mills, one for barley, two for flax, and one for gunpowder, in the parish.

Except the remains of a Roman station, in Mr Young's property of Harburn, and the remains of an old fortified castle on the same estate, there are no antiquities, and scarcely any thing indeed to shew that this district of country has been inhabited for more than 200 years.

The greater part of the names of estates and farms are modern; and where they are not so, but may be considered of Gaelic derivation, the reason of it stands unconnected with the habitations of men, and applicable to places near rivers of so extraordinary an appearance, as to be named when the whole parish was uninclosed and uncultivated. †

The first Friendly Society in this parish was instituted in 1799.—There is nothing uncommon in its regulations. The entry-money is 5s. and the quarterly payment 1s. There is a widows' fund attached to it, on such a plan as can never prove pernicious to its funds. It is supported by 1s. yearly for each member, and all the fines for irregular payment, and the sum given to the widows must always be in proportion to the sum accumulated. The first payments made from it

were in 1807; and since that time the members, the funds, the annual payments to the sick and to widows, have been always increasing. Before stating them, it is proper to say, that when the funds of the Friendly Society amounted to L. 100, the members had it in their power to transfer a certain part of the overplus every year to the widows' fund, if they thought it necessary.—The weekly allowance to sick members was four shillings at first, and the annual sum to the widows L. 1.—Since the funds increased, the sick for three years past have received five shillings, and the widows L. 2.

	Annual Payment.	Widows.	Pay-ments.
1807.	L. 8 0 0		
1808.	12 14 0		
1809.	15 7 0	1	L. 1.
1810.	19 1 4	1	1.
1811.	8 6 5	2	2.
1812.	11 17 9	2	2.
1813.	49 11 0	2	3.
1814.	28 0 3	4	6.
1815.	25 13 11	4	7.
1816.	40 18 8	4	8.
1817.	20 1 4	5	10.

Present Members.	Pay annually.	Average of 5 years paymt.
133 at 4s.	L. 26 12	L. 32 15
Stock of Society, July 1817.		
L. 187 19 11,		
Producing	9 0	35 12
Leaving a balance in favour of the Society of		L. 2 17

Widows' Fund, for 133

Members, at 1s. . . . L. 6 13
Fines, 0 7

Stock July 1817.

L. 110 16 9, producing 5 10
L. 12 10
5 Widows, 10 0

Leaving a balance to fund, L. 2 10

It is evident from this statement, that as the number of widows may considerably increase, and as the contingencies against the society may be greater, that the balances are not sufficient for the prosperity of the respective funds; and therefore the society have retained it in their power to reduce the weekly payments to 4s. when the capital is reduced to less than L. 150, and the widows again to L. 1 when necessary.

Another Friendly Society, on a different plan, was instituted February 1812. The object of it is not to accumulate a great capital, but to make the subscribers at all times responsible for the deficiency of funds. The subscription is one penny per week, collected at the end of every six weeks, and the payments to the sick members commence from their entry. The admission-money is 5s. The stock is at this date L. 20, and about the half of that sum for widows. The numbers 104, and the yearly payments L. 40.

SCIENTIFIC INFORMATION, &c.

NOTICES.

MAGNETISM.—**PROFESSOR MORICCHINI**, of Rome, having discovered the magnetizing power of the violet rays of the prismatic spectrum, the Marquis Ridolfi has succeeded in magnetizing two needles, the one in thirty, the other in forty-six minutes; and can now, by the same process, charge with the magnetic power as many needles as he pleases. The needles thus magnetized, (that is, by directing on, and passing over them, for a period of not less than thirty minutes, the violet rays of the spectrum, through the medium of a condensing lens), possess all the energy and the properties of needles magnetized in the common way by means of a loadstone. Their homonomous poles repel, while the heteronomous poles attract each other; and made to vibrate on a pivot, their point turns constantly to the north, their heads to the south. This adds much to the wonders of magnetism, and must be regarded as a very extraordinary discovery.

LITHOGRAPHY.—A stone, adapted to the purposes of lithography, has been discovered in the quarries of Argenteuil. All the stones hitherto used in this art in France, have been imported from Bavaria. Burgundy has furnished some specimens, of which trial is about to be made; but the quarry of Argenteuil appears capable of furnishing an abundant supply, and of the best quality.

A stone also has been lately found in East Lothian, on the property of the Right Honourable the Earl of Wemyss and March, well adapted to the purposes of the lithographic

art. Various successful experiments have already been made with it by Mr Ruthven, the inventor of the ingenious printing-press, which has attracted such general attention.

COCOA-NUT OIL.—A quantity of cocoa-nut oil has recently been introduced into this country from the island of Ceylon. It has been ascertained, that this oil may be advantageously employed as a substitute for spermaceti oil, being considerably cheaper. It burns with a bright flame, and is free from smell or smoke. It will be found useful also in the manufacture of soap, candles, and the finer articles of perfumery, and is likely to become a source of great revenue in Ceylon, and of importance to this country. Soap made from it costs about 10 per cent. more than tallow soap.

STEAM BOATS.—The committee of the House of Commons appointed to investigate the important subject of steam boats and boilers, state in their report, that they find it to be the universal opinion of all persons conversant in such subjects, that steam-engines of some construction may be applied with perfect security, even to passenger-vessels; and they generally agree, though with some exceptions, that those called high-pressure engines may be safely used, with the precaution of well-constructed boilers, and properly adapted safety-valves; and further, a great majority of opinions lean to boilers of wrought-iron, or metal, in preference to cast-iron. They have, in consequence, adopted the following resolutions, which they propose to the consideration of the House:

1. That it appears, from the evi-

dence of several experienced engineers, that the explosion of the steam-packet at Norwich, was caused, not only by the improper construction and materials of the boiler, but by the safety-valve connected with it having been overloaded, by which the expansive force was raised to a degree of pressure beyond that which the boiler is calculated to sustain.

2. That it appears, that in the instances of similar explosions in steam-packets, manufactories, and other works where steam-engines were employed, these accidents were attributable to one or other of the causes above alluded to.

3. That it is the opinion of this committee, that, for the prevention of such accidents for the future, the means are simple and easy, and not likely to be attended with any inconveniences to the proprietors of steam-packets, nor with any such additional expense as can either be injurious to the owners, or tend to prevent the increase of such establishments. The means which your committee would recommend, are comprised in the following regulations:—

That all steam-packets carrying passengers for hire, should be registered at the port nearest to the place from or to which they proceed.

That all boilers belonging to the engines by which such vessels shall be worked, should be composed of wrought iron or copper.

That every boiler on board such steam-packet should, previous to the packet being used for the conveyance of passengers, be submitted to the inspection of a skilful engineer, or other person conversant with the subject, who should ascertain by trial the strength of such boiler, and should certify his opinion of its sufficient strength, and of the security with which it

might be employed to the extent proposed.

That every boiler should be provided with two sufficient safety-valves, one of which should be inaccessible to the engine-man, and the other accessible both to him and to the persons on board the packet.

That the inspector shall examine such safety-valves, and shall certify what is the pressure at which such safety-valves shall open, which pressure shall not exceed one third of that by which the boiler has been proved, nor one sixth of that which, by calculation, it shall be reckoned able to sustain.

That a penalty should be inflicted on any person placing *additional weight on either of the safety-valves.*

EXPLOSION ON BOARD A COAL-VESSEL.—On Friday night, 4th July, as the master of a Scotch sloop, lying in the Tyne, and just loaded with coals, was going to bed, his candle unfortunately inflamed a quantity of gas which had collected in the state-room, and produced a slight explosion, by which his face and hands were much burnt, and the curtains of his bed set on fire, but they were soon extinguished; another person was also much burnt. What renders this circumstance the more curious is, the coals were by no means fresh from the pit.

SERPENTS.—One of the most formidable serpents after the rattlesnake, is the Yellow Viper, or *fer-de-lance*, of Martinique and St. Lucia. Naturalists at present place it among the trigonocephali, characterized by the pit situated behind the nostrils. It fills the principal of the colonies that remain to us. Some affirm, that it was formerly brought there out of hatred to the Carabees, by the Arrouages, a little people on the borders of the Oronoko; a tradition which might explain why it has remained

unknown in the other Antilles. From the sea-shore to the top of the Mornes, the people are exposed to its attacks; but its principal refuge is among the sugar-canes, where multitudes of rats serve it for food, and where it is propagated with a rapidity proportional to the number of its young, which amounts to 50 or 60 at a time. Its length is sometimes more than six feet. Vain attempts have hitherto been made to destroy these vipers, by pursuing them with English terriers. It is proposed to try against them that bird of prey with long legs called Messenger, or *Secrétaire*, (falco serpentarius), which devours so many serpents in the neighbourhood of the Cape of Good Hope; and the administration has already thought of transporting this useful species to Martinique. Probably the *Mangrove* would not render less important services.

COAL IN RUSSIA.—An attempt to raise coal in Russia is now about to be made, under the immediate patronage of the Emperor. The spot fixed upon for this purpose is in the vicinity of Tula, celebrated for its extensive iron-works. Tula is the capital of that name, distant from Moscow 115 miles, and situated on the river Upha, in long. $37^{\circ} 24'$ E. and lat. $54^{\circ} 10'$ N. All the measures were concerted in London, with his Excellency Count Lieven, the Russian ambassador; and on June 20. Mr Longmire of Whitehaven came to London, with an assistant draughtsman, and four pitmen belonging to Whitehaven, and two borers, previously engaged at Newcastle. They sailed from Gravesend for St Petersburg on July 2, all their equipments for the voyage being on the most liberal scale. They are to winter at Moscow, excepting a few occasional visits to Tula, as the season may

allow, and to commence operations as early as the climate will permit.

LIFE-BOAT.—On the 4th October Lieutenant E. Thrackston, R. N. exhibited before a number of eminent judges the buoyant properties of his new life-boat, which exceeded their most sanguine expectations. The extreme length is 21 feet, beam 6 feet 6 inches, and is rowed with 10 oars. It is constructed of canvas instead of plank, has cork bilge-floats, and a canvas cover, which keeps the rowers dry, without being an incumbrance to them. She took on board 30 persons, and 28 were standing on the gun-wale, without any danger of upsetting. Upon an emergency, 60 persons might be stowed within her. Boats constructed of these materials might answer every common purpose, and possess all the advantages of a life-boat.

DISCOVERY.—On the farm of Easton, parish of Dunsyre, there is a tradition transmitted from father to son, in a family who have resided as shepherds in the place for many generations, that a certain rude stone, standing in the adjoining moor, marked the grave of one of the covenanters, who died of the wounds he received at the battle of Pentland, and was buried there by the grandfather of the person from whom we have the tradition. Accordingly, some persons, wishing to ascertain if possible the truth of the story, went and dug about two feet below the surface, and actually found the remains of a decayed skeleton. A medical gentleman present, could distinguish one of the thigh-bones almost entire in shape, but reduced nearly to the consistence of the mossy soil which surrounded it. Also were found two silver coins, weighing about an ounce each, date 1620, and having on one side,

Belg : iri : moarg : ero : congoe : and on the other, "*Concordia res parvæ crescunt.*" The body must have been deposited here about 138 years ago.

LIFE-BOAT.—A life-boat, upon an entirely new principle, has been completed by Messrs. Dodds & Shotton, boat-builders, Sunderland, under the direction of John Davidson, Esq. of Bishopwearmouth. She draws only 10 or 11 inches of water when her crew is on board, not more than 2 feet 10 inches when filled with water, and is capable of carrying with safety 50 persons. In the presence of numerous spectators her buoyant properties were proved, by immersing her in the sea from off the pier, and unassisted, she cleared herself of the cargo of water in less than 40 seconds, by means of apertures through the bottom. There is no cork in her construction.

IRON.—Count Sickingen has determined, that the strength of Swedish and British iron is to each other as follows—British iron, 348.88 ; Swedish iron 549.25.

ICE ISLANDS.—The Haiting of Liverpool, for Boston, which was spoken with at sea, saw, on the 13th September, three large masses of ice, so far south as latitude 42, longitude 49.

The original diamond ring of Mary Queen of Scots, upon which are engraved the arms of England, Scotland, and Ireland, quartered, and which was produced in evidence at the trial of the unfortunate Mary, as a proof of her pretensions to the crown of England, was in the possession of the late Mr Blanchford, one of the Lords of the Admiralty, at the time of his death. It descended from Mary to her grandson, Charles I. who gave it, on the scaffold, to Archbishop Juxon, for his son, Charles II. who, in his

troubles, pawned it in Holland for L. 300, where it was bought by Governor Yale, and sold at his sale for L. 320. Afterwards it came into the possession of the Earl of Isla, Duke of Argyle, and thence, it is supposed, to the family of Mr Blanchford.

At Deanston, near the village of Doune, in the county of Perth, there is a manufactory where cotton is woven by machinery. Iron cylinders were used in order to apply the weaver's dressing (which is a paste made of wheat flour or barley meal) to the cloth. The cast-iron cylinder was in a short time rendered quite soft, and similar to plumbago, by the action of the paste. This effect was so complete, that the proprietors were obliged to substitute wood in place of iron. The paste employed was commonly sour, and it is supposed that the acid had produced this curious effect. A similar effect is produced upon cast-iron by the action of the muriate of magnesia, and probably also by other salts.

The following are considered as near approaches to the determination of the height of some of the more remarkable peaks :

Dhawalagiri, or Dhólágir, above Corakhpur, which is estimated to be 400 feet above the sea.

English
Feet.

On a mean of two nearest observations, and at the lowest computation, - 26,462

On a mean of three observations with middle refractions, - - 27,677

The whole height is inferred to be more than 28,000 feet above the level of the sea.—Above the sea at the lowest computation, - 26,862

Yamúnávatarí, or Jamautri, above the summit of

Nágúngháti, which is estimated to be 5000 feet higher than the sea, - 20,895

Above the sea, - 25,500

A mountain, supposed to be Dhaibun, above Cat'h-mándú, which appears by a barometrical measurement to be at least 4600 feet higher than the sea, - 20,140

Above the sea, - 24,740

A mountain not named, observed from Pilibhit and Jét'hpúr, above Rohilkand, which is estimated at 500 feet above the sea.—On a mean of observations at both stations 22,291, or more exactly, - 22,268

Above the sea, - 22,768

A mountain not named, observed from Cat'hmandú, and situated in the direction of Calabhairavi, above the valley of Népál 4600 feet, higher than the sea 20,025.—Above the sea, 24,625

Another near it, above the valley of Népál, 18,662

Above the sea, - 23,262

A third in its vicinity, above the valley of Népál, 18,452

Above the sea, - 23,052

Chandragiri, - 7989

Tambekham, - 6488

Chisapani, - 6453

Gumhara, - 5943

Bhirkandi, - 5875

Sibudhol Valley, - 5711

Coldspring Chisapani, 5813

City of Cathmandu, - 4784

(By trigonometrical measurement), -

Chandragiri, above Cat'h-mándú, 3682 feet, and above the sea, - 8166

Patchu, - 8994

An experiment was lately made at Portsmouth, on board his Ma-

jesty's ship Wellesley, of a newly invented syphon, which is intended to water ships from a tank-vessel, instead of pumping. The instrument is $2\frac{1}{2}$ feet diameter, and it discharged $20\frac{1}{2}$ tons per hour, which was considered a most satisfactory proof of its efficacious power. This is the invention of Lieutenant Rodgers.

The grand series of national medals now publishing, patronised by the Royal Family and most of the principal characters in the kingdom, are in a considerable state of forwardness. These medals form a curious contrast to the Napoleon series, and they are certainly equal in elegance of design and execution, with the advantage of recording facts which must be gratifying to every Briton.

HEDGE-HOG.—From numerous and accurate observations with regard to the habits of the hedge-hog, it is known to subsist entirely on snails, slugs, worms, millipedes, and other insects, and is consequently the best assistant the horticulturist can have in clearing his plants from these destructive vermin. It never eats fruit, as has been maintained by some zoologists; nor does it make roots, or any vegetable substance, a part of its food. If placed in a garden, it will in the course of two or three nights entirely clear it of slugs, so much so, that it will be necessary to feed it after a few days, with some raw meat and water.

PLASTER.—It is well known now that excellent plaster is made of lime mixed with the refuse of flax, instead of hair, which is very costly. The experiment has been tried, and found to answer the purpose. The tow, or *pob* as it is called, costs nothing, being commonly thrown away, or burnt. It is twisted softly into ropes, and cut into pieces of two or three inches long, and then well *teased* and mixed with the

lime. Although this is a vegetable, and hair an animal substance, yet the lime equally preserves both from decay.

dispelling dampness: yet still a sulphurous and suffocating smell is often felt to be very disagreeable. We presume this may be easily prevented, by using steam, instead of air pipes. One boiler might serve for any building; however large; and after heating the surrounding air, it may be conducted to the outside, or condensed into water. This method, which is used in many places in England, is found, by experience, to answer the purpose much better than the other, and produces no disagreeable smell whatever.

L.

COMMUNICATIONS.

To the Editor of the Literary and Statistical Magazine.

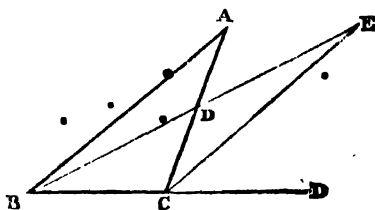
SIR,

ALTHOUGH the warming of churches and other large apartments by heated air, is, without doubt, a very great improvement, and an excellent contrivance for

To the Editor of the Literary and Statistical Magazine.

SIR,

A DISTINCTION has been made between the proof that results from mathematical demonstration, and that which is afforded by experiment, by saying, that the experimenter only shews that a thing *is* so, while the geometer proves that it *must be* so. Disposed as I am to admit the general accuracy of this distinction, I imagine that it has not been universally attended to. The exception which I have at present in my eye, is contained in the 16th Prop. of the 1st Book of Euclid, where the conclusion rests on the fact, that the angle ACE, is less than ACD. That it is so, is indeed evident on inspecting the diagram; yet it has neither been made so by construction, nor demonstrated to be so.



Should any of your mathematical correspondents think it worth while to notice this, and show how the proof of the proposition alluded to, can be reconciled to the strictness of mathematical demonstration, or made compatible with the distinction above mentioned, he will much oblige,—
Your's, &c.

HECON.

ANSWERS TO QUERIES.

5. By A. K. L.

 p = Principal. t = Time. r = Interest of L. 1. s = Sum due at the end of that time.• $1 : R :: R : R^2$ due at the end of two years. $1 : R :: R^2 : R^3$ due at the end of three years, &c.and Rt = Money due at the end of t years. $1 : R :: p : pR$ = the amount of p for the time t , and $pRt = s$,and by the query $p = z$, $r = \frac{z}{100}$, $R = 1 + \frac{z}{100}$, and $t = z$, $s = 2z$, and $z \times (1 + \frac{z}{100})^z = 2z$, and dividing by z , then $(1 + \frac{z}{100})^z = 2$, and by Logarithms, $z \times (1 + \frac{z}{100}) \times M = .3010300$, or $z \times 100 = \frac{20000}{20000} + \frac{3000000}{3000000}$

&c. = .3010300

$$- \frac{z^3}{20000} + \frac{z^4}{3000000} \text{ \&c.} = .693147. \text{ By a few trials, } z \text{ will be found } = 8.4. \text{ Now } (8.4)^2 = \frac{70.56}{100} = .7056$$

8.4000

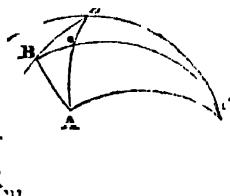
9.1056

- .0296352

$$p = 9.0759648 + .11573 = \frac{.693147}{8.31444948}$$

+ .11573 = 8.43017948 years nearly.

6. By A. K. L.

Let a, b = sine and cosine of PA, d, f = sine and cosine of PB, y, z = sine and cosine of $\frac{zPA + zPB}{2}$ s, c = sine and cosine of $\frac{1}{2}BPA$, v, x = sine and cosine of ZP, n = cosine of ZB, m = cosine of ZA.Now (per Spher. Figure) $cz - sy$ = cosine ZPA. $cz + sy$ = cosine ZPB.

And by the doctrine of Spherics,

 $aczv = asyv + bx \pm m$, and $dczv + dsyv + fx = n$.From the first we have $cz - sy = \frac{m - bx}{n}$ From the second, $cz + sy = \frac{n - fx}{dv}$

$$\text{Sum} = 2cz = \frac{n - fx}{dv} + \frac{m - bx}{av}$$

$$2dvcz = n - fx + dvm - \frac{dvbx}{av}$$

$$2dav^2cz = nav - fuvx + dav^2m - dvbx$$

$$2cz = \frac{na - fax + dm - dbx}{dav}$$

$$z = \frac{na - fax + dm - dbx}{2cdav}$$

To find y :

$$2sy = \frac{n - fx}{dv} - \frac{m - bx}{av} = \frac{an - afx - dm + dbx}{adv}$$

$$y = \frac{an - afx - dm + dbx}{2sadv}$$

By substitution,

$$\frac{an + dm}{2cad} = p, \quad \frac{an - dm}{2sad} = q, \quad \frac{db + af}{2cad} = r, \quad \frac{db - af}{2sad} = t.$$

$$\text{Let } Z = \frac{p - rx}{v}, \quad y = \frac{q + tx}{v}, \quad \text{put } Z = \sqrt{(1 - y^2)}, \quad v = \sqrt{(1 - x^2)}$$

$$\text{then } \sqrt{(1 - y^2)} = \frac{p - rx}{v} = 1 - y^2 = \frac{(p - rx)^2}{v^2}$$

$$y^2 = 1 - \frac{(p - rx)^2}{v^2} = \frac{1 - x^2 - (p - rx)^2}{v^2}$$

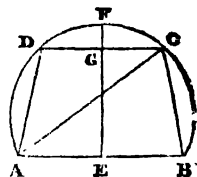
$$\text{also } y^2 = \frac{(q + tx)^2}{v^2} \quad \text{and} \quad \frac{1 - x^2 - (p - rx)^2}{v^2} = \frac{(q + tx)^2}{v^2}$$

$$1 - x^2 - p^2 + 2prx - r^2x^2 = q^2 + 2qtx + t^2x^2$$

$$\text{or } \left. \begin{array}{l} t^2x^2 + 2tq + q^2 \\ + r^2 - 2pr + p^2 \\ + 1 \end{array} \right\} = 0. \quad \text{The value of } x \text{ being found in the}$$

above equation, will give the cosine of the latitude.

18. By J. C. Let ABC and BAC be the two angles of which ABC is double of BAC, through the points A, B, and C, describe a circle, and bisect AB by the perpendicular EF, the arc AFCB will evidently be trisected in C, and if AC be bisected in D, the three arcs AD, DC, CB, will be equal to each other, and their chords will be equal, but since the arc AFB is bisected by EF, and the arcs AD and BC are equal, DEF will also be bisected in F, and CG equal to GD = BC, or BC : CG : 2 : 1. Therefore the locus of C is an hyperbola, its focus B, and directrix EF, and determining ratio 2 : 1, and which is therefore given.

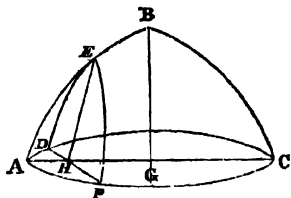


19. By A. J. Since $Km^2 : mD^2 :: r : s$. $Km : mD :: \sqrt{r} : \sqrt{s}$, which is given : wherefore (Leslie's Geom. Anal. III. 12.) Lm is the circumference of a circle.

20. By J. C. It is known that $\sin(60^\circ - x^\circ) + \sin x^\circ = \sin(60 + x)^\circ$ thence $\sin x^\circ = \sin(60 + x)^\circ - \sin(60 - x)^\circ$.

But when x becomes indefinitely small, the sine of 60° may be conceived to be as much less than $\sin(60 + x)^\circ$ as it is greater than $\sin(60 - x)^\circ$, or $\sin(60 + x)^\circ - \sin 60^\circ = \sin 60^\circ - \sin(60 - x)^\circ$, and their sum equal to double of either; that is, $\sin(60 + x)^\circ - \sin(60 - x)^\circ = 2(\sin(60 + x)^\circ - \sin 60^\circ)$; therefore $\sin x = 2(\sin(60 + x)^\circ - \sin 60^\circ)$.

21. By J. C. Let ABC be the paraboloid cut by a section ADCF perpendicular to the axis. Let AGCB be a section passing through the axis perpendicular to DEF the given section, and therefore bisecting it, the section AGCB is = generating parabola. Now in the parabola ABC, $AH \times HC = HE \times$ par. of the original parabola; consequently DEF is a parabola whose parameter is that of the generating parabola.



22. By A. J. Let d be the difference of the parts, and x their sum, or the number required; the difference of their squares $= xd = d$, and $x = 1$.

QUERIES.

23. If the bodies A and B move along the line to meet one another, with such velocities, that from the point C where they pass each other, the one will require double the time of the other to pass over the remainder of the line, In what proportion will the line be cut in C?

24. If upon the radius of a quadrant as a diameter, a semicircle be described, any straight line drawn from the centre of the quadrant to cut the two curves, will cut off arcs of equal length from each.

25. The sum of all the perpendiculars let fall from any point within an equilateral figure on all the sides, is equal to a given line.

26. Required the height of a tower, from the top of which a stone falling to the bottom, the sound will reach the ear at the top in the time of the fall?

27. Give the difference of the azimuths of three known stars; to find their altitude algebraically.

28. A square piece of land is inclosed by a three-railed fence; the length of each rail is 15 feet, and the number of rails in the fence is equal to the number of acres inclosed. Required the area in acres, and the length of the side in feet.

POETRY.

THE SWISS GUIDE.

By ROBERT SOUTHEY, Esq.

(ON Mr Southey's guide quitting him, he asked him for a character, when the poet gave him the following; in consequence of which John Roth has become the most popular guide in Switzerland, and is enquired for by all travellers, one of whom he permitted to take a copy of his poetical character.)

By my troth, this John Roth
Is an excellent guide,
A joker, a smoker,
And a *savant* beside—
A geologistian,
A metaphysician,
Who searches how causes proceed—
A system-inventor,
An experimenter,
Who raises potatoes from seed!
Each forest and fell
He knoweth full well,
The chatlets and dwellers therein,
The mountains, the fountains,
The ices, the prices,
Every town, every village, and inn:
Take him for your guide,
He has often been tried,
And will always be useful when needed,
In fair or foul weather
You'll be merry together,
And shake hands at parting as we did.

ROUGH SKETCHES OF BATH—IMITATIONS OF HORACE—LINES ON CARABOO; AND OTHER POEMS.

By Q. IN THE CORN-LANE.
CARABOO.

Oh! aid me, ye Spirits of wonder! who
Soar
In realms of Romance where none ventured
before;
Ye Fairies! who govern the fancies of men,
And sit on the point of Monk Lewis's pen;
Ye mysterious Elves! who for ever remain
With *Luzus Naturas*, and Ghosts of Cock-
Lane;
Who ride upon broomsticks, intent to de-
ceive
All those who appear *pre-disposed* to believe,
And softly repeat from your home in the
spheres,
Incredible stories to credulous ears:

With every thing marvellous, every thing
new,

We'll trace a description of MISS CARABOO.

Johanna's disciples, who piously came
To present babies' cups to the elderly dame,
'Though all hope of the virgin's accouchement
is o'er,

Shall meet with the smile of derision no
more;

Their wonders were weak, their credulity
small—

Caraboo was engender'd by nothing at all!

And where did she come from?—and who
can she be?

Did she fall from the sky?—did she rise
from the sea?

A seraph of day, or a shadow of night?

Did she spring upon earth in a stream of
gas-light?

Did she ride on the back of a fish, or sea-
dog?

A spirit of health, or a devil *in corpore*?

Was she wafted by winds over mountain
and stream?

Was she borne to our isle by the impulse of
steam?

Was she found in complete "fascination"
state?

Or discover'd at first in a chrysalis state?

Did some philosophic analysis draw

Her component degrees from some hot-wa-
ter spa?

Did some chemical process occasion her
birth?

Did galvanic experiments bring her on earth?

Is she new? is she old? is she false? is
she true?

Come read me the riddle of Miss CARABOO.

Astronomers sage may exhibit her soon,

A daughter-in-law to the man in the moon;

Or declare that her visit accounts for the
rain

Which happen'd last year, and may happen
again;

That dark spots appear in the course she
has run,

Coeval perhaps with the spots on the sun;

That she *may* be connected with Corsairs—
all these,

And as many more *possible things* as you
please.

In what hand does she write?—In what
tongue does she speak?

Is it Arabic, Persian, Egyptian, or Greek?

She must be a *blue-stock* lady indeed,

To write an epistle which no man can read;

Though we have some publishing scribes I
could name,

Whose letters will meet with a fate much
the same.

She then wore no ear-rings, though still
may be seen

The holes in her ears, where her ear-rings
had been;

Leathern shoes on her feet; a black shawl
round her hair;

And of black worsted stockings an elegant
pair;

Her gown was black stuff, and my readers
may guess

If her story contains as much stuff as her
dress.

Of the famed Indian Jugglers we all must
have heard,

Who to gain a subsistence would swallow a
sword;

But men (without proof) who believe tales
like these,

Will undoubtedly swallow whatever you
please.

I have heard those who thought that she
wish'd to deceive,

After seeing her person, have learn'd to be-
lieve;

Even those who have doubted the truth of
her case,

Have forgotten their doubts when they look'd
in her face.

I never have seen her; but if, when I see,

The truth of her tale is apparent to me,
I will cancel these lines, and most gladly
rehearse

Her swimming and fencing in beautiful
verse;

In the graces and charms of my muse to
adorn her,

Shall be the employment of

Q. IN THE CORNER.

Bath, June 10. 1817.

VERSES

WRITTEN ON HEARING OF THE DEATH
OF MR PITT.

By MR JAMES HOGG.

1.

AND art thou departed, ere yet from the
field

The tidings of glory are borne?

O art thou departed, our bulwark, our shield?
And live I thy exit to mourn?

Our country's horizon for ever is shorn,
Of a splendour that stedfastly shone,

The darkness is shed, and the storm is gone
forth;

Our sun and our moon have both dropped
to the earth,

The child of the mighty is come to the birth,
But the strength of the parent is gone!

2.

O Pitt! I may wail thee, and wail without
blame,

For here cannot party deride.—

'Twas in the low wild I first heard of thy
name,

With nature alone for my guide;

That taught me to love thee—my boast and
my pride,

From thence thou hast been and shalt be.
I read, and I wondered—but still I read on;

My bosom heaved high with an ardour un-
known,

But I found it congenial in all with thy own,
And I took up my rest under thee.

3.

I wondered when senators sternly expressed
Disgust at each motion of thine;

For I was as simple as babe at the breast,
And their motives I could not divine.

I knew not—and still small the knowledge
is mine,

Of the passions that mankind discover;

That minds there are, framed like the tur-
bulent ocean,

That fumes on its barriers with ceaseless
commotion,

And the rock that stands highest command-
ing devotion,

There dash its rude billows for ever.

4.

They said thou wert proud—I pondered it
long—

I have tried thee by plummet and line—
Have weighed in the balance the right and
the wrong,

And am forced in the charge to combine.

They called thee ambitious—a censure con-
dign!—

I know it!—I own it was true!

But it was of thy country alone thou wert
proud,

Thy ambition was all for her glory and
good;

For these thy proud heart a wild torrent
withstood,

Till it broke what it could not subdue.

5.

Be hallowed thy memory, illustrious shade!

A shepherd can ill understand,

But he weens that as clear and unbiassed a
head,

As clean and less sordid a hand,

Or a heart more untainted, did never com-
mand

The wealth of a nation on earth;

And he knows that long hence, when his
head's low as thine,
That the good and the great, the brave and
benign,
And the lovers of country and king, will
combine
To hallow the hour of thy birth.

TO A CROCUS BLOOMING IN A
STORM.

From the Newspapers.

SWEET harbinger of coming charms,
Emblem of lowly injured worth,
Repressed by fortune's clouds and storms,
That thicken round its humble birth.

Though the rude north beleaguers long
With icy arm the opening year,
Still constant as the thrush's song,
Or cuckoo's call, thy gems appear.

As yonder centinel of even
Seems lovelier far at closing day,
Than when the eclipsing hosts of heaven
Resplendent ride the milky way,—

So, firstling flower, those blooms I see,
Bracelets on Nature's naked arms,
Are dearer to the muse and me,
Than Spring, arrayed in all her charms.

The dove that left the ark of old,
The ebbing water's march to spy,
Returning with a token, told
The mountains' towering tops were dry :

So thou, though Winter, tyrant fell,
Still stalks in polar mantle here,
Art Nature's herald come to tell
That spring with verdant vest is near.

Bloom, beautiful gem! soon dropping
showers

Will clothe in green thy barren bed ;
Soon scented shrubs and sister flowers
Around their kindred sweets shall shed.

Soon minstrels, singing soft the while
By many a neighbouring bowyer and spray,
Will warn thy cups at eve to coil,
Or ope to meet morn's genial ray.

THE GRAVE OF THE CONVICT.

Published by J. HATCHARD.

MORN, sweetly blushing, leaves her dewy
bed,
Air's thousand tongues her welcome ad-
vent tell ;

But, hark, from yonder mansions of the dead
Why tolls so dismally the village bell ?

VOL. I.

It was not wont thus to appal my ear,
As, with the dawn, I oft have hail'd its
chime,
Or oft, at eventide, have linger'd near,
To count each stroke, that mark'd the
flight of time.

But now, through wood and glen, with
heavy sound,
Its long dull echoes load the morning
breeze,

That seems in sighs to ask the hills around,
“ When heard ye e'er such sickening
notes as these ? ”

For none before this peaceful vale had known
Save such as speak the fleeting hour the
while,

Or such as summon, with their solemn tone,
The neighb'ring hamlet to yon sacred
pile ;

Or, haply, save some more impressive chime,
That greets the parted spirit to its home ;
But ne'er before, through long-remembered
tune,
Such sound as this had left yon village
dome.

But hark again! it is the convict's knell,
The warning voice of death—and lo! 'tis
past ;

Now, child of sorrow, quit thy prison-cell,
Thy cup of bitterness to drain at last.

A few short moments make thy life a dream,
Which the oblivious dawn hath chased
away ;

Yet, as the vision flies, perchance a gleam
Shall turn the coming prospect into day.

FROM THE LEGEND OF MONA ;
A MS. POEM.

By Mrs HENRY ROLLS.

ROUND Mona's Isle the billows sleep,
And sparkles bright the dancing spray,
As each wild rock and craggy steep
Is silver'd by the moon's soft ray.

Light floats the sea-gull on the tide,
The wearied fisher sinks to rest ;
And not a cloud is seen to glide,
Reflected on the ocean's breast.

But o'er the skies, so calm, so fair,
What sounds of melting music flow,
That, rising o'er the midnight air,
Pours the soft notes of love and woe ?

No mortal voice such notes can raise,
As float along these moon-light skies,

3-H

Whose sounds the ocean's breath obeys,
And hush'd beneath its influence dies.

Now sailing round yon lofty tower,
Is heard the sweet, the solemn strain ;
It swells o'er beauteous Bertha's bower,
Then dies in murmur o'er the main.

Can minstrel's harp those notes repeat,
Or bard in loftiest numbers tell,
What was that song so strange, so sweet,
That breath'd that wild, that sad farewell ?

To minstrel's harp it ne'er was given,
To pour a pure celestial strain ;
To catch the song that flows from heaven,
Must loftiest bard essay in vain.

Then thou,—the lowest of that race,—
The vain, the fond attempt forego ;
Contented through life's vale to trace
The varying scenes of bliss and woe.

Now rose the morn, and o'er the tide
Is spread the bright, the smiling ray ;
And swift the bark is seen to glide,
That bears the Lord of Coloursay.

The breezes swell the snowy sail,
And foams the wave around the oar ;
The lover chides the languid gale,
And anxious views the distant shore.

High swells his heart with love—with pride
United,—can those passions reign ?
Ah ! there is seen his beauteous bride,
And round is spread her wide domain.

*From ODES and other Poems. By HENRY
NEELE. 12mo.*

THE WANDERER'S ROUNDELAY. I.

EARTH does not bear another wretch,
So helpless, so forlorn as I ;
Yet not for me a hand will stretch,
And not for me a heart will sigh.
The happy, in their happiness,
Will not a thought to woe incline ;
The wretched feel a fierce distress,
Too much their own to think of mine ;
And few shall be
The tears for me,
When I am lain beneath the tree.

II.

There was a time when joy ran high,
And every sadler thought was weak ;
Tears did not always dim this eye,
Or sorrow always stain this cheek ;

And even now I often dream,
When sunk in feverish broken sleep,
Of things that were and things that seem,
And friends that love, then wake to weep
That few must be
The tears for me,
When I am lain beneath the tree.

III.

Travellers lament the clouded skies,
The moralist the ruin'd hall,
And when th' unconscious lily dies,
How many mark and mourn its fall !—
But I—no dirge for me will ring,
No stone will mark my lonely spot ;
I am a suffering, withering thing,
Just seen, and slighted, and forgot ;
And few shall be
The tears for me,
When I am lain beneath the tree.

IV.

Yet welcome hour of parting breath,
Come sure unerring dart—there's room
For sorrow in the arms of death,
For disappointment in the tomb :
What tho' the slumbers there be deep,
Tho' not by kind remembrance blest,
To slumber is to cease to weep,
To sleep forgotten is to rest ;
Oh, sound shall be
The rest for me,
When I am lain beneath the tree.

TRANSLATION OF AN APOLOGUE OF SADI, THE PERSIAN POET.

THOU watchful taper, by whose silent light,
I lonely pass the melancholy night ;
Thou faithful witness of my secret pain,
To whom alone I venture to complain ;
O learn with me my hopeless love to moan,
Commiserate a life so like thine own :
Like thee, my flames to my destruction turn,
Wasting that heart by which supplied they burn ;
Like thee, my joy and suffering they display,
Their signs of life, and symptoms of decay !
Art thou departed too, my trembling friend ?
Ah ! draw thy tiny lustre to its end :
In vain thy struggles, all must soon be o'er :
At life thou snatchest with an eager leap,
Now round I see thy flame so feebly creep,
Faint, lessening, quiv'ring, gumm'ring,
now no more !

THE HOUSE OF MOURNING.

WHEN o'er the coffin of his only child,
The frantic parent, with distraction wild,

Calls on that form, alas ! which cannot hear ;
Do we not sympathize with every tear ?
Do we not answer with convulsive start,
Each groan that issues from his breaking heart ?

When o'er the corpse, no more his touch
that feels,

(His youthful bride !), the grief-struck husband kneels,

Prints on her marble brow the unheeded kiss,

Is there, we ask, a sorrow like to this ?

Oh ! might we now the house of mourning seek,

Such is the sympathy its scenes bespeak !

Yes ; and the humblest of us all might feel
That sorrow's weight which heaven alone
can heal.

A while forget that birth, that lineage high,
In that cold winding-sheet enshrouded lie ;
Nor think to whom that pallid corpse al-
lird—

Forget a nation's hopes, a country's pride ;
Forget a while that youth is blighted there,
That virtue was not spared to virtue's prayer ;
Yet there remains, unmindful of relief,
All that can rouse or sanctify our grief.
Who bows in mute despair—in anguish
wild ?

Her frantic Sire,—she was his—“ only
child.”

Who stands a living statue at her side ?

Her bosom's Lord :—She was his youthful
bride.

Who o'er her corpse (the weeping mourners)
bend ?

The friends she loved,—herself the kindest
friend.

Nor less do those more humble sorrows tell,
How great their reverence, and deserved how
well ;

Oh ! these are records high, that shall not
fade,

When lost is public grief, its grandeur and
parade.

ORIGINAL.

“ THE ROCK OF THE COUPLE.”

“ MID the surge-beaten cliffs that skirt Mull-
lah's lone shore,

The Rock of the Couple appears ;
With the grey moss of ages now darkly clad
o'er,”

It proudly opposes the wild wint'ry roar,
And the blasts of the northern years.

* “ The Rock of the Couple,” so termed
by the inhabitants of Mull, is still pointed
out in the district of Gribon, in that
island.

A flower of the wilderness, Mary bloomed
fair,

Where sweetness with purity shone ;
And soft swelled her bosom, and fair flowed
her hair ;

Her breast it was artless, her soul was sincere ;
And the love of young Allan she won.

With the soul of a hero, the heart of a man,
Or from friend, or from foe, he ne'er
turned ;

The boast of his country, the pride of his
clan,

In the field of the brave Allan stilled the
van,—

For the fame of a warrior he burned.

Peace waved her soft pinions ; war's blast
is all o'er,

And Allan to Mary has hid ;

“ He sought the lone cot,” 'neath the cliff
by the shore,

Where Mary, pale, shuddering, heard the
winds roar,

While for Allan in secret she sighed.

Dear they loved, and the priest on their hap-
piness smiled ;

Budding peace, love, and joy ay pre-
side,

In innocent transport the hours are beguiled,
The clan gather friendly, with mirth rung

the wild,
And re-echoed, “ A health to the
bride !”

'Tis night—and their way to the cottage
they bend,—

The home of their hopes, the sweet
dwelling of love :

On the threshold they kneel, and to Heaven
recommend,

And ay on its mercy they vowed to de-
pend,

And their prayer ascended above !

Oh God ! at that moment a shriek rends
the air,

The rock rushes headlong ;—they
slumber beneath :

But Allan was brave as his Mary was fair,
They fled this dark valley of tears and de-

spair,
And they live undivided in death.

Tho' the “ Rock of the Couple” all moulder-
ing lie,

It still to the wand'rer is dear ;

“ Oh peace to their spirits !” he haply may
cry,

To the fate of young Allan may heave a
soft sigh,

And give to poor Mary a tear !

REFLECTIONS ON A RUINED CASTLE.

A Fragment.

Oh! what a mournful gloom hangs all around

This ruined mansion, once the abode of joy
And revelry, where many an eye has beamed
With heartfelt pleasure, and where many a
tongue

Has uttered merry jest in festive hour,
Or trilled sweet melody to lute or harp,
Which rung obedient to the skilful hand.
But now far other music fills the place—
The woful moaning of the winds of night
Amidst yon half-bare trees, whose aged heads
Have often by the genial hand of Spring
Been plumed with fresh green leaves, which
have supplied

The ravages of Autumn, and have danced
In fluttering measures to the balmy breath
Of the mild summer gale.—But hark! what
sound

So dreary vibrates thro' the darkened air?
It is the owl, who in funereal strains,
Of desolation speaks, and woe, and death!
Oh, stern foreboder! wherefore prophesy
With loud laments like these, of ghastly
ruin,

And death, and desolation? they are here!
Or art thou wroth that my intruding step
Hath traced thy solitude? unsocial bird!
Then speed thy flight to shades more gloomy
still

And mournful, if in nature such there be.

The moon looks dim and sickly in the
heavens—

Long hath she wandered through a range of
clouds

That half obscured her orb; 'emerging
thence,

She shed a short-lived gleam of better light
Upon the dreary prospect; now she hastes
Into a darker range, tumultuous rolled
Like iron mountains on the labouring sky.
Now double gloom surrounds me! scarce
the tower

Can meet my straining sight:—fancy appall'd
Forms to the view full many a bloodless
shade,

Gliding in silence from their grass-grown
graves,

With footsteps noiseless as the falling dew.

The visionary forms, but half descried
amidst the darkness, seem methinks to point
With shadowy fingers to yon nodding tower,
Then raise their voices, feeble as the breeze
That dies before a calm—

W. C.

TRANSLATED.

ON SERENITY OF MIND.

HORACE, *B. 2. Ode 3.*

O Dellius! since you're born to die,
Beware indulging joy too high,
When favouring fortune smiles;
And when she frowns, let no controul
Of gloomy passions seize your soul,
Amidst your cares and toils.

Whether your days in sorrow glide,
While tost on misery's stormy tide,
Or should you lie redined
Upon the verdant grass, and quaff
The rosy wine, and as you laugh,
Give sorrow to the wind.

Where the white poplar and the pine,
Their hospitable boughs entwine
To form a pleasing shade;
Where a clear stream with murmuring
sound
Meanders thro' the flowery ground,
Its course by nature made:

Here bring your wines and odours meet,
And add the rose's flower so sweet,
But soon to fade and die;
O seize the present fleeting hour,
While youth and fortune yield the power
To give a day to joy.

For soon the fatal Sisters three
From life and mirth shall set you free,—
Ah! quickly must you leave
Your shady groves, your stately dome,
And even your favourite rural home
Wash'd by old Tiber's wave.

Your high-piled wealth an heir shall claim,
For could you boast a monarch's name,
And countless riches own,
Or whether you are poor and bare,
With scarce a'chivering from the air,
Grim Pluto pities none.

For all must take the self-same path,
And tread the dreary vale of death:
For ever shakes the urn;
And soon or late forth comes the lot
That places us in Charon's boat,
Ah, never to return!

W. C.

THE DEATH OF MARY.

1.

THE moonlight o'er the wave was spread,
And silence reigned along the shore,
Save where the sea-bird's scream was heard,
Or plashing of the distant oar;

When Mary from her humble cot
Slowly sought the winding strand;
And oft she moaned her Henry's lot,
Far, far removed from Scotia's land.

3.

Now, favoured by the ebbing tide,
As near their wonted haunt they drew,
" 'Twas here, O Henry, by thy side,
That first thy gentle love I knew.

4.

Here, when the western sun had shed
His sparkling beams across the sea;
When Ocean from the shore had fled,
How oft with joy I've met with thee!"

5.

But oh! fair Maid, thou'lt never more
Thy lover's manly form descry;
For pale in death on Gallia's shore,
A shroudless corpse doth Henry lie.

And now Heaven's minister conveys
His spotless soul to endless rest,
Which from its bliss abodes surveys
Thy virgin mind with grief oppressed.

7.

But lo! down through the studded skies
High Heaven's dread messenger is sent;
Swifter than light midst worlds he flies;
Ah! Mary, fear the dire event.

8.

At once upmount the swelling seas,
And o'er thy seat the surges rise;
Vain are thine efforts, vain thy cries,
Thy gentle spirit upward flies.

In ocean's bed a hollow place,
Near to thy haunt, thy fav'rite rock,
Thine angel form reclines in peace,
Safe from the wat'ry tempest's shock.

10.

And round thee still the sea-flower grows,
And round thee still the fishes play;
Still o'er thy cave the ocean flows,
And sea-birds sing thy funeral lay.

ADITUS.

ACADEMICAL INTELLIGENCE.

DEATHS.

May 21. At Brae, parish of Dalton, Mr William Kerr, Student in Divinity, much and universally regretted. This young gentleman, who had just finished his theological studies, was much respected among his fellow students, being possessed of an open, candid, and generous disposition, in whom the recollection of his many good qualities will have a long and "glowing existence."

— 23. At Auchmillan, in the parish of Mauchline, Ayrshire, Mr John Murr, Student of Divinity.

— At Paisley, Mr William Bell, established teacher of English, and session-clerk for the Low Church parish. For the long period of 46 years he taught with respectability and success the various branches of commercial education in the town of Paisley; and throughout sustained a character of distinguished integrity. He died at the venerable age of 80, leaving the world in the full exercise of Christian con-

fidence; and followed by the respect and esteem of a numerous circle of acquaintance and friends.

Oct. 2. At Edinburgh, in the 85th year of his age, Alexander Monro of Craiglockhart, Esq. M. D. Professor of Medicine, Anatomy, and Surgery, in the University of Edinburgh. This distinguished physician was admitted joint Professor with his father, 12th July 1754, and during more than half a century shone as one of the brightest ornaments of that much and justly celebrated seminary; his elegant and scientific lectures attracting students from all quarters of the globe.

— 2. At Academy, Gatehouse, Rev. ——— Vicar, Rector of the Grammar School.

— 7. At Kinross, aged 20, to the inexpressible grief of his parents, Mr William Kirkland, Student of Medicine, only son of Mr William Kirkland, inn-keeper there, a young man whose pleasing manners, amiable disposition, and exemplary conduct,

will long be remembered with tender regret by all who had the pleasure of his acquaintance.

Oct. 11. At Dundee, Miss Margaret Thomson. During many years she kept a boarding and day-school for young ladies at Dundee, which she conducted with great honour to herself and usefulness to the public. She bequeathed the following donations for charitable purposes in Dundee :

To the Orphan Institution,	L.	19	19	0
Kirk Session,	-	19	19	0
Female Society,	-	10	0	0
Society for the Indigent Sick,	-	10	0	0
Infirmary,	-	10	0	0
Lunatic Asylum,	-	10	0	0

In whole, L. 79 18 0

— Some time ago, Mr James Thomson, Schoolmaster of the parish of Cortachie.

Nov. 1. At Edinburgh, in the 22d year of his age, Mr James Lockie, Student of Divinity in the Hall at Selkirk and Teacher in Edinburgh, much and justly regretted.

Sept. Dr Bowden, one of the Professors in Columbia College, New York.

Oct. 9. In the 11th year of his age, George, the sixth son of Mr Samuel Philbrick of Great Dunmore, Essex. The cause of his premature death originated at school, from a dangerous practice, to prevent which, the strictest orders should be given, and most rigorously enforced; we allude to little boys endeavouring to carry on their backs those larger than themselves. In doing so, this youth received an injury in the hip, with which he suffered for many months, and, notwithstanding every medical assistance was resorted to, in the end it proved mortal. This may be received as an useful caution by schoolmasters and parents, and it is hoped will be properly attended to.

— 19. Aged 32, Mr William Robinson of Darlington, Schoolmaster. His death was caused by the bursting of a blood vessel.

— At Armagh, of the Typhus Fever, the Rev. Thomas Carpendale, Principal of the endowed school of that city.

— In the 21st year of his age, Mr James McMillan, late Student of Divinity in the Belfast Academical Institution.

— 26. Rev. George Hutton, D. D. late Fellow of Magdalen College, Oxford, Vicar of Sutton, and Rector of Alderchurch-cum-Fosdike. After having performed a portion of the duty at both churches on that day, he was seized with a violent pain, and expired in half an hour, before medical assistance could be obtained.

— At Geneva, in his 69th year, Louis Odier, M. D. Professor of Medicine, and Fellow of various learned societies. His long and very extensive practice; his various works, all of them esteemed; and his different courses of lectures, established a high reputation.

Nov. At London, Miss Hannah Dowland, a young lady, aged 21, Governess of a Boarding School.

— 19. Very suddenly, M. Clavier, Professor of History in the Royal College of France, &c. He was for some years Judge of the Criminal Court of the department of the Seine, under the government of the Emperor Napoleon; he was distinguished by the noble and virtuous firmness of his character, and by his extensive knowledge; he displayed great courage, especially at the trial of General Moreau in 1804. Murat, then governor of Paris, pressed him to condemn that General, assuring him, that the Emperor would pardon Moreau. "Ah! but who would pardon us?" replied the noble judge.

(We announced the death of the Rev. Thomas Bain, p. 330. and are now requested by a correspondent to insert the following notice respecting him.)

Died, aged 32, the Rev. Thomas Bain, a man who will be long and sincerely regretted. In the class-room he taught with approbation. In the pulpit, the liberality of his sentiments, the piety of his ideas, the justness of his doctrines, their adaptation to the holy rule of life, delivered, not in the ostentatious garb of flowery eloquence, but in the simple dress of earnest and winning expostulation,—the language of one deeply impressed with the truth and everlasting importance of that religion which God himself gave to reclaim and save a lost world, and which he ascended the pulpit to teach, to explain and enforce, commanded the attention of his hearers, and rivetted their thoughts, not to the preacher so much as to the things preached. In his private life he exemplified the doctrines he in public taught. The same truths influenced him there. They were the rallying point of his thoughts,—the ruling principle of his actions. But his religion was not confined by its authority. Cheerful, humorous without levity, humane,—he was pleasing in his acquaintance, lovely in his family. He viewed the end of life, not merely with the resignation which is put on because death must be endured, but with the firm hope and unaffected cheerfulness of him who knows that he passes the fatal barrier, only to the happy mansions which God hath prepared for the Christian. Such is the

man whom society has lost, whom his acquaintance lament, whom his friends deplore. He has left a widow to remember the worth of the departed with all the poignancy of unavailing sorrow, and two boys, too young to know their loss. But he left them in the firm confidence, that that Being who formed man, and knows his ways, and their feebleness, who preserves them in their outgoings and their incomings, will care for them,—will be as a husband to the widow, and a father to the fatherless.

DEPOSITION.

Oct. Mr David Dryburgh, Schoolmaster of the parish of Carmunnock, (by the Presbytery), in terms of 43 Geo. II. cap. 54. for a variety of heinous crimes, particularly gross profanity, abuse of holy ordinances, profane cursing and swearing, drunkenness, and other immoral practices *.

PROMOTIONS.

Elections.—*Aug.* Mr Thomas Murray, schoolmaster of Fala, vacant by the dismissal of the late incumbent.

— Thomas Thomson, M. D. author of *System of Chemistry*, &c.—(by Principal and Professors), Lecturer of Chemistry in the University of Glasgow, vacant by the resignation of Robert Cleghorn, M. D.

Sept. 3. Mr Borthwick, Schoolmaster of Glenerss.

— 25. — Broadfoot, Schoolmaster of Drysdale, vacant by the resignation of Mr Lyon.

Oct. 28. The Right Hon. George, Earl of Aberdeen, &c.—Rector; and Patrick Milne of Crimondmogate, Esq. M. P. (for Elgin), &c. Alexander Moir of Scotstown, Esq. Thomas Buchan of Auchnacoy, Esq. and Robert William Duff of Petteresso, Esq. Assessors to the said Rector, of the University and King's College of Aberdeen.

Nov. 15. The Right Hon. George Earl of Glasgow, &c.—Rector of the University of Glasgow; as the two ones were equally divided for his Lordship, and Kirkman Finlay, Esq. M. P. (for Glasgow, &c.) it was only decided by the casting vote of the Rector.

Sept. 4. Mess. Randall Proctor Burroughes, A. B. and George Archdall, A. B. of Emmanuel Col. Cambridge.—Fellows of that Society.

* Mr Dryburgh was accused of treasonable practices, and imprisoned in Glasgow jail on 27th March last, but was liberated with the others (after the leading trials were closed) on 24th July following.

— William M. Walker, M. D.—Professor of Medicine; and Robert Lee, M. D.—Professor of Anatomy and Surgery, in the College of Hayu.

Oct. 8. Rev. Whittington Landon, D. D. Provost of Worcester College; the Rev. John Cole, D. D. Rector of Exeter College; the Rev. Frodsham Hodson, D. D. Principal of Brasenose College; and the Rev. George William Hall, D. D. Master of Pembroke College, (by Vice-Chancellor).—Pro-Vice-Chancellors, University of Oxford.

— 10. Rev. Edward Rene Payne, Fellow of King's College; Rev. Thomas S. Hughes, Fellow of Emmanuel College.—*Prætors.* Rev. Jeremy Day, Fellow of Caius College; Rev. ———— Mitchell, Fellow of Emmanuel College.—*Tætors.* Rev. Fearon Fallows, Fellow of St. John's College; Rev. William French, Fellow of Pembroke Hall.—*Moderators.* Rev. G. C. Renouard, Fellow of Sidney College; Rev. Joseph Shaw, Fellow of Christ's College.—*Scrutators.* University of Cambridge.

— 12. The Vice-Chancellor; Rev. John Kaye, D. D. Christ's College, *Divinity*.—Rev. E. D. Clarke, L. L. D. Jesus College, *Law*.—John Haviland, M. D. St. John's College, *Physic*.—Rev. T. Catton, B. D. St. John's College, *Sen. Non. Reg.*—Rev. Henry Rose, A. M. Clare Hall, *Sen. Regent*.—*Caput*, University of Cambridge.

— Mr William Beattie Smith, Preacher of the Gospel.—Professor of Greek and Humanity in the Belfast Academical Institution.

— 30. Rev. Charles Carr, A. B. Mr John Watts, A. B. of University College, Oxford.—Fellows of that Society.

Nov. 4. Rev. William Webb, D. D. Master of Clare Hall.—Vice-Chancellor of the University of Cambridge.

— 9. Rev. Richard Newton Adams, A. M.; Rev. William Lewis Pugh Garmons, A. M.; and George Henry Keene, Esq. A. B. (on the Foundation); Rev. John James Cory, A. M. (on Mr Smith's); Rev. Edmund Southcomb, A. B. (on Mr Blundell's).—Fellows of Sidney Sussex College, University of Cambridge.

Admission.—*Aug. 8.* Hon. and Right Rev. Edward Legge, L. L. D. Bishop of Oxford.—Warden of All Souls College, Oxford, instead of the late Rev. Edmund Isham, D. D.

Oct. 8. Rev. Thomas Lee, D. D. President of Trinity College, (nominated by the Right Hon. William Lord Grenville, Chancellor).—Vice-Chancellor, (in full Convocation).

Degrees.—D. D. *Sept.* 12. Rev. James Husband, Senior Associate (Burger) Duffelline, by the University and Marischal College of Aberdeen.

Oct. 4. Rev. Peter Barclay, Kettle, — St. Andrew's.

Nov. 8. Rev. John Banks Jenkinson, B. D. — Oxford.

— 13. Rev. John Joseph Goodenough, B. D. of New College, — Ibidem.

B. D. *Nov.* 6. Rev. John Banks Jenkinson, A. M. sometime of Christ Church, and nominated Dean of Worcester, — Oxford.

— 12. Rev. John Joseph Goodenough, A. M. sometime Fellow of New College. — Ibid.

L. I. D. *Sept.* 4. Jean Baptiste Biot, the celebrated French Philosopher, and Captain Thomas Colby, Royal Engineers, — and Marischal College of Aberdeen.

Oct. 15. Rev. John Russell, Dalscrf, — Glasgow.

— Mr William Knight, Professor of Natural Philosophy, Belfast Academical Institution, — and Marischal College of Aberdeen.

— 10. *Mr Philip Hunt of Trinity College, — Cambridge.

L. L. B. * *Oct.* 10. Rev. Frederick Sandys Wall, of New College, — Oxford.

Nov. 12. Edward Kinnersly, Esq. of Trinity Hall, — Cambridge.

M. D. *Aug.* 1. Mess. William Bain, John Bell, John Boggie, William Boyd, William Henry Burrell, Robert Carnegie, David Chalmers, William Seton Charters, James Clark, Thomas Craig, William Crawford, Andrew Dods, James Davidson Flennig, John Forbes, James Gellatly, David Gibson, John Gillies, James Guthrie, Robert Hogg, James Inglis, Thomas Inglis, Peter Lamond, John Locke, William Lucas, Robert Macdowall, James Montgomery, William Montgomerie, James M. Main, Walter Oudney, George Murray Paterson, David Ramsay, Arch. Robertson, Ebenezer Scott, John Squair, William Taylor, Robert Tod, A. M. David Wright, Tho. Braidwood Wilson, *Of Scotland.* — Char. Edw Bacon, Thos. Barnes, John Grove, Sam. Hibbert, William Kettle, Martin Loy, Edw. Thornhill, Isaaccombe, Thomas Norris, John Ord, Benj.

* The Universities of England only confer the degrees in civil law, but are generally styled of both from courtesy.

Cruttall Pierce, Robert Pierce, Robert Smith, John Stephenson, William Thomson, William Booth Thornton, Christopher Vickers, Charles Walter Welchman, Joseph Widdup, Jas. Forbes Young. * *From England.* — Robert Barlow, John Bernard, Thomas Bulkeley, M. O'Connell Busteed, Dan. Cantillon, Rob. Alex. Chermiside, John Joseph Cronin, Mitchell Devitt, Hen. Gardiner, Thomas Gernon, Geo. Herrick, A. B. James Hunter, James Hurst, James Kelly, Sam. Kenning, Nicholas King, A. B. Jeremiah Leyne, A. B. Joseph Little, Philip Lyons, William Macgill, Thomas M'Keever, Edw. Mollony, William W. Nason, Alexander Jaffray Nicholson, A. B. Laur. O'Reilly, John Peebles, Stephen John Roman, A. B. John Short, Samuel Sinclair, Robert Stephenson, A. M. Andrew Thomson, Math. Walsh. *From Ireland.* — William Rhodes Bernard, David Shaw, Henry Vaughan Towton. *From Jamaica.* — Nathan Ludovick Young. *From Barbadoes.* — Ami. Boue. *From Hamburgh.* — By the University of Edinburgh.

Sept. 12. Alexander Scott, Esq. Sturgeon, Elgin, — and Marischal College Aberdeen.

A. M. *May.* Mr Thomas Grierson, Preacher of the Gospel, *Glencairn*, — Edinburgh.

Oct. 10. Mr William Winstanley Hull, of Brasenose College, — Oxford.

Nov. 1. Honourable Charles Rodolph Trevisis, A. B. Fellow of All Souls College, — Ibid.

— 13. Mr Dacre Clemetson, of St. Alban Hall; Mr William Salmon Bagshaw of Worcester College; Mr Daniel Jones, of Jesus College; Mr Charles Leicester, of Brasenose College, — Ibid.

A. B. *Oct.* 10. Samuel Smith, Fellow of King's College; Peter Cator, of Trinity College; Thomas Burch Western, of Trinity College; John Philips of Trinity College; T. Frere, of St. John's College; William Somerville, of St. Peter's College; Edward Newcom, of Jesus College; Charles Joseph Orman, of Sidney College; George Porcher, of Emmanuel College, — Cambridge.

— 10. John Hunter, Esq. Magdalen College, (grand compounder); Mr Daniel Francis Warner, of Magdalen Hall; Mr William Thomson Hanbury, of New College; Mr Henry Hare, of Exeter College, — Oxford.

Nov. 12. Mess. Charles Semple of Clarehall; Thomas Hefty Backhouse of Pembroke-hall; Rev. Alfred Laurence, and Rev.

James Hoste, of Christ College.—Cambridge.

—13. Rev. John Combe Compton, Fellow of Merton College, and Rev. William Pattison, of Balliol College, (grand compounders); Rev. Thomas Blackman Newell, of Christ Church; Rev. Thomas Lowes, of Brasenose College.—Oxford.

PRIZES.

HIGH SCHOOL, EDINBURGH.

Aug. 7. Medals given by Walter Brown, Esq. College Bailie, for Writing—Master Gavin Milroy, son of Andrew Milroy, Esq. Jeweller, Edinburgh; and Master David Scott, son of William Scott, Esq. Leith Links.

—8. Gold Medal gifted by Colonel Peter Murray—Master William Glover, son to Mr William Glover, merchant, Leith.

Another given by the magistrates for Greek—Master George Napier, (who obtained the same last year), son to George Napier of Dalcs, Esq.

Another given by the Rector, James Pillans, Esq. A. M. for Geography—Master Henry Dundas Drummond.

UNIVERSITY OF CAMBRIDGE.

Oct. Seatonian*, "*Belshazzar's Feast*."—Rev. Thomas Smart Hughes, A. M. Fellow of Emmanuel College, and junior Procurator of the University.

Nov. Dr Porteus's †, "*Love thine enemies*."—Mr Stephen Isaacson, third son of Mr Isaacson of Moulton.

Proposed.—Norrisian in the University of Cambridge.—"What confirmation does the credulity of the gospel history derive from the number and concurrence of the Evangelists?"

* Mr Seaton, by his will, (Oct. 8. 1738.), bequeathed his Kissingbury estate, now producing clear L. 40. *per annum*, to be given yearly to that Master of Arts who shall write the best English poem on a sacred subject. The Vice-Chancellor, the Master of Chre Hall, and the Greek Professor for the time being, (who are the disposers of this premium), determine the subject. The poem is ordained to be printed, the expence deducted out of the produce of the estate, and the residue given as a reward to the composer of the poem, or ode, or copy of verses.

† Annual gold medals of 15 guineas value, given to the Students of Christ College, for the best English composition on some moral precept of the gospel.

There were in the University of Cambridge, on the 6th June last, 1339 Members of the Senate, and 3275 on board, being the greatest number on record: the number in 1808 was 2122, and in 1748 only 500. Trinity and St John's include the one-half attending the University.

An Auxiliary School Society for the education of 300 Girls, was formed at Islington in June last, under the patronage of their Royal Highnesses the Dukes of Kent and Sussex. The Duke of Bedford has agreed to be President.

The Society of St Peter's College, Cambridge, have just received an unexpected and magnificent present of L. 20,000, from an unknown benefactor. The master and fellows lately received letters requesting their attendance in London to receive the same. At the time and place appointed, they met the agent of the donor, who, after regaling them with a handsome dinner, transferred the above sum for the use of the society for ever, saying it came from a gentleman aged 94, but whose name would not be known till after his decease. The reason assigned for the gift, is the legacy duty being thus avoided. The College, it is said, intend to apply the interest of the money towards founding some new scholarships, and augmenting the income of some of their fellowships.

SCHOOLMASTERS' WIDOWS FUND.

ANNUAL REPORT.

Edinburgh, Sept. 19. 1817.

THE Eleventh Annual Meeting of Trustees and Delegates for Managing the Widows' Fund of the Burgh and Parochial Schoolmasters of Scotland, was held in the High School here this day, when Mr D. MACFARLANE, Stewarton, was chosen Preses;—Mr Pillans was re-elected Cashier, and Mr Irvine, Clerk.

From the State of Accounts, audited by the Committee, the Fund appeared to be in a very prosperous condition;—the amount of Stock being upwards of L. 13,000 Sterling, after all disbursements.

The case of certain Teachers in the Precibtery of Langholm, called *Secondary Teachers*, having been laid before the Meeting, it was decided, that, as they receive part (however small it may be) of the legal salary, they are under the operation of the Act, and bound to contribute; but they are

allowed to enter at August 1817, without retrospect.

A *leitch* was read to the Meeting from the Collector for the Presbytery of Chalmers, intimating the accession of a widow to the *First Class*, under peculiar circumstances.—Her husband, Mr Thomas Bain, of Portrose and Rosemarkie, was settled there May 27. 1817, and died July 23. same year. Between these periods he signified to some of the Contributors in that Presbytery that he intended to enter the *First Class*, but did not, as required by the Act, “declare this by a writing under his hand.”—The Meeting found, that the widow is therefore entitled to the annuity of the *Fourth Class* only, by the rule which subjects to that Class such as fail to choose for themselves in the manner aforesaid.

The Meeting, having heard a Memorial and other papers from the Schoolmasters of the County of Sutherland,—in consideration of their ignorance of the Act of Parliament till the official notice in the Newspapers reached them, allowed all those elected since the passing of the Act to enter as at Aug. 1. 1816:—And, with regard to those elected before 1807, they found that, by the terms of the Act, they can on no account be now admitted.

A reference from the Presbytery of Dundee, respecting the Teachers of the Academy of Dundee, having been read, it was decided, that as it appears they have no connection with the Burgh or Parochial Schools of Dundee, they are not entitled to become Contributors.

As it appeared that there has been an increase of arrears in some quarters, the Meeting, convinced of the absolute necessity of regular payments to secure the general interests of the Fund, strongly recommended to all Collectors, not only to be ac-

tive in collecting the annual rates at the appointed time, but to enforce payment of principal and interest from defaulters with all convenient speed;—a conduct which they must feel the more incumbent on them when they consider, that the Act of Parliament makes the Contributors of the Presbytery liable for all deficiencies. And the General Meeting take this opportunity of earnestly pressing on every Contributor the duty of giving the Collector of his Presbytery as little trouble as possible, by making prompt payment of a debt which he has voluntarily incurred, either by choosing his Class, or accepting his situation. They are happy, however, to find, that in a great majority of Presbyteries the intrusions are perfectly regular.

There has been an addition of Four Widows since last Meeting.

It was represented to the Meeting, that several Schoolmasters had, since the passing of the Act of Parliament for bettering their condition, been involved in vexatious litigations, and others subjected to ruinous penalties. In confirmation of this, petitions from several individuals, either already ruined, or who are likely to be so unless timely aid be afforded them, were read to the Meeting, craving the friendly interference of their brethren, and pecuniary support to enable them to conduct their pleadings before superior Courts. For these reasons it was unanimously resolved to raise, by subscription, a Fund for procuring the advice of Counsel, on proceedings instituted against Schoolmasters, and for taking other legal steps, if such shall be advised; and generally, for affording relief in such cases of distress as shall appear to the Schoolmasters of the respective bounds, and the Committee of Management, to be deserving of it.

NOTICES RESPECTING THE LATE PRINCESS CHARLOTTE OF WALES.

[We cannot resist the temptation of giving a few notices on a subject of melancholy interest; and we are sure that in doing so we will contribute to the gratification of our readers as well as our own.]

THE Princess CHARLOTTE AUGUSTA, the only child of the Prince and Princess of Wales, was born in Carlton House, on the 7th of Ja-

nuary 1796. Her mother, *Caroline Amelia Augusta*, was the second daughter of the Duke of Brunswick, and *Augusta*, the eldest sister of his present Majesty. The long period during which the Prince of Wales had remained unmarried, and the disastrous prospects of a broken succession, turned the general eye with

peculiar anxiety to the birth of a Royal Heir. The accouchement of the *Princess of Wales* was conducted with the most solemn formalities: the great Officers of State were in attendance, and the ladies of her Royal Highness's court waited on the illness, which at one period seriously threatened her life, and in which, it is said, that she was saved by the intelligent friendship of a distinguished statesman. The Prince of Wales was present on this interesting and important occasion. The earlier years of the young Princess were spent in probably the most advantageous manner for a constitution naturally infirm, and a mind, which, from all that has transpired of it, seems to have been vigorous, original, and fond of acquirement. Her first years were spent with her mother, who appeared to take a peculiar interest in this promising and noble child. At a more advanced period she was put under the immediate superintendence of *Lady De Clifford*. The Bishop of Exeter was nominated to direct her studies, and a sub-preceptor was also chosen among the English clergy. Those studies were urged with singular assiduity. Those who look upon Royal life as unmixed indulgence, may be surprised to know, that with the Heir-apparent of England, the day's tuition generally began at six in the morning, and continued, with slight intermission, till evening. This labour may have been too severe, and rather devised with a view to the knowledge desirable in the station which she was yet to fill, than to her health, which should have been the first consideration. But her acquirements were certainly of an order much superior to those of females in general society. We have understood that she was acquainted with the principal writ-

ers of the classic languages; that she was solidly informed in the history and policy of the European governments, and peculiarly of the constitution and distinguishing features of her native history. She spoke French, German, Italian, and Spanish, with considerable fluency. The lighter accomplishments were not forgotten, and she sang and performed on the piano, the harp, and the guitar, with more than usual skill. Nature had been kind to her in indulging her with tastes which are seldom united: in addition to her talent for music, she had a fine perception of the picturesque in nature; and a portion of her earliest hours, and subsequently of those happier ones which she spent in the society of her husband, were given up to drawing. She wrote gracefully, and had a passionate fondness for the nobler ranks of English poetry.

Those were fine and singular acquisitions; in any place of society, they would have made an admirable woman. And it may be a lesson from her grave, to the young and great who turn away from exertion through fear of its difficulty, or through the pride that looks upon their station as exempt from the necessity of knowledge, that this mass of intellectual enjoyment and preparation for the deeper duties of life, was acquired by a girl who died at twenty-two, and that girl heir to the first throne of the world.

As she advanced beyond childhood, she had trials to encounter which exhibited the strength of her resolution. In the painful differences which occurred in the establishment of the Prince of Wales, she took the part of her mother. The question of her sound judgment on this distressing subject, is now beyond discussion. But she took the

side to which an affectionate child, equally attached to both parents, would naturally have turned. Even if crime had been distinctly fixed on her mother, she might have adhered to her with the pity that belonged to her sex and early fondness.

Her marriage now excited the public solicitude, and the young Prince of Orange was selected for her husband. This prince promised well. He had been chiefly educated in England, and was largely acquainted with the habits, spirit, and interests of the nation. He had undergone that more valuable education which seems so necessary to invigorate men intended for the superintendence of Kingdoms. He had spent a large share of his life almost in the obscurity of a private station. His family had been exiled from their throne, and sent to be wanderers and dependents upon the precarious bounty of the tottering Powers of the Continent. They had at length been invited into England, the general refuge of fallen royalty, and there subsisted on a public pension. The Prince, after completing his studies at Oxford, set out for the British army in the Peninsula, and made the principal campaigns of the Spanish war as aide-de-camp to the renowned Wellington, the greatest military genius of Europe since the days of Marlborough. This match was finally broken off by some circumstances which have not yet been distinctly explained.

The interference of the Princess of Wales, of the Duchess of Oldenburgh, the difficulty of adjusting the residence of the young bride, and her personal reluctance, all given as grounds, and possibly all combined, put an end to an alliance which seemed to offer a striking combination of public and individual advantages. The usual epochs

of high life passed over the Princess without any peculiar effect on her habits. Her birth-day was for the first time kept at Court in 1815, on her commencing her twentieth year; and on May the 18th of the same year, she was introduced to the Queen's drawing-room. The assemblage was unusually full; and her sudden appearance in the splendid dress of the Court, glittering with jewels, and with a diamond tiara shaded by the Prince's plume, above a countenance of ingenuousness, animation, and dignity, attracted the universal eye and admiration. The private life of those in the highest rank seldom transpires in its truth. But the comparative seclusion in which the young Princess passed those years in which the mind is formed, gave unusual opportunities of ascertaining her character. The anecdotes of her youth all give the same impression of a judgment fond of deciding for itself, of a temper hasty but generous, of a disregard of personal privation, and of a spirit peculiarly and proudly English. She frequently spoke of Queen Elizabeth as the model for a British Queen: and it has been remarked, that in her ample forehead, large blue eye, and steady, stately countenance, there was a strong similitude to the portraits of Elizabeth in the days of her youth and beauty.

In 1814, the Prince Leopold of Cobourg visited England. He had distinguished himself in the French war, and came over in the train of the Allied Sovereigns. His graceful manners attracted the young Princess, and he was permitted to become a suitor for the honour of her alliance.

His family was of high distinction among the Saxon Princes. His grandfather was the celebrated Prince of Cobourg, who had com-

manded the Austrian arms against the Turks in the time of Joseph, and subsequently stayed the falling fortunes of the Empire of the Austrian Netherlands against the French. The marriage, an union of free-will rare among the great, was solemnized on the 2d. of May 1816. The favours of the Court were heaped upon the man whose merit had obtained the heart of the general hope of the Royal family. The garter, and a regiment of horse, were given to the Prince. He was made a General in the British service, and was offered the revived Dukedom of Kendal. The popular bounty was not less generous, and an annuity of 50,000*l.* a year was, with an ominous provision, settled on him, in case of surviving his wife. The settlement for the married pair was munificent, 50,000*l.* a year, with 60,000*l.* as an outfit; 10,000*l.* a year for the independent use of the Princess, a splendid suit of jewels, and Claremont purchased by the nation as their residence.

This offered a happy prospect. The Prince was an amiable and honourable man, and he loved his wife. The Princess increased day by day in fondness for him whom she had chosen from the world. Their time was spent in the happiest enjoyments of active private life. They were seldom asunder; they rode together, visited the neighbouring cottages and relieved the peasantry together, and seemed made and prepared for the truest and most unchanging happiness of wedded life. They seldom left Claremont, and never came to London but on the public occasions which required their presence. But at home they were busy in all the pursuits of diligent and accomplish-

ed minds. The morning was chiefly given to exercise and occupation in the open air. After dinner, the Prince studied English, or assisted the Princess in her sketches from the surrounding country; the evenings generally closed with music: and thus glided away the hours which, with the inferior multitude of the great, and gay, and profligate, were laying up remorse, and poverty, and shame, for every year to come. We cannot go into the melancholy details of the fatal illness which at once doubly deprived us of a sovereign. They are universally known, and known with the minuteness that deep sorrow demands for its sad satisfaction. Within our memory no public misfortune has stricken so deep. The death of Nelson had its consolations. He was a great spirit released after he had gone his round of glory. He parted upward in the thunder and whirlwind of victory. His grandeur had ascended through all the steps of earthly renown. Like the ancient demigod, building his funeral pile on the mountain, he had completed his labours, before he flung himself into that splendid extinction; he felt the touch of death only to spring upward in an immortality of fame. But this fair and gentle being lived only in promise. Her goodness and beauty, her spirit and public heart, rose upon us like the purple clouds of a summer's dawn, to be suddenly turned to chillness and gloom:—like infancy, with its bloom and its softness, to be stricken before our eyes into frightful decay,—like the forms of a delightful dream, leading us through prospects of loveliness and hope, and suddenly sinking into the fresh grave.—*Lal. Gaz.*

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